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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XXXI.

"FEAR THOU NOT, O JACOB, MY SERVANT, SAITH THE LORD: FOR I AM WITH THEE; FOR I WILL MAKE A FULL END OF ALL THE NATIONS WHITHER I HAVE DRIVEN THEE: BUT I WILL NOT MAKE A FULL END OF THEE, BUT CORRECT THEE IN MEASURE; YET WILL I NOT LEAVE THEE WHOLLY UNPUNISHED."—*Jeremiah* xlv, 28.

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FREE AID.

The Third First Volume of the *EXHIBITION OF THE LATTER-DAY SAINTS*, published by the
is presented as another harbinger of the new epoch of that glorious
time when the Kingdom of God will be established upon the earth.

as a voice of warning to all people, and an intimation to those
ENTERED AT STATIONERS' HALL.

who wish to serve Him to prepare for the coming of His Son Jesus

Christ from the Heavens to reign as King of Nations to bring about

the rule of righteousness upon the earth, and to destroy wickedness

from the face thereof.

EDITOR

PREFACE.

THE Thirty-first Volume of the LATTER-DAY SAINTS' MILLENNIAL STAR is presented as another harbinger of the near approach of that glorious time when the Kingdom of God will be established upon the earth, also as a voice of warning to all people, and an intimation to those who wish to serve Him to prepare for the coming of His Son Jesus Christ from the Heavens to reign as King of Nations, to bring about the rule of righteousness upon the earth, and to destroy wickedness from the face thereof.

EDITOR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

(Deseret Evening-News.)

In the Spring of 1844, Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, who was then living at Nauvoo, Hancock county, Illinois, selected a company of men to explore the Rocky Mountains, with a view to find a place where the Saints could locate and enjoy an immunity from that religious persecution which had followed the Church in the States of New York, Ohio, Missouri and Illinois. President Smith at that time expressed his determination to explore the mountain valleys, and prophesied that within five years the Saints should be located in the Rocky Mountains beyond the influence of mobs, requesting it to be recorded, that when it came to pass it should be remembered.

While this company were making preparations for their journey, a mob assembled at Carthage, the county seat of Hancock, to menace the Saints. Disappointed political demagogues, writhing under the sting of defeat, and apostates, who had been expelled the Church because of their iniquity, combined at this juncture to fan the flame of excitement and persecution, insomuch that the Governor of the State, Thomas Ford, deemed it advisable to visit Hancock county. When Joseph Smith, the Prophet, learned that the Governor had called out the militia of Carthage, who composed the

mob previously collected there, and had made a requisition for additional forces from Warsaw, where resided many of the most bitter enemies of the Saints, he was apprehensive that it was their intention to murder instead of try him (having already been about fifty times before judicial tribunals, and invariably acquitted). He hesitated to answer the process of law, until the Governor pledged the faith of the State that he should be protected and have a fair trial. This Governor Ford did, and then Joseph, with his brother Hyrum, proceeded to Carthage, where they surrendered themselves prisoners to the constable who held the writ for them. They voluntarily entered into recognizances before the Justice of the Peace for their appearance at court to answer the charge; whereupon, a new writ was issued against them on the affidavit of two dissolute men charging them with treason, and they were immediately thrust into jail, Elders Willard Richards and John Taylor being permitted to accompany them.

Governor Ford then disbanded all his troops except the "Carthage Greys," who were known to possess the most violent feelings of hatred against Joseph and Hyrum Smith; and after holding a private council on the subject, he left them to their fate.

MASSACRE OF JOSEPH AND HYRUM
SMITH.

On the 27th of June, 1844, about 150 men, with their faces blackened, surrounded the prison and deliberately murdered Joseph and Hyrum Smith, leaving Elder John Taylor severely wounded with four balls; Elder Willard Richards, who was in the same room, escaped unhurt.

At the fall term of court, bills of indictment for murder, in the first degree, were found against the principal leaders in the massacre; but they were allowed to go at large on bail, and to become each other's security; the sum required being only one thousand dollars.

In May, 1845, they had a sham trial and were acquitted, although the most of the members of the court, bar, jury and witnesses, knew them to be guilty of the murder.

The Twelve Apostles, being the first Quorum remaining in the Church, immediately returned from their missions abroad, and, by the unanimous voice of the Saints, took their position at the head of affairs in Nauvoo, Brigham Young, President of the Twelve Apostles, presiding. A revelation had been given through Joseph Smith in 1841, commanding the Saints to build a Temple in which to administer the ordinances of the Gospel; also to build a house to be called "The Nauvoo House," for the entertainment of strangers, and a sufficient time was granted for the completion of this work which would be acceptable only in the day of their poverty, in order that they might prove themselves faithful in all things that they were commanded; nevertheless the Lord said: "Verily, verily I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and com-

mandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath and indignation, wailing and anguish, and gnashing of teeth upon their heads unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord."

In view of fulfilling this revelation, the Twelve pushed forward the building of the Temple, which at the time of the Prophet's death was about one half story above the basement. This magnificent work was vigorously prosecuted to its completion in the face of relentless persecution, and amid obstacles of the most difficult and trying kind. A Seventies' Hall, a Music Hall, and an Arsenal were also built, and the Nauvoo House was recommenced and the brick work of the first story completed, when the mob, coming to the conclusion that the murder of the Prophets had not destroyed the progress of the work of the Lord, commenced on the 13th of September, 1845, burning houses in the south-west portion of Hancock county, whereupon the sheriff issued the following proclamation:—

PROCLAMATION.

TO THE CITIZENS OF HANCOCK COUNTY:

Whereas, a mob of from one to two hundred men, under arms, have gathered themselves together in the south-west part of Hancock county, and are at this time destroying the dwellings and other buildings, stacks

of grain and other property, of a portion of our citizens, in the most inhuman manner, compelling defenceless children and women to leave their sick beds, and exposing them to the rays of the parching sun, there to lay and suffer without the aid or assistance of a friendly hand to minister to their wants in their suffering condition.

The rioters spare not the widow nor orphan, and while I am writing this proclamation, the smoke is rising to the clouds, and the flames are devouring four buildings which have just been set on fire by the rioters. Thousands of dollars worth of property has already been consumed, an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof are fired upon, narrowly escaping with their lives, and forced to flee before the ravages of the mob.

By the revised laws of our State under the Criminal code, sixth division, 58 section, page 181, the crime of Arson is defined as follows: "Every person who shall wilfully and maliciously burn, or cause to be burned, any dwelling house, kitchen, office, shop, barn, stable, storehouse, &c., &c., shall be deemed guilty of arson, and upon conviction thereof, shall be punished by imprisonment in the penitentiary for a term not less than one year, nor more than ten years, and should the life or lives of any person be lost in consequence of any such offence aforesaid, such offender shall be guilty of murder, and shall be indicted and punished accordingly."

And whereas the laws of this State make it my duty, as a peace officer of this county, to suppress all riots, routs, &c., &c., and all other crimes,

Therefore, I, J. B. Backenstos, sheriff of the county of Hancock, and State of Illinois, in the name of the people of said State, and by the authority vested in me by virtue of my office, hereby solemnly command the said rioters and other peace breakers to desist forthwith, disperse, and go to their homes, under the penalty of the laws. And I hereby call upon the law-abiding citizens, as a *posse comitatus* of Hancock county, to give their united aid in suppressing the rioters,

and maintain the supremacy of the law.

J. B. BACKENSTOS,
Sheriff of Hancock county, Illinois.

P.S.—It is a part of my policy that the citizens of Nauvoo remain quiet, and not a man from that city leave as a posse until it be made manifest that the law and order citizens without the city will not have force sufficient to suppress the rioters of this disgraceful outrage, but that 2,000 effective men hold themselves in readiness to march at a moment's warning to any point in Hancock county.

J. B. B., Sheriff.
Green Plains, Hancock county,
Illinois, Sept. 13, 1845.

To this Proclamation no attention whatever was paid except by the mob, who used it as a justification for trying to kill the Sheriff, although he was not a "Mormon," and was only acting in the discharge of his official duty. In the attempt, however, to kill the Sheriff, one of the mob was killed.

Subsequently another proclamation was issued calling upon the "Mormon" people of the county as well as all other law-abiding citizens to arm themselves, and be in readiness to act at a moment's notice in the defence of the lives and property of peaceful citizens and to suppress mob violence throughout the county. The leaders of the mob then fled from the county to avoid being arrested, upon which Gov. Thomas Ford sent Gen. John J. Harding, with 400 militia, to Nauvoo, who dismissed the Sheriff's posse, but made no attempt to arrest the house burners. Gen. Harding informed the Latter-day Saints in Hancock county that "the State could not protect them, the mob were determined to drive them from the State, and they must therefore go." Previous to this, a council of the authorities of the church had passed a resolution which, as a matter of policy, was kept private, to send one thousand five hundred men as pioneers to make a settlement in the valley of the Great Salt Lake, being determined, in accordance with the design and policy of Joseph Smith, the Prophet, to leave Illinois.

Meantime a proposition was made to

the mob (the State authorities saying they were powerless) to cease vexatious law-suits, stop burning and plundering, and aid the "Mormon people by purchasing their property on fair terms allowing them a reasonable time, and they would remove from the State. This proposition was accepted, and in accordance therewith companies were immediately formed, the construction

of several thousand wagons was commenced, and during the Winter of 1845—46 and the ensuing Spring they were built, principally of green timber, which was boiled in brine to facilitate its seasoning. All the iron that could be procured was used in their construction, and the deficiency was made up with raw-hides, hickory withs, &c. Nearly all the old wagons in the surrounding country were purchased, and all possible preparations were made by many for an early start in the Spring; but the persecution being renewed, in violation of the before named pledge, one thousand families commenced their journey in the month of February, 1846, some crossing the Mississippi, on the ice, thinking by so doing to allay

the excitement against those who remained.

Prest. Young, and the leaders of the church, with a scanty outfit, pursued their journey westward, having to make the road for about three hundred miles through an unsettled country, bridging numerous streams and encountering nearly every vicissitude of weather, making a settlement called Garden Grove on the east fork, and one called Pisgah on the west fork, of Grand river, in the State of Iowa, breaking and planting a thousand acres of prairie land for the benefit of those who were not able to go farther, as well as those who were coming after.

MORMON BATTALION.

The advanced companies arrived at Council Bluffs in July, where they were met by Capt. James Allen of the U. S. army, who called upon them, in behalf of the War Department, for five hundred men to assist in the war with Mexico. Pres. Young's reply to this requisition was, "You shall have your battalion if it has to be composed of our Elders."

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

During the fourth century the chief incidents which are presented by the history of the Jews are struggles and rivalries between them and the constantly-increasing power of Christianity. As the church became more influential, as the persecutions which she endured became less, her disposition to encroach upon the rights of others became more decided. The Jews sometimes retorted upon their enemies as far as they had the power, or ventured upon the risk. For all these attempts they were generally punished very severely in the end; and each conflict of the rival religions resulted in the aggrandizement of the church, at the expense of the security and prosperity of the synagogue.

During the reigns of Valentinian

and Valens, the Jews were protected throughout the Roman empire; although they were no longer exempted as before from public and military service. In excuse for this imposition, it was urged that the necessities of the State required the services of all its citizens; and as even the clergy of the church were compelled to find substitutes when they devoted themselves to the ecclesiastical life, before they were permitted to enter it, so also the Jews should either perform their duties as citizens whose lives and properties were protected by the civil power, or should procure substitutes in their places.

An illustration of the prevalent spirit of hostility between the Jews and Christians, which existed at this

period, will be found in an event which occurred in the town of Callinicum, on the confines of Persia. The Christian Bishop of the place, taking some offence at the Jews, stirred up the populace to burn their synagogue, together with the church of the Valentinian heretics. The deed of violence was done; but the Roman Governor of Callinicum immediately ordered the turbulent prelate either to rebuild the edifices, or to pay the damage which had been occasioned. This demand was appealed from, but the sentence was confirmed by the decree of the Roman Emperor. At this crisis the matter came to the knowledge of the celebrated Ambrose, the Bishop of Milan, who, in consequence of his superior zeal and talents, was at that period regarded as the most distinguished prelate in the Christian Church, and exercised very great influence at the imperial court. He addressed a letter to the then reigning Emperor Theodosius, reproving him for his edict in favor of the Jews; and declaring that had he been in the place of the Bishop of Callinicum, he would have acted precisely as he did. It serves to illustrate both the weakness of the character of Theodosius, and the perverted influence which such an unscrupulous enthusiast as Ambrose had attained, that he succeeded in bending the purpose and the power of the monarch to his will; and the outrage upon the Jews remained unpunished and unatoned for. During the progress of this dispute, Ambrose described a synagogue as being an impious place, the abode of perfidy and insanity, and asserted that, should the demolished structure be rebuilt, it should have inscribed upon it the words: "This is a temple of ungodliness, erected from the plunder of the Christians." Subsequently, however, Theodosius seems to have become ashamed of the tyranny exercised over him by Ambrose; and before his death he decreed that the Christians should not plunder or demolish the synagogues, and expressly ordered the Governors of provinces to see to it that the decree was properly obeyed. At the same time he permitted the Christians to destroy the remaining temples of the Pagans, and the edifices of those

Christian sects who were stigmatized as heretics by the majority. Nevertheless the Jews were still forbidden by law to enter the precincts of Jerusalem. In spite of this prohibition, they frequently passed the confines of the city, in disguise, by bribing the guards with immense sums of money; and in defiance of the power and purpose of the Roman Emperor, and his most fanatical prelates, they sat and wept upon the ruins of the temple, and viewed the scene of their forefathers' glory with such emotions as the circumstances would naturally excite.

Alexandria, the capital of Egypt, seemed to be the spot destined to witness the fiercest and bloodiest struggles between the rival races and religions. That city was the chief central seat of the adherents of Arius, and the Jews were also numerous and wealthy. In all the conflicts which took place between the Arians and the Orthodox, the Jews uniformly sided with the former. In that city the Israelites observed the various ceremonies of their religion with greater publicity and boldness than in any other; and on one occasion, about the year A.D. 400, they celebrated the feast of Purim, and their deliverance from the plot of Haman by Esther, in a tumultuous manner, which was calculated both to annoy and to insult the Christians. During the services in the synagogues they beat the benches with stones and mallets as often as the hated name of Haman was repeated; and they also made a public exhibition afterward of the method in which they desired or determined to punish all their enemies who might act the part or display the spirit of Haman. They erected a gibbet, to which was affixed an effigy which represented that unhappy individual; but, in addition to this, it is said that the gibbet bore a strong resemblance to the figure of a cross—a thing which at that period began, for the first time, to be made an object of worship and veneration among the Christians. The latter regarded this display as an effort to throw contempt upon their favorite symbol, and the whole affair they interpreted as a disguised derisive representation of the Crucifixion. The consequence was the occurrence of an-

other violent tumult, in which both parties suffered severely, and both gratified their animosity at the expense of their blood. Similar scenes occurred in Macedonia, Illyria and Dacia, where some of the synagogues were even burnt. In the town of Inmester, not far from the city of Antioch, some Jews, who were intoxicated, if we are to believe the ecclesiastical writer who narrates the occurrence, and who was anxious to find an excuse for the atrocities committed against the Jews, began to blaspheme and curse the name of Christ in the public streets; and in their frenzy they proceeded to erect a cross, tied a Christian boy to it, whom they seized as he was passing by, and then scourged him to death. This alleged act, which was of course condemned by the better class of Jews, was afterward terribly avenged; but no atonement could suffice to weaken or remove the intense hatred which it naturally excited against all the Jews in the minds of the Christians. In Antioch a synagogue was soon afterward burnt; and so strong had the current of public sentiment become against the Israelites, that no representations which they could make sufficed to procure an indemnification for the injury.

The island of Minorca also witnessed scenes of violence between the hostile sects. Severus, the Christian Bishop of the place, was prominent in some of these, and his name has been transmitted to posterity in connection with a singular scene, which furnishes an instructive picture of the mingled fanaticism and ignorance of the times. Severus was anxious for the conversion of the Jews, and held many disputations with Theodorus, their most prominent and learned man, to accomplish that purpose. On one occasion the Bishop sent the Jews a defiant letter, inviting them to meet him at the church at Magona, the capital of the island. They complied with the invitation, and during the progress of the dispute Severus charged his opponents with having secreted arms in their neighbouring synagogue wherewith to enact some deed of violence. They denied the charge, and offered to prove its falsity by immediately repairing to the synagogue and inspect-

ing it. The Jews and Christians then went in procession thither. After their arrival a tumult occurred between them. No arms were found, but the synagogue was set on fire and burnt. Several days afterward, while a mingled crowd of Jews and Christians were inspecting the ruins, the dispute recommenced. Theodorus was getting the better of the argument, when the Christians raised a disorderly cry: "Theodorus, believe in Christ!" This exclamation was soon understood or misinterpreted to be, "Theodorus *believes* in Christ!" The Jews, panic struck at this supposed announcement of the perfidy of their chief, fled from the place. When thus left alone with the Christians, Theodorus could not resist their overwhelming importunities, and finally acknowledged himself a convert to the faith which he had opposed. Both parties seem to have acted throughout like an assemblage of knaves and fools, and neither of them deserves much commendation or respect.

Alexandria, the renowned and opulent capital of Egypt, continued to be the scene, from time to time, of the most important events which occurred in connection with the Jews. About the year 415 another tumult and massacre occurred in that city between them and the Christians, the entire blame of which rests upon the head of St. Cyril, the Archbishop of the place, and one of the most detestable bigots and fanatics who ever lived.

Orestes, a man of probity and respectability, was then the Roman Prefect or Governor of the city. Cyril attempted in various ways to encroach upon his authority and to extend his ecclesiastical jurisdiction—a disposition which naturally excited the just resentment of the Prefect. At that time theatrical entertainments were chiefly given on the Jewish Sabbath; and then, as now, both Jew and Christian *connoisseurs* were greatly divided in opinion in reference to the respective merits of grace, agility, and form of their favourite public female dancers. Exitement ran high in the amphitheatre on one occasion; and in the midst of it Hierax, a vulgar schoolmaster and an enthusiastic tool of Cyril, entered by his order for the purpose of examining a proclamation which had

recently been made by the Prefect against tumultuous proceedings. The Jews exclaimed that Hierax came for the purpose of making a disturbance, and considered themselves insulted by his presence. Orestes, to deal justly with both parties, ordered Hierax to be scourged, and threatened the Jews with severe punishment unless they ceased their disorderly behavior in future.

Instead of complying with this reasonable demand, we are told by a contemporary writer, whose veracity may be justly suspected, that the Jews soon afterward raised a cry at midnight that the great church was on fire, and they attacked the Christians as they rushed unarmed from their dwellings to save the edifice. Some were slain, and Cyril determined to take summary vengeance. He attacked the Jews in return with a formidable force of fanatical Christians, slew a number of them, assailed and destroyed their synagogues, plundered their property, and succeeded in expelling a large portion of them from the city. Orestes, the Governor, was by no means satisfied with these sanguinary proceedings, and was greatly incensed at the triumph of his

rival. The feeling of hostility between them increased. Cyril called to his aid some fifteen hundred monks, an ignorant and superstitious herd who lived in the neighbouring mountains of Nitria. Thus supported, the Archbishop insulted Orestes, publicly calling him a heathen, an idolator, and various other opprobrious epithets. Orestes defended himself, but in vain, against these charges, by declaring that he had been publicly baptized by Altitus, a bishop of Constantinople. A man named Ammonius hurled a stone at the head of the Governor at this crisis, which took effect, and inflicted a serious wound. The Alexandrian populace rose in defence of their Prefect; the monks were expelled from the city, and Ammonius tried, condemned and executed. Cyril commanded the body of the criminal to be exhumed, invested him with all the honours of a martyr, and distributed his relics to be venerated on the altars of the churches. These acts of mutual animosity finally culminated in the commission of one of the vilest acts of cruelty recorded on the page of history.

[TO BE CONTINUED.]

It is a fine thing to ripen without shrivelling, to reach the calmness of age, and yet keep the warm heart and ready sympathy of youth.

EMIGRATION IN 1868.—The number of emigrants who left the ports of the United Kingdom at which Government agents are stationed in the quarter ending Sept. 30, 1868, was 52,625. The numbers in the corresponding quarters of recent years were as follows:—33,240 in 1862, 58,320 in 1863, 46,467 in 1864, 65,054 in 1865, 47,153 in 1866, and 55,807 in 1867. Of the 52,625 emigrants in the summer quarter of the present year (1868), 35,720 sailed from the port of Liverpool, 3,823 from London, 1,107 from Plymouth, 3,911 from Glasgow and Greenock, 6,005 from Cork, and 2,059 from Londonderry; the numbers embarked at these last two ports represent the total emigration from Ireland, and show an Irish emigration of only 8,064 souls; while the number for the corresponding period of recent years were 11,341 in 1865, 9,242 in 1866, and 12,146 in 1867. Of the emigration from Irish ports during the summer quarter of 1868, 7,332 were bound for the United States, and 732 for British North America. Of the emigrants from Scotch ports, 2,727 were bound for the United States, 809 for British North America, and 57 for the Australian colonies. Of the emigrants who embarked at Liverpool, 29,368 were bound for the United States, 4,862 to British North America, and 1,048 to the Australian colonies. The destination of the 4,930 emigrants who embarked at the ports of London and Plymouth was as follows:—To the United States, 1,306; to British North America, 260; to the Australian colonies, 2,686; and to other places, 678.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 2, 1869.

1869

Has begun to unfold its days for the acts of man, the operations of good and evil, and for the correct recording of those acts and operations—with their motives and results—be they better or worse. So far as mankind are concerned, through a wise permission to human agency, it is within the power of each intelligent accountable being to take a course in which the future as it becomes present, being replete with good acts, shall grow brighter and brighter unto the “perfect day,” wisely improving upon past experience, and rightly profiting by the gift of each moment as it is kindly bestowed for our benefit. So also, on the other hand, by taking the opposite or unwise course, can the record be dimmed or grievously darkened, and, when the year shall have closed, its pages bear testimony to increased unhappiness and condemnation.

As we have entered upon the great boon of another year, bearing in its train of seconds, minutes, hours, days, weeks and months rich promises and blessings to the upright from its Bounteous Giver, it may be well to inquire whether, amid the daily whirl and anxiety of pleasures and cares, due consideration is accorded to the great principle that we are placed here to do right; though we also have power to choose and do wrong, which was necessary in order to confer agency upon man, and constitute this a probationary period of his existence. View the question as we may, cavil, as has been so often done, it ever remains that each one is free to choose and do good to the honor and glory of his Creator, and to his own happiness and exaltation, or to do evil to his disappointment and loss, for it is impossible to erase from the Scriptures that just decree that every one will be rewarded according to the deeds done in the body. And since but two ways are placed before us, one leading to happiness, light, intelligence, glory and eternal lives, and the other to the coming more or less short of the great blessings we are privileged to attain, even to becoming subjects in a kingdom wherein is neither light nor glory; and since there are but good and evil, truth and error, the one ever striving to lead us in the way of all that is pure, and the other busily alluring to evil, why do not all, at all times, reject the evil and pursue the good? Because many, we are grieved to add, very many “choose darkness rather than light,” often to such a degree that they will not so much as come to or look at the light, however clear it may shine, lest their deeds be thereby reproved. Is this wise? Let each one judge for himself, and so order his ways that the record of this New Year, as day follows day, may contain upon its pages a praiseworthy history of his constantly onward and upward advancement in all that is pure and true—in everything that is praiseworthy with the Heavens, with angels, and with all good men.

For so doing the Heavens are propitious, the signs of the times are increasing their warnings and encouragements, wonderful inventions—ocean steamships, railroads, and the telegraph—are extending their facilities, and the Lord is dealing with earth's nations, and continues to restrain the abundance of the wrath of man and to cause the remainder thereof to redound to the accomplishment of His purposes. Realizing these great truths and discerning the signs of the times, who that is wise will fail to put forth his efforts for the spread of the everlasting gospel, the gathering of Israel, the restoration of the Jews to the land of their fathers, and the acceptable accomplishment of every requirement tending, as co-workers of our Father and God, to usher in the reign of righteousness? that this year, and more and more each of the now few succeeding years, our course may aid to the utmost the hastening the dawn of the thousand years of peace, that we also may have joy in our labors and the rewards thereof.

RELEASE AND APPOINTMENT.—Elder John Albiston has been released from his duties as Travelling Elder in the Leicester Conference, and appointed to a like mission in the Bristol Conference.

ELDER JOHN ALBISTON writes from Nottingham, Dec. 16th, that he has much joy in his labors; and that the Saints, as to the great majority, are very faithful and have, through their kindness and ready observance of the principles of salvation, won his best wishes for their welfare. There is an inquiring spirit in most places in the Leicester Conference, attended by some baptisms.

CORRESPONDENCE

Elder H. C. Jacobs writes cheerfully from Manchester, and has courteously forwarded the following interesting letter:—

AMERICA.

Salt Lake City, U.T.,

Nov. 18, 1868.

Elder H. C. Jacobs.

Dear Brother,—Your letter of the 24th ult. was safely received, and read with pleasure. It always affords me great satisfaction to receive communications from the Elders, expressive of their faith and good desires whilst laboring in the cause of truth in foreign lands.

I trust that the sentiments you express and the feelings you manifest in your letter will ever guide and influence you through your whole life. There is no higher pleasure to be en-

joyed by a servant of God than to preach the Gospel to the nations who sit in the darkness of unbelief, and it is a labor in which he can increase in knowledge and every other gift that will make him respected and beloved by his fellows.

Continue to labor faithfully and with all your might in the field assigned to you; seek unto the Lord in prayer day by day that you may have His Spirit to guide you in all your counselings and teachings, and you will gain influence all the time with the Saints for their good and salvation. Take this course and follow it faithfully, and you will not want for anything whilst on your mission; and when you return home, you will do so with a conscience void of offence, and possessed of a joy that will more

than repay you for all your labors ; and you will feel that you are acknowledged of the Lord and are a co-laborer with His Prophets and servants in carrying out His mighty purposes.

We are enjoying peace and plenty, beautiful weather, abundance of work for all willing to labor, and the prospects of plenty more for some time to come.

The great majority of the people have with earnestness taken hold of the doctrines the leaders of Israel have been teaching to them for many years, but more especially advocated at our last Conference, and are striving to

become one in temporal things as they are now one in spiritual things. This they must be, before the purposes of God can be consummated and His kingdom established in its fullness upon the earth.

It is quite possible that you will see some of the boys in England before long, as I purpose sending some few of them on missions next spring.

With love to yourself and the Saints under your watchcare, and praying the Lord to sustain, direct and comfort you in all your labors, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

FROM SUEZ TO SINAI.

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The morning was all aglow with brilliant sunshine when I came from out my canvass house, and on every side as I looked about me the scene was utterly different to anything I had ever contemplated before. Looking in the direction of Suez, I could make out the great ridges of mountains, behind which lay Egypt with all its countless wonders, the rich and verdant fields bordering the Nile, the mighty pyramids, the immense cities, and other monuments of human power and wisdom, the like of which the world cannot produce. There, too, was the Red Sea looking blue as indigo, and it may be that I was gazing upon the very spot of the traditional passage ; while on this, the Asiatic side, I am encircled by trackless desert, almost devoid of vegetation, except at this strange spot, the "Wells of Moses," literally a fertile island in the ocean of sand.

There are a great many wells, or springs of water, at this curious spot, and round about them are gardens of different sizes. In some of the springs the water is fairly good, but in others it is acrid, salt, bitter, and nauseous as Epsom salts. The springs, or wells, are of various sizes, depths, and shapes. Some are merely shallow wide ponds, others are in very deep shafts, the sides of which are carefully secured with walls of substantial masonry, and

many are circular holes sunk through the sand, into which the water slowly filters. Aquatic plants cover the surface of the open and shallow ponds, and from most of them I obtained several species of fresh-water shells. The gardens are all arranged in small square beds, ridged round the edges so that they can be at any time easily flooded with water from the well adjacent. If this were not frequently done the plants would be dried up like snuff.

To be alone, and for a time to enjoy my own thoughts, free from interruption, I wandered away from the camp, and seated myself by the side of one of the "wells," the largest of the series, numbering about seventeen. The sun shone out in all its eastern glory, and but for the shadow of the lotus-tree, now laden with its fruit, beneath the leafy branches of which I sought protection, its heat would have been too great to bear. The "well," or, rather pond, for it was quite fourteen feet across, and about eight feet deep, took an oval form, and the water bubbled up from its centre like a slowly boiling cauldron. Encircling its margin like a thick fringe, tall sedgy plants grew in tangled luxuriance ; a hedge of tamarisk fenced it off from the desert, the delicate fragile green foliage of which contrasted pleasantly with the bleached waste, stretching away on every side far as eye could

wander; near by, under the great feathery leaves of a date palm, stood a small kiosk, while, round about this quaint little edifice, groups of pomegranate trees fairly dazzled one's vision with their rich clusters of deep crimson blossoms; beyond, in the distance, the fertile gardens looked all green leaves and blossoms, of white, pink, blue, golden yellow, streaked, variegated, and mottled in strange variety. Over the surface of the seething pool, dragon-flies of all colors and sizes whirled and twisted in airy flight, hotly pursuing the gauzy-winged ephemerae and tiny midges, hovering in amorous gambols, or lurking about the plants in search of a suitable locality to deposit their eggs. Handsome hornets and bright-colored wasps were busy by the water's edge on every available spot, moulding diminutive mud bricks wherewith to build their egg cells, for nearly all the wasp and hornet tribes that frequent this desert are masons, and not paper-makers. Little birds climbed restlessly up and down the stalks of the sedge grass, peering curiously underneath the leaves, and examining the bursting buds, in search of any insects idling or hiding in these cosy retreats. One small fly-catcher, clad in a suit of black and white, was busier than any of his comrades, and seemed to me the embodiment of joyous happiness, ever hopping from stalk to stalk, sometimes hanging back downwards, now swinging suspended from the end of a leaf, anon running up the stem to reach the extreme top and jerk out a few scraps of rich melody; then, as if frightened and guilty of some great indiscretion, dive head first amidst the plants, and be lost to farther observation. Overhead, flights of showy green "bee birds" skimmed past, twittering their shrill notes, darting and turning like swallows in the hot air, as many a fat moth and butterfly vanished down their hungry throats; higher yet towards the sky, big birds of prey hung motionless on their outspread pinions, waiting for a chance to devour the devourers; while on the cindry stones, grey, sand-colored lizards sat warming their scaly armor, and watching eagerly with their green, glittering eyes, my slightest movement.

I could have sat and gazed upon this scene of busy life in the midst of arid desolation for the livelong day; but the Bedouins, curious to see what I was up to, came lounging up by ones and twos to seat themselves near me, light the everlasting pipe, and ask in Arabic a hundred absurd questions, until, in sheer desperation, I had to seek some other retreat. Bending my steps towards the beach, about two miles away, I could not help again pausing to contemplate the dim, treeless mountains of "Ataka" on the other side, and wander mentally to ages long past away. Was this the actual place of rest from which the hosts of Israel looked through the moonlight, on that memorable night, back upon the scene of their miraculous deliverance?

Etham is described as on the edge of the wilderness; and this wilderness, on the edge of which Etham stood, and which took the name of Etham from this contiguity, is the same wilderness which goes by the name of Shur. Up to the edge of the wilderness the Israelites came before they crossed the Red Sea. Into this wilderness they entered after they crossed; hence the wilderness must have run north and south on the east shore, and the station of Etham, up to which they came before their passage, must have been to the north of the gulf. And it is probable that Pi-hahiroth and the other places mentioned in connection with the Israelitish encampments were to the south-east of Etham, because they were visited by the people before they crossed the water from the western shore. Moreover, at Etham they were commanded to turn and encamp before Pi-hahiroth. Hence it is plain that although we are unable to fix absolutely the sites of these encampments, they must have sustained the relative positions to each other I have pointed out, and that the course of the Israelites was somewhat as follows. On leaving Egypt they marched to Succoth, and then to Etham, to the north of the Gulf of Suez, after which they turned back, and went southward by the gulf's western shore. They crossed from west to east, and, taking the whole narrative and the notices of distance into account, about the neigh-

bourhood of Jebel Atâka to the opposite shore, near these Wells of Moses. The distance between Wady Tawârik and the opposite side of the gulf is twelve geographical miles, considerably against the supposition of the passage having occurred there. We

can, after all, only regard the passage as a great miracle, described by the sacred historian, celebrated in the songs of Moses and of Miriam, noticed in the hymns of the nation in after days.—*Land and Water.*

THE ATTACKS ON CHRISTIAN MISSIONARIES IN CHINA.

(*Times*, Dec. 16th.)

We are reminded to-day, by a letter from Shanghai, that while the head and even the heart of this empire may be very enlightened, the distant extremities may go the way of the old world. It takes about eight weeks to bring a despatch from Shanghai to Downing-street, and another eight weeks to take back the reply; so that, if a week be allowed for deliberation, four months must elapse before any British official taking Imperial responsibilities on his own hands can receive the least check or the barest suggestion. As these four months will either have settled matters with a vengeance, or ripened a local quarrel into a general war, the advice which arrives at the scene of action four months after the occurrences to which it is addressed, will be a very obsolete document. Events are pretty sure to come on at a quick pace when there are a plenipotentiary and consul on the one side, against a viceroy on the other, with a strong naval force to assist negotiation. When we first mentioned the subject, the *Rinaldo*, after showing her guns to the people of Nankin, and obtaining a satisfactory *amende* and the promise of ample compensation, fell back to Shanghai, upon which the Chinese authorities retracted most of their concessions. This, of course, was not to be tolerated—that is, if the policy once adopted was to be persisted in, which was unavoidable if we would not be made ridiculous. The natural and legitimate consequence is, that when our correspondent last wrote the *Rodney*, 78, the *Rinaldo*, 7, and the *Slaney* gunboat were to move up to Nankin, and show the people there what they were to

expect if they did not submit to all the demands of the aggrieved missionaries. These demands comprise almost everything that the great British empire has been wont to exact from savages for whom it has no respect or compassion whatsoever. All the chief functionaries were to be degraded; all the more dignified personages suspected of stringing up the smaller fry of the *literati* and the populace were to be searched out and punished; large pecuniary compensations were to be paid for the damage actually done and the inconvenience caused; and a tablet of stone was to record to all ages the crimes of the Chinese, and the penalties and humiliations inflicted upon them in consequence by this Christian Power in vindication of its insulted faith. So far as we see, that was the state of affairs, that the expectation, and that the undertaking in hand last October. It is not easy to guess what may now be the state of things; and if her Majesty's Government wish to correct the errors of last October, they will have to do so, as far as possible, next February, when, perhaps, Nankin will have been burnt to the ground.

If the Chinese had the power, and were it not for our guns, there is not the least doubt that every missionary would have been decapitated long ago; but the sense of weakness compels the Chinese to argue, which in their case is to abuse. They post everywhere placards containing the absurdest, foulest, and coarsest attacks on the Christian faith and practice. As it happens, the attacks, where they have any point at all, are specially aimed at the confessional and other practices

of the Roman Catholic Church. They are probably republications of very old lampoons which did their work, and that a deadly work, centuries ago. Their coarseness prevents their appearance in this page, and their extravagance is such that it is impossible to suppose the educated Chinese thinking there is a word of truth in them. That there is connivance, if not actual complicity, in high quarters, is only too probable; and the conduct of the Viceroy and other functionaries is only another example of that shuffling which the Chinese have always practiced on similar occasions. Veracity is not included in their moral system, and therein is its chief condemnation. It is impossible, then, to make any apology for the Chinese, whether people or Government, unless it be an apology that no nation whatever will submit to have its national faith and its dearest convictions rudely assailed in its cities and public places. There will always be retaliation with interest; and the weaker the words, the surer are they to be followed up with blows.

But, we repeat, all this is fully known. It is universal. It is a law of nature. It reduces to a certainty how the Chinese will act under given circumstances. We cannot, therefore, be said to be wholly without responsibility when we allow our religion to be preached in a manner certain to provoke a furious antagonism, and certain also to entail an appeal to arms. These missionaries are not generally men prepared for so great

and so delicate a work. They have been educated, of course, after a fashion, but they are not men who would be called "educated" in any literary circle of this country. They are men generally with a confirmed prejudice against all traditions, all philosophy, and every spiritual or preternatural doctrine not expressly and distinctly revealed. They look into their Bibles, and they don't find there either the Chinese ancestry or the Chinese intellectual system. As the Chinaman is perfectly satisfied with his own system, and finds it convenient as well as plausible and harmonious, he resists the introduction of foreign ideas, which, as he thinks, would only unsettle him. In a coarse and brutal way he carries the war into the enemy's country by insulting his faith. But is it at all necessary that there should be either this attack or this consequent recoil? In the sacred record we read that the first preachers of our faith had to present themselves everywhere, among idolators, philosophers, barbarians, civilized men, Jewish sectarians, and every variety of faith and opinion. Yet it is impossible to find a single expression in their recorded discourses and conversations otherwise than respectful, kind, and considerate. They appealed to every belief and every feeling, not as false and hateful, to be condemned and destroyed, but as the foundation on which their own better teaching was to be raised, and with which it did, in fact, fuse itself.

A CITY DESTROYED BY A STORM.

(*Liverpool Mercury.*)

The following is the copy of the letter of an American gentleman, giving a detailed description of the destruction of the city of Alamos, in the state of Sonora, a brief account of which has already been published in our columns:—"Probably you will have heard ere this that the city of Alamos is in ruins; but as you may not have had all the particulars I will give you what I know. On the 15th it commenced to rain, and

on the 16th a genuine rain and wind storm set in, lasting until 18th. It seemed as if the very floodgates of heaven had opened, and that a second deluge was upon the world. The wind, too, roared with dreadful fury, and all the elements seemed combined for some dreadful carnage. We little thought what was in store for our beautiful city. But soon the tale was told and the destruction complete, or

almost complete. The storm lasted until late on the evening of the 18th. During its continuance it appeared as if no human being could live within its reach. The Alamos river was swollen to a great height, and in its wild, headlong course carried everything before it. Houses were swept away like so many straws, and whole blocks of buildings were thrown down like so many rotten trees. The wind was no less terrible than the water. Houses were unroofed and blown to shatters, tiles and like material were scattered through the air like chaff; and strong trees were uprooted as if they had been cornstalks. The best part of the city is totally destroyed. About the only buildings saved worthy of mention are

the mint, the church, and the old State College. These stood on high grounds, and this advantage, with their solidity, saved them. The loss of life has been quite large. Sixty dead bodies have been picked up. Some of them were mangled fearfully, and could scarcely be recognised. Many of the bodies were found miles down the river. Undoubtedly, the number found will be largely increased by other unfortunate ones. I have written you these few lines hurriedly, but do not attempt to describe or explain this most extraordinary phenomenon of a 72 hours' whirlwind and deluge.—[You need not, for the Scripture have.—Ed. STAR.]

SUMMARY OF NEWS.

TURKEY AND GREECE.—Constantinople, Dec. 20.—The Porte has approved the action taken by Hobart Pasha before Syra in the matter of the Enosis. The ambassadors of England, France, and Austria have refused the request of the Greek Minister, M. Delyanni, to take the interests of the Greeks expelled from Turkish territory under their protection.

AMERICA.—Washington, Dec. 21.—Congress has adjourned till the 5th of January. The Cheyenne Indians are suing for peace.

SPAIN.—Madrid, Dec. 21.—The municipal elections have terminated. In Madrid, a large majority of the Councillors elected belong to the Democratic-Monarchical party. Satisfactory news from Havannah has been received by the Government. Six thousand men have left for Cuba, and the Government declares its intention of sending as large a force as may be required to preserve order. It is officially stated that the Government will treat the colonies with the utmost sympathy, and will make every proper concession to their rights and interests, but it is determined, at the same time, to make every sacrifice to retain them.

The oldest inhabitant in the parish of Lommay, Scotland, Widow Elizabeth Will, died on Dec. 1st. She was born in 1766, and was thus in her 103rd year. Till quite recently, she was not confined to bed, and in fine weather was able to take a turn out of doors. During her long life she was never beyond the parishes of Crimond and Lommay.

BAD HABITS.—Understand clearly the reason, and all the reason, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, the thoughts that lead to temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy. Idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. That only shows how much need there is for you to strive. When you have broken resolutions, just think the matter over, and endeavor to understand why it was that you failed, so that you may be upon your guard against a recurrence of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.

Kossuth following the example of Mazzini and Garibaldi, has now written to the Republican leaders in Spain, supplicating them not to let the opportunity slip of proclaiming a Republic.

Another fatal petroleum accident has happened. Two trains "collided" on the Fitchburg Railroad, in Massachusetts. In one of them was a tank car filled with petroleum, which burst, and the petroleum ran over the guard. He had a lantern in his hand, which ignited the oil, and he was burnt to death in the most horrible manner.

Brigandage still exists in Southern Italy, says a Naples correspondent. Major Lombardi has left Naples for Mignano, a station on the Roman railway, from which he directs his operations against the brigands. In eight months he has destroyed seven bands, and has taken 43 prisoners, 13 of whom were shot in action or after the fight.

The usual annual collection for Peter's Pence has just been held in all the Catholic churches of Paris, with a result as abundant as in former years. The tribute since the invasion of the Papal States amounts of 105,000,000f., and the present addition is expected to bring it up to 110,000,000f. at least.

Advices from Russia state that the Vistula is frozen over, the thermometer being down to 10° below zero cent. (14 Fah.)

A lawyer, not over young or handsome, examining a young lady witness in the court, determined to perplex her, and said—"Miss, upon my word you are very pretty." The young lady very promptly replied—"I would return the compliment if I were not on oath."

A late judge, whose personal appearance was as unprepossessing as his legal knowledge was profound and his intellect keen, interrupted a female witness—"Humbugged you! my good woman, what do you mean by that?" said he sternly. "Well, my lord," replied the woman, "I don't know how to explain exactly; but if a girl called your lordship a handsome man, now, she would be humbugging you."

BRINGING IN A VOTER.—One of the physicians of Burlington, Vermont driving into town election morning, was met by a friend, who hailed him with the question if he had voted. "Not yet," said the doctor, "but I have been out all night after a voter. I got him safe, too." "When will he vote?" "Oh, about 21 years from now."—*American Paper.*

THE WAR WITH THE INDIANS.—New York, Dec. 3. General Sheridan has begun the winter operations against the Indians by a terrible blow. He despatched General Custer, on the 23rd of last month, with the greater part of a regiment of cavalry, in search of hostile Indians, and in three days they struck the trail of a war party under the command of a notorious chief, known as "Black Kettle," and, although they had been marching a great part of the day in a snowstorm, and the whole of it in snow a foot deep, followed him closely during the ensuing twenty-four hours, engaged him early in the morning, and after a desperate fight, lasting all day, killed every man of the warriors, 102 in all, including Black Kettle himself, captured nearly 900 ponies, and 53 women and the children of the tribe, and an immense quantity of stores, with the loss of 19 men and two officers killed and eleven men and officers wounded. There is little doubt that this process will now be repeated pretty frequently, and it is not at all unlikely that by the spring the "Indians of the plains" will be reduced to a few hundred harmless wanderers. In the winter, the warriors are forced to fix themselves in their villages; and in villages they may fairly be said to be at the mercy of the troops. Black Kettle is the gentleman who figured most prominently in the atrocious outrages committed on the settlers in Kansas last summer, and the destruction of himself and his followers will give great satisfaction along the frontier. Sheridan is going to keep vigorously at work during the winter, though, as may be imagined, the hardships of such a campaign are terrible. The storms on the plains are very severe, the supply depôts necessarily few and far between; the marches are long, their direction utterly uncertain, and movements have to be made so rapidly that the baggage trains cannot follow the column after an Indian trail has been struck.

MARRIED.

In Salt Lake City, Oct. 24th, 1868, by President D. H. Wells, Mr. Silas L. Jackson, from Kent, England, to Miss Harriet Ellis, from Sunderland. —*DESERET EVENING NEWS.*

DIED.

THOMPSON.—In the 11th Ward, Salt Lake City, Saturday, Nov. 7, 1868, of asthma, William Thompson, aged 60 years, 7 months and 4 days.

Deceased was born in South Lincolnshire, England; was baptized March 10th, 1843; and arrived in this valley Sept. 1849. He was highly esteemed by all who knew him, ever since he had been in the Church. He was faithful in performing all the requirements made by his Bishop and others who have presided over him. He was one of the Presidents of the 18th Quorum of Seventies; and was the presiding teacher in the ward in which he lived; also one of the trustees; and held besides other offices of an important character which he faithfully magnified in the midst of the Saints. His funeral obsequies took place on the morning of Monday, the 9th, at 10 o'clock in the 11th Ward meeting house; when suitable remarks were made by Bishop A. McEae and others. He lived and died a Saint and will long live in the memories of all who knew him.—[*COM. DESERET EVENING NEWS.*]

SMART.—In Salt Lake City, Oct. 30, 1868, at half past 5 p.m., of a lingering illness of eight years, Sarah Ann, wife of Thomas H. Smart, aged 42 years and 9 months.—*DESERET EVENING NEWS.*

POETRY.

THE FALL OF THE LEAF.

(Selected.)

The leaves are falling, falling

Around me thick and fast;

Their rainbow hues recalling

The glory of the past.

I watch them flutter, flutter,

Like snow-flakes, to the ground,

And hear them gently utter

A warning cry around:

"Like us, oh fellow mortal,

Soon thou to dust shall fall,

And stand before the portal

That doth thy soul appal.

Sweet Spring may perhaps caress you,

Bright Summer may be kind,

Calm Autumn, too, may bless you,

But Winter's still behind!

"Oh learn from us a lesson:

Be happy while you may;

Thine hours of light, oh dress them

In flowers of bright array.

With green leaves wreath each blossom,

And shelter from the blast;

So shall they glad thy bosom

Till sunny days be past.

"And when the cold wind fastens

At last upon thy brow,

And Death, in kindness, hastens

To loose thee from thy bough,

Oh gently, gently flutter,

Like us, unto the sod;

No cry of anguish utter,

But trust all to thy God."

H. J. B.

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"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 2. Vol XXXI.

Saturday, January 9, 1869.

Price One Penny.

AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

[CONTINUED FROM PAGE 4.]

The required battalion was soon made up, and on the way, leaving their families in the Omaha country on the west side of the Missouri river in wagons, without protectors or adequate means of subsistence. Thus was this body of volunteers enlisted from the camp of the Latter-day Saints just after their expulsion from Illinois.

There were about two thousand wagons encamped in Western Iowa, between the east fork of Grand river and the Missouri river, a distance of about one hundred and thirty miles; but the main body of the camp was in the Omaha country, on the west side of the Missouri.

The five companies of volunteers assembled at Council Bluffs, and were mustered into service on the 16th of July, 1846; they numbered upwards of five hundred men. They marched to Fort Leavenworth, where they received their muskets and other accoutrements of U. S. infantry.

On the 13th of August they started for California, *via* Santa Fe, each soldier carrying his musket, his blanket, knapsack, ammunition and canteen.

Lieut. Col. Allen, who remained behind the battalion at Fort Leavenworth to complete his outfit, died suddenly; his loss was deeply mourn-

ed by the battalion, who were sincerely attached to him. On their march they suffered much for want of water and provisions; in one instance, they traveled sixty miles without water. They arrived at Santa Fe Sept. 12th, where Lieut. Col. P. St. George Cook, who had been appointed by Gen. Kearney, took command of the battalion in the place of Colonel Allen, deceased, and who, before marching for California, selected out all the laundresses, and those who, on a rigid examination, were supposed to be unable to continue the march, and placed them under the command of Capt. James Brown, who started on the 18th, with orders to make a post at Pueblo on the Arkansas river, which was accordingly done. Col. Cook, with the battalion, proceeded to California. To avoid the snows of the Rocky Mountains, the battalion followed the Rio Del Norte south for three hundred miles, then turning west, passed through the fortified town of Tucson; after which their guides were unacquainted with the route, and it had to be sought out like men travelling in the dark.

On leaving Santa Fe they were placed on three quarter rations, and were soon after reduced to one-half, and subsequently to one-quarter rations; their meat was composed of

the remains of such draft animals as were unable to proceed further. On one occasion, however, they were relieved by a very romantic and providential encounter with a herd of wild bulls. They travelled one hundred miles without water; sank deep wells in the desert, and arrived on the Pacific coast with but little loss. The Colonel issued the following complimentary order on their arrival:—

“Head Quarters, Mission of San Diego, Jan. 30, 1847.

Order No. 1.—The Lieut. Colonel Commanding congratulates the Battalion on their safe arrival on the shores of the Pacific Ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry; nine-tenths of it has been through a wilderness, where nothing but savages and wild beasts are found; or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveller will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pickaxe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat; and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules by herding them over large tracts, which you have laboriously guarded without loss.

The garrison of four Presidios of Sonora, concentrated within the walls of Tucson, gave us no pause; we drove them out with their artillery; but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign, and meet, as we believed, the approach of the enemy; and this, too, without even

salt to season your sole subsistence of fresh meat.

Lieutenants A. J. Smith and George Stoneman of the 1st dragoons, have shared and given valuable aid in all these labors.

Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone: soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of Lieut. Col. P. St. George Cook.

[Signed] P. C. MERRILL, Adjt.”

The distance from Council Bluffs, the place of enlistment, to Fort Leavenworth, is about 180 miles; from Fort Leavenworth, by the Cimarron route, to Santa Fe, 700 miles; from Santa Fe, by the route travelled to San Diego, 1150 miles, making a total of 2030 miles. Almost the entire march being over an uninhabited region, and much of the way a trackless, unexplored and forbidding desert, affording neither water nor grass sufficient for animals, and, when the teams failed, the battalion had to carry the extra amount of ammunition and, at the same time, push the wagons through the heavy sand and over the rugged mountains.

A fruitful source of annoyance to the battalion was the lack of confidence in the U. S. Surgeon, Dr. Sanderson, who was known formerly to have been a bitter persecutor of the Latter-day Saints, and whose expressions and actions confirmed the suspicions that it was his wish to destroy them; the refusal of many of them to take his prescriptions produced very unpleasant and angry feelings.

The battalion were discharged at Los Angeles, one year from the date of their enlistment, without means to enable them to return to their families. At the request of the military commander in California, who feared a Spanish revolt, one company re-enlisted for six months, which service was performed in a highly satisfactory manner, both to the officers and the people of San Diego where they were stationed.

WINTER QUARTERS.

After the departure of the battalion

from Council Bluffs, President Young gathered up the scattered companies and established a town called Winter Quarters, where 700 log cabins and 150 dug-outs (cabins half under ground) were built during the Fall and Winter, upon the site of what is now known as Florence, Nebraska. At this point the Saints suffered extremely from sickness, exposure, and the want of the necessities of life. Several thousand wagons were also encamped in various localities on the east side of the Missouri river, where the Saints began to build up a place, subsequently named Kaneshville, in honor of Thomas L. Kane of Philadelphia, whose kindness had endeared him to them.

EXPULSION FROM NAUVOO.

When it became known in Illinois that the flower of the camp had enlisted into the service of the United States, the mob assembled with redoubled fury, formed a military encampment, provided with artillery, in the neighborhood of Nauvoo, which now contained the poor, the helpless, the sick and infirm, as all who were able to leave, on any terms, had done so during the spring and summer.

The mob, under command of Rev. Thomas S. Brockman, increased their force to about 1800 men, made several unsuccessful attacks upon the city, (which could barely muster 123 men) killing several men and wounding a number of others, and battering down many buildings. They finally succeeded, on the 17th day of September, after several days' siege and three days' bombardment, in driving the people, helpless and destitute of everything that could make earth desirable, across the river into Iowa. Here many must have perished from starvation had not the kind Creator fed them by sending upon their camps flocks of quails so tame that the women caught them with their hands. In this place they lay exposed to the storms of autumn, right in view of a thousand empty houses belonging to themselves and friends, until teams were sent back from the camps to remove the survivors, many having died. To crown their victory, the mob subsequently set fire to the Temple of Nauvoo, which was the most beautiful building in the Western

States. It was the first specimen of a new order of architecture, introduced by President Joseph Smith, and had cost a million dollars. The light of its fire was visible thirty miles.

Very little real estate had been sold, though the improvements, property and buildings of the Saints in Illinois were among the best in the Western States. Such a vast amount of property exposed for sale in Hancock and the adjoining counties, had a tendency to glut the market, which together with the hostile influence of our enemies, prevented sales even at low rates. Fortunately oxen were cheap, and companies continued leaving till late in the summer, making the new route a grand encampment for 300 miles, as wagons were to be seen at every watering-place.

PIONEERING JOURNEY.

In the spring of 1847, President B. Young, with 143 pioneers, started in search of a place of settlement. He was led by the inspiration of the Almighty (for no one of the company knew anything of the country,) directly to Great Salt Lake Valley, where he and company arrived on the 24th day of July, having sought out and made a new road 650 miles, and travelled a trapper's trail, nearly 400 miles. On the 29th of July the pioneers received additional strength by the arrival of Capt. James Brown and a detachment of the battalion, and a company of Saints from the Mississippi, who wintered with the detachment on the Arkansas river. Seven of the detachment died on the route.

SALT LAKE CITY.

The population, being now about four hundred, the building of Salt Lake City was commenced.

The arrival of the pioneers and this detachment of the battalion, all armed and carrying the flag of the United States, the commencement to build a fort and the hoisting of the Stars and Strips (although this country at the time belonged to Mexico,) had a tendency to impress the wild tribes of the mountains with respect, and made it comparatively easy to promote friendly relations with them.

The Twelve Apostles organized Salt Lake City into a Stake of Zion, and appointed John Smith, President;

Charles C. Rich and John Young his Counsellors ; Tarlton Lewis, Bishop ; and a High Council. This organization went into effect on the arrival of the immigrant companies in the Fall of 1847, when about 700 wagons laden with families arrived on the site of Salt Lake City.

The whole basin was so barren as to produce little besides a species of bunch grass, and the ground was covered with myriads of large black crickets, which were the food of the Indians. In this desert place the site of Salt Lake City was surveyed.

Not a single person in the whole company had a full supply of provisions, but all were on half rations. About one hundred, who had served in the "Mormon" Battalion, found their way here from California in the winter, without any provisions.

RETURN OF THE PIONEERS.

On the 25th of August, 1847, President Brigham Young and about seventy others started on their return to Winter Quarters. At the South Pass the Sioux Indians stole part of their animals, which compelled them to walk most of the way to the Missouri river, depending mostly upon such game as they could obtain by the way; and being without suitable horses for chasing the buffalo, the few obtained were generally old bulls, whose flesh was of very poor quality, and not sufficient in quantity to supply their wants.

In 1848, President Young arrived again in Salt Lake Valley with about eight hundred wagons.

The crickets, during the season of 1848, came down from the mountains in myriads, and destroyed a great portion of the scanty crops ; and, notwithstanding every effort was made to drive them off by means of bushes, long rods, &c., whole families and neighborhoods turning out *en masse* until almost exhausted, the whole would have been destroyed had not the Almighty in His kindness sent gulls in vast numbers, covering every field, driving the crickets from the crops into the streams and even into door yards, and devouring them until crammed, then vomiting them and devouring more.

Notwithstanding the Mermom Bat-

talion had been in the service of the United States, those of their families which were located at Winter Quarters were required, by the Indian Department, in the spring of 1848, to leave their cabins and recross the river into Iowa. Yet it was well known they were only encamped there awaiting the return of their husbands, fathers and brothers, who had been discharged on the Pacific coast, without means of transportation or rations.

GOLD DISCOVERED IN CALIFORNIA.

In the spring of 1848, some members of the Mormon Battalion discovered gold in California, thus opening to the world an unparalleled source of wealth and adventure.

LOG TABERNACLE CONFERENCE.

At a General Conference held at the log Tabernacle in December, 1847, at Kanesville, Iowa, the Saints acknowledged Brigham Young President of the Church of Jesus Christ of Latter-day Saints, and Heber C. Kimball and Willard Richards his Counsellors. This action was confirmed at the General Conference held in Salt Lake Valley after the companies arrived in the Fall of 1848; John Smith was chosen Patriarch over the whole Church, and in February, 1849, Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained to fill the Quorum of the Twelve Apostles.

CHURCH AUTHORITIES.

The Church Authorities then stood as follows :—Brigham Young, President ; Heber C. Kimball and Willard Richards, Counsellors ; Orson Hyde, President of the Twelve Apostles ; Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of the Quorum of the Twelve ; John Smith, Patriarch ; Daniel Spencer, President of the Stake of Salt Lake, and Newel K. Whitney, Presiding Bishop.

ORGANIZATION AND CAMP RULES.

Our companies for the plains were organized at the Elk Horn river, about 18 miles west of Winter Quarters, now Florence, Nebraska, into companies of hundreds, fifties and tens ; each fifty was provided with a blacksmith

and wagon-maker with tools for repairing wagons and shoeing animals. Three hundred pounds of breadstuff were required for each person emigrating, and a good gun with 100 rounds of ammunition for each able-bodied man. Many cows were worked in the yoke; each family was also required to take a due proportion of seed grain and agricultural implements. Every wagon, load and team were inspected by a committee, and they were not allowed to start on to the Plains without the required outfit. A strict guard was kept over the cattle by night and day, and also in the camps, which were formed in an oval shape, the inside making a corral for the stock. Pigs and poultry were carried in coops attached to the wagons.

No person was allowed by the rules to wander about, not even to hunt game, except under special directions,

and by these precautions no person was lost, and but few accidents occurred, and the loss of animals was small, although we travelled ten hundred and thirty miles from the Missouri river to Salt Lake City, through an uninhabited and desert region. Saturday afternoon was usually occupied in washing, baking, repairing wagons and shoeing animals, and Sunday was a day of rest and worship. Morning and evening prayers and songs of praise were never omitted in the camps; and occasionally a dance was enjoyed, the companies generally being favored with musical talent.

Thus the refining influences of society and civilization were continually felt and kept in view, and the moral condition of the camps preserved inviolate through all the fatigues, hardships, and exposures and vexatious annoyances of the entire journey.

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS:

(*Jewish Chronicle.*)

At that time there lived at Alexandria a lady of great beauty, intelligence and celebrity, named Hypatia. She was a native of the place and a daughter of Theon, a distinguished mathematician. She devoted herself from an early age to scientific pursuits, and she became a profound adept in the philosophy of Plato, which she preferred to the rival system of Aristotle. Having exhausted all the resources of learning at Alexandria, she resolved to travel. She went first to Athens, and there attended the lectures of the most eminent instructors. After further journeys she returned to her native city, where she was invited by the magistrates to give instruction in philosophy. She accepted the invitation and her superior genius and learning soon elevated her to great celebrity. She was an Eclectic; but mathematical science formed the basis of her instructions even in philosophy. Among her pupils there were many persons of dis-

tingtion, among whom was Synesius afterward Bishop of Ptolemais, who continued through life to esteem her. Entirely engrossed in philosophical pursuits, Hypatia refused to declare herself a convert to Christianity, though she by no means disapproved or condemned it; and though often wooed, she turned a deaf ear to all the tender solicitations of her admirers. She refused to marry because domestic cares, as she thought, would interfere with her intellectual pursuits; while at the same time her conduct was a model of purity and propriety in every respect. She well knew how to restrain the sentimental ardour which her personal charms excited in the minds of her enthusiastic auditors. Orestes, the Prefect of Alexandria, was among the number of these; and this fact was sufficient to excite against the fair philosopher the jealousy of so mean and malignant a fanatic as Cyril. He pretended to regard Hypatia as

one of the chief supports of Paganism. He also imagined that her influence dictated the measures of Orestes, which he condemned, and which irritated him. To gratify this mingled spirit of hostility, envy and bigotry, he induced his partisans, headed by a priest named Peter, to stop the chariot of Hypatia as she was proceeding to her school. They forced her to descend, took her to a neighbouring church, stripped her of her clothes, put her to death, tore her body in pieces, dragged the still palpitating members through the streets, and at last consigned them to the flames. To render the detestable nature of this crime complete, it should be added, that the bribes and misrepresentations of Cyril and his satellites were so potent in the court of the Christian Emperor at Rome, that no punishment was ever inflicted upon its perpetrators.

About twenty years after these events, a singular excitement occurred among the Jews in the Island of Crete. The Jewish community there was numerous and wealthy. An impostor appeared among them, who assumed the name of Moses, and claimed to be the Messiah. During the period of a year he travelled to and fro, persuading the Jews of the authenticity of his claims, urging them to abandon their possessions, and to follow him toward the Holy Land. At the appointed time he commenced his journey, at the head of many thousand followers. He asserted that the Mediterranean, like the Red Sea of old, would dry up at his command, and enable them to travel through it safely toward Palestine. He then led them to the top of a lofty promontory, from which he commanded the most enthusiastic to throw themselves. Many did so, and were dashed to pieces on the rocks and sands below, and some perished in the waves. At length the deluded fanatics become convinced that their leader was an impostor, and turned to wreak their just vengeance upon him; but like other knaves, he was not to be found when justice pursued. He had escaped in the midst of the tumult, with a considerable sum of plundered gold and jewels. It is recorded by the ecclesiastical historian, Socrates, that

the Christians asserted that this Moses was the devil in disguise; while the Jews were greatly mortified at the result of the event, and returned, wiser and less credulous, to their deserted homes.

About this period, A. D. 425, the Patriarchate of Tiberias, which for several centuries had exercised so great an authority in religious matters among the dispersed Israelites, expired in the person of Gamaliel, a descendant of the great Instructor at whose feet Paul had sat. The Emperor Theodosius proclaimed an edict, terminating the jurisdiction and cutting off the revenues of the Patriarchate; so that on Gamaliel's death no successor was appointed. The alleged reason for this arbitrary act was, that the Patriarch, in opposition to express imperial edicts to the contrary, had erected new synagogues, and had used other means to extend the spread of Judaism.

The division of the Roman Empire in A. D. 395 into two parts, by which one became the Greek or Eastern Empire, with Constantinople for its capital, and the other the Western, with Rome for its centre, produced a marked effect upon the condition and fortunes of the Jews. In the Western Empire they laboured under many disadvantages; until Odoacer assumed the title of the King of Italy. Fourteen years afterwards he was defeated and deposed by Theodoric, the King of the Ostro-Goths, who became the founder of the Gothic sovereignty in Italy. This conqueror, after dividing one-third of the country among his victorious troops as a reward for their services, introduced an equitable government into every part of the administration, and protected the Jews equally with all other religionists. Theodoric was an Arian, and hence his name has been handed down with desecration by a more orthodox posterity; but he exemplified and practised the virtue of charity in an eminent degree. He ordered the Christians to rebuild, or to make restitution for, the synagogues which they had plundered or burnt at Rome, Milan and Genoa. The consequence of this protection was that the Jews became greatly attached to his person and government. Being thus encouraged in their legitimate occupa-

tion throughout Italy, they increased in wealth and importance, and became a very valuable ingredient in the community; and when Belisarius, the general of Justinian, invaded Italy and besieged Naples, that portion of the city which was next to the sea was intrusted to their defence; and so valiantly did they deport themselves that they would have prevented the capture of the city, had not a secret entrance been discovered in another quarter, by which the hostile troops gained admittance. After the fall of Naples they experienced great cruelties, as a penalty for their patriotic devotion. And when Narses, the successor of Belisarius, overturned the Ostro-Gothic kingdom in 553, twenty-seven years after the death of Theodoric, its founder, a darker era of persecution supervened in the annals of the Jews. Theodoric had decreed that the Christian inhabitants of Genoa, who had deprived the Jews of all their privileges, and had plundered their synagogues, should reinstate them in their rights and repair the injured edifices. He reproved the Senate of Rome—then a pitiful shadow of that power-

ful and majestic body which, in former ages, had ruled the world, and which had appeared to the ambassadors of Pyrrhus like an assemblage of kings—for their injurious treatment to the Jews; and Gregory, the Bishop of that city, taking his cue from the imperial pleasure, rebuked those Christians who had insulted the Israelites, by placing the images of the Virgin Mary and of Christ within their houses of worship. This was the most extraordinary instance of Christian charity, as displayed toward this persecuted people, throughout the whole range of the early history of the church. After the expulsion of the Ostro-Goth kings from Italy by the armies of Justinian, those days of security and toleration for the Jews terminated; and they experienced the rigor of those severe edicts which the Emperor proclaimed and enforced throughout the whole extent of the Roman world. Before narrating these oppressive laws, we must advert to those events which were transpiring in the eastern portion of the empire, and which greatly contributed to their enactment by the Emperor.

[TO BE CONTINUED.]

WEATHER PROGNOSTICATIONS.—The *Daily News* of Dec. points out the signs which seem to indicate an approaching change of the weather. During the last few days there has been a total change in the order of events. As before, we still have a mild moisture-laden air, heavy showers, and fierce gales of wind; but during the first part of the month the rainfall took place principally during the night hours, and so with the gales, while the weather in the daytime was characterised by comparatively calm and clear skies. During the last few days these conditions have been reversed. The gales have come in the daytime, and comparative calm at night. The rain also has fallen much more persistently during the daytime than at night. These changes indicate a change in the conditions on which the weather is dependent. Such a change, even though it bring with it no immediate change in the general character of the weather is yet sufficient to indicate that the long-continued wet and storm will before long be replaced by weather of a different type. If this should be so we may look not merely for a change in the weather, but for the probable setting in of a more than usually persistent term of cold. It is one of the recognised peculiarities of British weather that, whenever there has been an unusual prevalence of south-westerly winds, the north-east wind, so soon as it sets in, blows with unusual persistence. The converse also holds. Indeed, the long-continued south-westerly winds which we have lately experienced have been the natural sequel of the easterly and north-easterly winds which blew in autumn. Whenever these spells of wind last for a considerable time, a sort of oscillation begins to be exhibited, the successive spells resembling each other as respects length much as the successive swings of a pendulum would do. And it is not improbable that we may be troubled in January by heavy snowfalls, since the inrush of the cold north-easters upon the moisture-laden air can hardly fail to be followed by the condensation and crystallisation of the suspended vapours.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 9, 1869.

HAPPINESS THE RESULT OF OBEDIENCE.

By obedience to the laws of nature we are in a much greater degree freed from sickness and disease, and realize the happiness arising from the pleasure and enjoyment of a healthy body, a pure taste and undisturbed vitality. So, also, by obedience to the laws and instructions contained in the Gospel of the Son of God we enjoy that calm happiness that proceeds from a conscience void of offence to God and man. It is for the well-being and happiness of the human family that the Almighty Father of the spirits of all flesh has enjoined obedience upon all His children. We are here upon this earth in a state of probation, or trial, to test and prove us. Good and evil are presented unto us, and we have the power to accept which we please. Thus far we most assuredly have our agency, and the truth, or way of life and salvation, is so plain and easy to be understood that, to the honest, a wayfaring man, though a fool, need not err therein. And we become the servants of good or evil, or, as the Apostle Paul wrote: "Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This is demonstrated very powerfully every day by those who have given themselves up to the sin of drunkenness, and appear to be entirely deaf to good counsel, and unimpressible to the entreaties of their families, whom they often beggar, and of their kindred or friends, and will not abstain from the soul-destroying course they are taking.

Why do we correct our children when they neglect to obey our precepts? Is it not because we are sensible that obedience to just requirements produces happiness? For this cause we correct our children when they do not obey us, to impress upon their tender minds that disobedience is wrong, and is not the path to happiness. Were we to ask a child when it enjoyed the happiest feelings, whether when it obeyed its parents, or when it refused to do so or disobeyed them, it would readily answer, "when I obey." Why? Because, according to an eternal law, there is always a blessing, a happy feeling attendant upon obedience. Our everyday experience teaches us the correctness of this principle; and it is very obvious that if from infancy we continued in obedience to the principles of righteousness, seeking wisdom from Him who giveth liberally and upbraideth not, we would enjoy an amount of peace and happiness far above the conception of those who take the opposite course, refusing to hearken unto correct instructions. Our heavenly Father at sundry times has urged His children to obey Him, and to receive their laws and ordinances from Him, well knowing that they would not only enjoy a greater

amount of peace and happiness to-day, but, through a course of faithful obedience to His counsels, would become heirs to an eternal life and a happiness beyond the conception of mortality. Still, what is the testimony borne in the records of the past? Ingratitude, as a very general fact. He gave judges, but the people rejected them, preferring a king, like unto neighboring nations. He sent Prophets who, in advocating obedience and righteousness, reproved the people, and they slew them. He sent His Son, and they preferred their traditions and false priests and teachers before Him, and crucified Him. He sent them Apostles and Prophets, and they slew them—rejecting the living testimony—and afterwards garnished their tombs, and mingled erroneous traditions with their teachings, at the same time claiming His authority for so doing.

Is it not strange that His children, for He is the Father of our spirits, and all Christendom profess to worship Him as “our Father who art in heaven,” should be so slow to listen to His counsels, when it is so very evident that it is for our individual benefit and blessing so to do? He has undoubtedly the first right to our allegiance and obedience, and His promises are sure and steadfast. Do we appreciate the blessings conferred upon us, to live upon the earth in this dispensation? That God has again spoken from the heavens and again opened a communication with His children upon the earth there is no valid reason for doubting, and it is the privilege of all His children to obtain that knowledge that has been a source of so much happiness and satisfaction to the Saints in all ages, namely, to know God and Jesus Christ whom He hath sent, and to know that salvation and eternal lives are again offered to the inhabitants of the earth. His Saints do most assuredly know this; they have obtained this knowledge by obedience, and are led to rejoice therein with a joy that is only known to those who receive the truth in good, honest hearts. They gladly and faithfully communicate this information to their friends, but cannot impart to them the happiness they enjoy through their own obedience, for it must needs be enjoyed to be appreciated or understood. And this happiness is continued upon us so long as we continue in obedience to the revealed will of God, which is then continually being revealed. The principles of eternal truth are revealed from faith to faith, and this is manifested through our obedience; and upon this eternal law and principle of obedience do we receive the purest and most unalloyed happiness that can be enjoyed upon this earth, and will thus be led to the enjoyment of all the promises and blessings that the Eternal Father has promised to His children. The more prompt and obedient we are in fulfilling the instructions of the God of Israel as they are revealed unto His children through the Priesthood, the greater amount of peace and happiness we enjoy; and we shall realize to our joy, in our personal experience, that the blessings and promises of the Lord are enjoyed to-day in their fullness.

We would ask, who know whether God has spoken from the heavens in this our day? Who know whether God has restored His Gospel to the earth? Are they those who glory in their riches, their learning, their worldly wisdom, or the disobedient? The meek, humble and obedient alone enjoy the happiness of this knowledge, and the key by which all may obtain the like blessing. Can we by merely searching, find out God? Such knowledge can only be obtained through obedience to His requirements. Jesus Christ is “the author of eternal salvation unto all them that obey Him,” wherefore professing to

believe in His divine mission, without obedience unto His instructions, is placing faith and works at variance. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." That will to-day is the same that it hath been from the beginning, and the Holy Ghost, with its priceless gifts and blessings, is bestowed now as anciently. And if, after we have received the first principles of the Gospel, we are obedient to the instructions we continue to receive, our happiness and peace will flow like a river, and we shall have within us "a well of water springing up into everlasting life."

It is promised that whosoever would believe in Christ should not perish, but have everlasting life. Can we believe in Him, and neglect his commandments? Let not this be truthfully said of those who have taken upon them His name, but let us rather prove to Him that we love Him and truly believe in Him by keeping His commandments. Let us live by every word that proceedeth out of the mouth of God, by putting in practice all the requirements that we learn to be true; in so doing we shall enjoy that happiness that springs from obedience, and shall eventually enter into that glory that has been promised unto the obedient. The true records of all ages show that when God's children have hearkened unto His voice they have been blessed and prospered, but when they failed to obey, calamity overtook them, and they had to suffer the penalty of their disobedience and folly.

G. T.

BRADFORD.—Dec. 24th we left Liverpool for Bradford, and participated with the Saints in a very pleasant party on the evening of the 25th; and the postponement of the Conferences in Norwich and Sunderland, through our suggestions, gave us opportunity to attend their meetings on Sunday, the 27th. Presidents A. E. Hyde, F. H. Hyde and H. C. Jacobs, and Elder O. C. Holbrook, from Utah, were also present at both the party and meetings. At Bradford, as in every place where we have been privileged in meeting with the Saints, we were most cordially received and hospitably entertained, and were much gratified with the strict attention they paid to the teachings and counsels that were given, and with the many evidences of their zeal and faithfulness. Several strangers attend their meetings, listen very attentively, and some of them express themselves interested in the principles taught.

We are much pleased in being able to add that the Saints in Bradford are, almost without exception, in comparatively very comfortable circumstances; and we now see nothing to prevent nearly all, if not all of them, from gathering during the coming season, for the accomplishment of which, so much to the promotion of their welfare, they have our prayers and will receive such aid, if needed, as we may be able to extend.

RETURNED.—Isaac Alldredge left Liverpool for St. Louis Jan. 2, on the steamship *Kangaroo*.

It is foolish to strive with what we cannot avoid; we are born subjects, and to obey God is perfect liberty: he that does this, shall be free, safe, and quiet; all his actions shall succeed to his wishes.—SENECA.

OBITUARY.

(*Deseret Evening News*, Dec. 9, 1868.)

It is our melancholy duty to-day, to record the demise of President Daniel Spencer. President Spencer has been in a delicate state of health for a considerable length of time past; but it has not been such as to alarm his family until about a week ago, when erysipelas set in, which terminated fatally at about ten minutes to six last evening.

Brother Spencer was the son of Danl. and Chloë Spencer, and was born on the 20th of July, 1794, at West Stockbridge, Berkshire Co., Mass. He was baptized into the Church of Jesus Christ of Latter-day Saints in April, 1840, and was immediately after ordained an Elder. In 1842, he and his family emigrated to Nauvoo, and in the course of the same year he was sent on a mission to Canada. In 1843 he was elected a member of the Nauvoo City Council, and soon after, in company with Elder Charles Shumway, was sent on a mission to preach the gospel to the Indians. While upon this mission he endured many hardships.

In 1844 he performed a mission to Massachusetts. After the death of the Prophet Joseph he was elected Mayor of the city of Nauvoo, and continued in that office until the repeal of the city charter.

He left Nauvoo in 1846, and arrived in Salt Lake Valley in 1847. While crossing the plains he acted as captain of a hundred, and in connection with Hon. Ira Eldredge had personal supervision of the first company of fifty that followed the Pioneers to these valleys. He was appointed a member of the first High Council organized in this Stake, and in '49 was appointed President of this Stake. At the October Conference in 1852 he was appointed on a mission to Europe, and labored in connection with S. W. and F. D. Richards as their first counsellor. He travelled in the Conferences in England, Ireland, Scotland and the Channel Islands, and visited Bro. Van Cott in Scandinavia.

In the Spring of 1855 he was sent from England to the United States to assist in the outfitting of the emigration for the Plains, and returned to England in the Autumn. In the following year, 1856, he was again sent from England to the States to assist in forwarding the emigration, and at the close of his labors, in the Fall, he returned to Salt Lake City, arriving in time to attend the October Conference, when he again resumed his position as President of this Stake of Zion, which position he filled to the time of his death.

President Spencer was conscious up to the time of his death; and talked calmly with his family about their affairs, and died as though he were falling into a quiet sleep. He was a man of remarkably exemplary life, and as President of the High Council he gave proof of great wisdom and sound judgment, having in that capacity heard and decided a great number of cases, it rarely happening that an appeal from his decisions was taken, and when they were, his decisions were generally sustained by the First Presidency.

President Spencer's funeral obsequies will take place to-morrow morning at half-past ten o'clock, at the 13 Ward Assembly Rooms.

CORRESPONDENCE

AMERICA.

Salt Lake City, Dec. 9, 1868.

President Albert Carrington.

Dear Brother,—Since my last, of the 18th ult., yours of the 6th Nov. has come to hand, detailing your visit to the Welsh Conferences and to Birmingham. I am pleased to hear that your health continues so good, and that you have so much pleasure in visiting various parts of the Mission.

I am also gratified to receive so encouraging a report of the labors of the Elders associated with you. We constantly remember them in our petitions to the throne of Grace, that they may "be endowed with power from on High" to faithfully fulfill their holy callings, and be privileged to return with joy and rejoicing to their homes in these peaceful valleys.

We are having a constant succession of visitors to our city, of a class much superior to the generality of those who have visited us in previous years. They generally express themselves delighted with our city and the progress we have made in this Territory. Though probably every one that comes here has read descriptions of the city and myself, yet they do not appear to be satisfied to go away without seeing for themselves; and, when they see the beauties of our city, our long lines of shade trees, the sparkling rivulets that course down the sides of our streets, and our many other improvements, many of them feel, like the Queen of Sheba, that the half had not been told them. The result that will follow these visits will be favorable to us. A better class of people will become acquainted with us through the visits of their friends. Already this is perceptible in the letters which appear in the public prints. Writers evince greater liberality and do us more justice in treating upon us and our system. As we increase in numbers and wealth we will become more important and, after the fashion of the world, those who speak of or write about us will do so with more respect. It is gratifying to observe the progress we are making towards the achieve-

ment of that destiny which is predicted for us.

Since my last, but little has occurred calling for special notice. The frosts of winter have not yet stayed the advance of the iron horse towards our valleys. The track of the Eastern line is already several miles west of Bear River, and every team and every man that can possibly be pressed into the service is being used to push the line to Ogden before spring opens; but whether the storms we generally experience at this season of the year will stop the track-laying before it reaches Echo, at that point, or some other place east of this valley, we realize will be as the Lord wills.

My work in Echo Cañon is now finished, and nothing remains in Weber to be completed except the tunnels and some heavy rock points. I have no fear that the work on my contract will stand in the way of the track-layers, and expect to be ready for them, no matter how soon they may come along. The Western line is also pushing ahead with all the force it can command, though we are not so accurately informed of its progress as we are of that of the Eastern line, but it is said to be somewhere in the neighborhood of two hundred miles west of Great Salt Lake.

Bear River City, like most of the mushroom towns called into existence by the building of the Union Pacific Railroad, is rapidly becoming a thing of the past, and soon, like Julesburg, or Green River City, two or three shanties devoted to the sale of intoxicating liquors to the passing traveller will be all that is left to mark the site where once stood the most reckless and desperate of railway towns. The motley crowd that made up its population are dispersing for winter quarters, many hurrying westward with the hope of building such another as itself at the mouth of Echo; others are pushing forward to the Promontory at the north end of the Lake, where another "magic city," that is to outshine all others, is soon to rise on the borders of our inland sea; while some

intend to make our city their home until some excitement draws them away to climes more congenial to their restless natures and habits than are the peaceful cities of the Saints. While here they will learn that we are a people who love virtue and order, and respect the laws of our country, and that they will be required to observe the rights of all.

Another chieftain in Israel has passed from our midst. Elder Daniel Spencer has, in the providence of God, been called to join the hosts of the faithful who have gone before, where, in a brighter sphere, free from the infirmities of this mortal body, he can more gloriously accomplish his Master's will. He died at six minutes to 6 last evening, and will be buried tomorrow morning, the services being conducted in the 13th Ward Assembly Rooms. He was 74 years old last birthday.

We are also called to mourn the loss of sister Leonora Taylor, first wife of Elder John Taylor, whose spirit left its mortal tabernacle about 6 this morning.

In reply to your inquiries regarding emigration, we have now about £3000 on hand to help in next season's operations. The 1st of June will be early enough to send off the first shipload, and our agent in New York will be prepared to receive a company about once a fortnight, and will forward them, immediately on their arrival, through to this city. In relation to this you and our agent in the States can correspond, and decide upon the times and the arrangements.

In your teachings and writings to the Saints I desire you to impress upon them the necessity of their punctually paying their tithing, so that they may help us in our endeavors to build up the kingdom of God and extend the influence of truth upon the face of the earth.

Our news from the Sandwich Islands is very encouraging. Elder Nebeker informs me, in a letter written on the 12th of Nov., that he had that day

started his sugar works, and that everything was working excellently. He writes: "We start off with 12 mules on the mill at a time, and change at noon. We clarify with steam, and run our dryers from the same boiler, and reduce the juice in open pans. We employ 20 men, mostly natives; with this force we expect to produce one ton of sugar and 100 gallons of molasses per day. Our native brethren are willing to work for us, and I could hire more men if I needed them." It may not be long before we will have the pleasure of consuming sugar produced by our brethren in those far off Western Islands.

The school trustees throughout the Territory manifest considerable interest in introducing the books printed in the Deseret alphabet. Elder Orson Pratt is at present engaged in getting out the Book of Mormon in that alphabet; it will be divided into three parts, to take the place of the readers generally used in our schools. I expect that Elder Pratt will go east next season, to superintend the printing and publishing of this work.

All is peace within our borders. St. George and the Muddy settlements have lately suffered from a raid by some bands of thieving Navajoes who, notwithstanding the vigilance of Elder Erastus Snow and the brethren under his direction, managed to escape with several horses. Two of the Indian raiders were killed by the brethren who went out in pursuit, and a number of animals were recaptured.

I am thankful that the health of myself and the Saints generally is good. The continued pleasant weather enhances our enjoyment of this blessing.

With love, in which Elders Smith, Wells, Cannon and the brethren in the Office join, and ever praying for yourself and the Saints under your watchcare, I remain your brother in the Gospel,

BRIGHAM YOUNG.

The value of time varies with individuals; and in the same hour-glass which marks the flight of time to every eye, it is less than lost sand to the idler, but more than gold to the studious man.

MINUTES OF A CONFERENCE HELD IN LEICESTER,
DEC. 6, 1868.

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10.30 a.m.

Present from Utah : President Albert Carrington ; W. H. Homer, Pres. of Leicester Conference ; James Needham, Pres. of Kent Conference ; Joseph Lawson, Pres. of Norwich Conference ; L. W. Shurtleff, Pres., and O. B. Shaw Travelling Elder in Nottingham Conference, and several of the local Elders.

Pres. Homer called upon the Branch Presidents to make their reports, which were all very good. He said he was pleased with the reports, and believed that the Branches had been faithfully represented ; he never met with a better people, and was gratified with their conduct generally. The Sunday schools were well attended, and the teachers took a lively interest in their duties. There had been considerable out-door preaching done the past season, and it was hoped that the result would be good. He read the statistical report for the half year ending September 30th, as follows :— Branches, 11 ; Elders, 54 ; Priests, 25 ; Teachers, 5 ; Deacons, 11 ; excommunicated, 4 ; died, 3 ; emigrated, 36 ; baptized, 32 ; total, 339. He also read the financial report for the same time, which exhibited the business department in a prosperous condition.

Pres. Needham presented the Authorities of the Church at home and abroad, and they were all unanimously sustained.

Elder Shaw said the Lord was dealing with the nations of the earth, and we want to learn to view them as God views them ; exhorted to sanctify ourselves ; merely going to Zion would not make us Saints, but would make us better, if we do right ; if not, we will suffer loss ; God will reward every man according to the deeds done in the body ; exhorted the Saints to honor the Lord.

2.30 p.m.

Pres. Needham said it was twenty-five years since he had visited that town, and since then he had obeyed the Gospel and removed to Utah ; the Saints in the Kent Conference were striving to live their religion, and those who did so will find deliverance ; spoke of the kindness strangers received from the servants of God in Utah ; bore testimony to the truth of the mission of the Prophet Joseph Smith, and to the kind providences of God having been over him in all his travels while on his present mission to preach the Gospel.

Pres. Lawson said he could indorse the testimony of Pres. Needham ; he knew that this work was of God ; time has shown that the words of the servants of God are true, for they have been fulfilled ; exhorted the Saints to faithfulness, to do right, and they would be gathered ; those who adhere to the counsels of President Young will prosper.

Pres. Shurtleff bore testimony to the truth of what had already been said ; the only interest we should have is in the kingdom of God ; we should begin to do something for the kingdom of God, then we will have an interest in it ; the servants of God are inspired to build up His kingdom.

6.30 p.m.

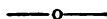
President Carrington occupied the evening, giving such instructions as seemed most fitting. The Hall was full, many strangers were present, and there was quite a time of rejoicing.

The meetings were opened and closed as usual, and were well attended by very attentive audiences who seemed to appreciate them.

JOHN F. MELLOR, } Reporters.
THOMAS ASHEY, }

During the ten months closing with the 31st of October, 1868, no less than 286 American vessels have been wrecked, foundered, or burned, the value of which amounted to 2,500,000.

SUMMARY OF NEWS.



On Wednesday, Dec. 30th, another fatal ignition of fire-damp took place in the Wigan coal field, resulting in the death of 24 lives. On the same day a railway collision occurred at Stockport in which about thirty persons were injured.

There have been immense floods in the west of England, where the gale on Sunday and Monday, Dec. 27th and 28th, was most severe. Between Taunton and Exeter the meadows were submerged, and for the most part presented the appearance of the sea when moderately "fresh." This was especially the case near Exeter. The wind blew a perfect hurricane at Colchester, and a large amount of damage was done to the buildings of the town. On Monday evening a portion of the spire of the Lion-walk Congregational Church fell with a loud crash, breaking through the roof and doing considerable damage to the interior fittings.—There were violent storms in France and Belgium the same dates. In Belgium there was great destruction of property. The rivers in France have been much swollen by the heavy fall of rain.

THE FRENCH ATLANTIC CABLE.—The manufacture of the telegraphic cable which it is proposed to submerge between France and America next summer, proceeds with satisfactory rapidity. About 600 miles of the deep-sea cable have been already manufactured, at the rate of about 85 miles a week. The Great Eastern is being fitted up with tanks for the reception of the cable. These will be three in number, of which the largest will be 75 feet in diameter and 16½ feet high. The cable will be conveyed to the "big ship" in hulks fitted with water-tight tanks. The shipping is expected to begin about the second week in January.

THE SCISSORS VERSUS THE RAZOR.—Nature has her own ranks, and in the matter of beards she divides her upper from her lower classes. A man with a fine beard whatever he may be never looks a snob; while the beards of some men are so thin and poor that they take away rather than add dignity to the face. Let the last continue the use of the razor by all means; but we commend the scissors to the first. Any one accustomed to travel, and particularly in the East, must have remarked the air of nobility and gravity which a fine beard gives. But we need not go so far as the East. The contrast is striking between a regiment mainly composed of bearded veterans with bronzed countenances, which mark its recent return from foreign service, and the neat clean-shaven physiognomies of the men of another regiment. A manly dignity characterises the former, which the latter do not possess. If beards, as a rule, add so much to the appearance of men, giving them what may be termed a fine presence, we may add that a beard serves many useful purposes as regards health. It protects the throat, mouth, and delicate vocal organs from cold, and guards these and the lungs against congestion and inflammation. The rules of society are very arbitrary, and we follow them very sheepishly. When it is considered, however, that we protect our bodies by artificial coverings, it appears ridiculous that we should rob ourselves of a natural protection at the cost of some pain and discomfort formally inflicted every morning. It has been sometimes urged that beards do not consort well with our method of dress, the white shirt and collar and the coat; but there is no reason why we should follow the East, or make ourselves appear like Hebrew patriarchs. The beard may be trimmed by the aid of scissors, and preserved of moderate length. The subject was lately noticed in the *Army and Navy Gazette*, and it was properly urged that men like soldiers, who have to serve by turns in a tropical climate and through a Canadian winter, ought to be allowed to wear beards, and to maintain them of such a length as to preserve their protective influence without any sacrifice of cleanly personal appearance. If people to whom Nature has given beards would only wear them, they would have fewer attacks of hoarseness, catarrh, and bronchitis to complain of than at present.—*Lancet*.

INFORMATION WANTED.—Fanny Hadfield, 3 Albert Street, Macclesfield, Cheshire, England, wishes to learn the whereabouts of James Osman Dewel Hadfield, who emigrated to Salt Lake City in 1859.—*DESERET NEWS* and *TELEGRAPH*, please copy.

ADDRESSES.

Henry Woodmansee and Edmund Eldredge 3, St. Mary's Church Yard, Southampton.
John Albiston and Henry J. Moore, 7, Tower Hill, Old Market Street, Bristol.

MARRIED.

In Salt Lake City, Nov. 1st, 1868, by Elder Geo. Q. Cannon, Miss Elizabeth Griffin, late of Wall Hall, England, to Mr. John King, of Millville, Cache Valley.—*DESERET EVENING NEWS*.

DIED.

WRAY.—In Plainfield, New Jersey, U. S. A., Oct. 5, 1868, Alice, daughter of Joseph and Juliana Wray, aged 5 months and 23 days; also in the same place, Nov. 30, 1868, Juliana, wife of Joseph Wray, aged 29 years, 9 months and 22 days. Her last words were, "Glory be to God; all glory to His name; halleluiah." She lived and died a Saint.—[*COM.*]

POETRY.

THE LONG TO-MORROW.

(Selected.)

Old age, that strains the web of life,
And checks that shuttle's eager paces,
Brings rest from all the world's vain strife,
And leaves an old man to old faces;
And still my heart beats warmly yet,
Although grandchildren play before me,
And I can easily forget
That eighty Summers have passed o'er me.

Sweet maiden with the downcast eyes,
To whom my grandson gaily chatters,
And treasures up the low replies
You make on many foolish matters,
I wonder, when a dearer name
He whispers through those shining tresses,
If you'll believe I've done the same,
And thrilled a heart with my caresses.

And when my youngest joined his ship,
So tearful at the sad home faces,
Shrunk at his mother's quivering lip,
The while he sighed for far-off places—

I wonder if he ever thought
I had my dreams of earth and glory;
But silvered hairs have sternly taught
The worth of that heroic story.

And often in the mazy throng,
When little feet are lightly dancing,
And as each maiden whirls along
The bonny eyes give sweeter glancing,
I sit apart and idly dream
That my fair youth has not departed,
And older hopes and fancies seem
To leave me far more tender hearted.

My life's gay Spring had many joys,
The Summer brought me love's first roses,
The Autumn gave me my brave boys,
I wait until the Winter closes;
Each season has in order brought
The mingled flowers of joy and sorrow,
And many an earnest lesson taught—
And so I wait the long to-morrow.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST:

No. 3. Vol XXXI.

Saturday, January 16, 1869.

Price One Penny.

AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

[CONTINUED FROM PAGE 21.]

BREAD REGULATIONS.

For about three years every head of a family issued his bread-stuff in rations daily, varying from one quarter to one pound per soul, according to the amount of provisions he had on hand; most of the time the rations were from one-half to three-fourths of a pound, sometimes accompanied with vegetables and milk; but if without these, the bread was not increased, for it was necessary that it should be made to last until harvest. This order of things continued until the population increased to over 12,000, when, in 1850, an abundant harvest put an end to the necessity of rationing. In 1855, most of the crops were destroyed by grasshoppers and drouth, compelling the people to subsist principally upon the surplus of previous years, and the adoption again of the system of rationing, which continued until the harvest of 1856. In addition to the loss of crops by grasshoppers, vast numbers of cattle died in consequence of the severity of the winter of 1855-6, materially lessening the quantity of food. During these periods great numbers of gold hunters, *en route* for California, came into the valley destitute of food, who were fed and aided on their way from our scanty supplies. In all these times of scarcity measures were taken to supply those who were

unable to supply themselves. Fast days were proclaimed in all the congregations, on the first Thursday of each month, and the food saved in that way distributed among the poor; and thousands of persons who had an abundance of bread put their families on rations, so as to save the same for those who could not otherwise obtain it. And so wise and liberal were the regulations during these periods of scarcity incident upon settling the Territory, that no one perished or even suffered materially for the want of food, and all were remarkably healthy.

CIVIL GOVERNMENT.

In March, 1849, a Provisional Government was framed and a State Constitution adopted by a convention under the name of "The State of Deseret." A delegate was sent to Congress, with a petition for admission into the Union. At the first general election, a Governor, Secretary, Chief Justice and two Associates, Marshal, Attorney-General, Assessor and Collector, Treasurer, and Magistrates were elected.

TERRITORIAL CHARTER.

September 9th, 1850, an act passed by Congress providing for the organization of the Territorial government of Utah was approved. The judges of the Supreme Court did not enter upon their duties until 1853.

BRIGHAM YOUNG, GOVERNOR.

Brigham Young was appointed Governor of Utah until the arrival of Alfred Cumming, in April 1858, and performed the duties of that office to the entire satisfaction of the inhabitants, who unanimously desired his re-appointment.

STATE OF DESERET.

Under the Provisional Government of the State of Deseret, and before the Territorial organic act passed, the counties of Salt Lake, Davis, Weber, Utah, San Pete and Iron were organized, and the cities of Salt Lake, Ogden, Provo, Manti and Parowan were incorporated. Bridges were constructed across the Weber, Ogden and Provo rivers, and two across the Jordan river; new valleys were explored, and roads opened into various parts of the State, all of which were free from toll, although costing an immense amount of labor, in consequence of the rugged features of the country, the great difficulty in getting timber, and the scarcity of saw mills.

Although the country was one of the most barren by nature ever inhabited by man, scarcely a tree or a bush growing below the snow line without irrigation, no colony ever progressed with more equal and uniform rapidity.

SETTLEMENT OF COUNTIES.

Salt Lake county was settled by President Brigham Young and pioneers, who entered Salt Lake Valley July 24, 1847. They erected a fort of logs and sun-dried bricks, enclosing ten acres of land, now known as the "old fort," in the sixth Ward of Salt Lake City.

Davis county by David Sessions, Sen., in the spring of 1848. He located at Bountiful.

Weber county by Captain James Brown, in the spring of 1848. He purchased some shanties and a Mexican grant of land from Miles Goodyier, an Indian trader, on the site of Ogden city.

Utah county by John and Isaac Higbe and thirty others, who built a picket fort near the site of Provo city in the spring of 1849.

Tooele county by John Rowberry and others, in 1849.

San Pete county by a company under the guidance of Isaac Morley, Seth

Taft and Charles Shumway, who entered the valley in Nov., 1849, and located at Manti.

Dec. 8, 1850, thirty families left Salt Lake City, including one hundred and eighteen men, with six hundred head of stock and one hundred and one wagons, led by Elder Geo. A. Smith; and in January following arrived at, and settled the distant county of Iron, by building a fort at Parowan.

Millard county in the fall of 1851, by Anson Call and thirty families.

Box Elder county by Simeon A. Carter and others, in 1851.

Carson county (now in the State of Nevada) by Col. John Reese, in 1851, and in 1855 by missionaries from Salt Lake Valley, under the direction of Hon. Orson Hyde, when the county was organized.

Juab county in the fall of 1852, by Jos. L. Heywood and Geo. W. Bradley, who located at Nephi.

Washington county in the spring of 1852, by John D. Lee, who made a ranche on Ash Creek. The cotton region of the county by Jacob Hamblin at Santa Clara, in 1855; Joseph Horn at Heberville, in 1857; Robert D. Covington and thirty-three others at Washington, in 1857, and Joshua T. Willis at Toquer, in the spring of 1858.

Summit county in 1853, by Samuel Snyder, Esq., who built saw mills in Parley's Park.

Green River county, now included in Wyoming Territory, by President Brigham Young, who purchased of James Bridger a Mexican grant for thirty miles of land and some cabins, known as Fort Bridger, for which he paid eight thousand dollars in gold; the deeds of this property are still in his possession. He erected a stone fort and corrals for the protection of animals, and made other improvements on the ranche, expending about \$8,000 more.

In November 1853, John Nebeker and a company of thirty-nine brethren, also Isaac Bullock and another company numbering fifty-three men, left Salt Lake and Utah counties, and located at Fort Supply in Green River county. They built houses, fenced and broke up land, and planted crops.

In 1857, the United States army, under Gen. Johnson, took possession of Fort Bridger in the name of the United States, and declared it to be a military reservation. The reservation was also extended over the settlement and farming lands of Fort Supply, the county seat.

Alfred Cumming, then Governor of Utah, made an attempt to restore the property to the citizens who had been dispossessed, but his efforts were unsuccessful, having been overruled by John B. Floyd, then Secretary of War. The loss and damage sustained by these pioneers were about \$300,000.

Morgan county by Jedediah M. Grant and Thomas Thurstin, in the spring of 1855.

Cache county in 1856, by Peter Maughan and others at Wellsville.

Beaver county in 1856, by Edward Thompson and thirteen others from Parowan.

Kane county in the fall of 1858, by Nephi Johnson and six others, who located at Virgin city.

Rich county in 1863, by Elder Chas. C. Rich and many others.

Wasatch county by twenty men from Provo, and Spanish and American Forks.

TERRITORIAL LEGISLATURE AND CONVENTIONS.

At the first session of the Territorial Legislature, held 1851-2, in Salt Lake City, memorials to Congress were adopted praying for the construction of a national central railroad, and also a telegraph line from the Missouri river, *via* Salt Lake City, to the Pacific.

The Legislature continued to memorialize Congress from time to time on these subjects until a telegraph line was established, connecting the Atlantic and Pacific coasts, and the great national central railroad, so long desired, is now rapidly following in its wake.

The Territorial Legislature in Dec., 1855, passed an act providing for holding a convention to form and adopt a Constitution for the Territory, with a view to its admission into the Union as a State.

The convention met in March and adopted a Constitution, under the name and style of "The State of Des-

eret," and a memorial to Congress, which were submitted to the people and unanimously approved, and were presented to Congress by the Delegate, Hon. John M. Bernhisel.

In 1862, another convention was held which re-adopted, with slight amendments, the Constitution of 1856, which was again submitted to the people and approved. A State government was organized, and the General Assembly met and elected Hons. Geo. Q. Cannon and Wm. H. Hooper, Senators to Congress, who went to Washington and endeavored, unsuccessfully, to gain admission as a State.

DELEGATES IN CONGRESS.

The Territorial Delegate from 1851 to 1859, and from 1861 to 1863, was Hon. John M. Bernhisel; from 1863 to 1865, Hon. John F. Kinney; from 1859 to 1861, and from 1865 to 1867, Hon. Wm. H. Hooper, who is the present Delegate.

AREA, AGRICULTURE, ETC., OF UTAH.

Utah extends from the 37th parallel of north latitude to the 42nd, and from the 109th to the 114th degree of longitude. The area is about 70,000 square miles. The proportion of land susceptible of cultivation is very small, the general character of the Territory being that of mountain and desert. The Agricultural Society, in 1866, reported about 134,000 acres under cultivation. Some tracts of land, apparently fine rich soil of superior quality, fail to produce crops, owing to the superabundance of alkali and other mineral substances, which encrust the surface of the earth. The agriculture of the country is carried on at a heavy expense, incurred by irrigation, the land having generally to be watered several times to produce wheat and barley, and oftener for Indian corn and roots.

The necessity of irrigation entails a continual expense upon the agriculturist in cleaning out ditches and canals and repairing dams. On much of the soil the ditches have to be cleaned out twice a year. Good wheat, corn and vegetables may be produced in abundance if carefully irrigated.

The following tables of the expense of the main irrigating canals, and the amount of land irrigated by the same, and agricultural statistics for 1865,

serve to show, although very incomplete, the cost, as also the success attending agricultural industry in Utah.

Number of canals, 277; total length, in rods, 333,862; cost of construction, including dams, \$1,766,939; number of acres irrigated, 153,949; estimated cost of canals in progress, \$877,730.

Measures or weight	Acres	
	Average per acre	
Bush	23	55,553
Bush	30	4,881
Bush	31	11,681
Bush	20	9,502
Tons	14	65,044
Bush	115	2,421
Dec.	151	551
Galls	79	2,888
Bush	139	4,832
Bush	265	305
Bush	344	454

About 115 saw and 70 grist mills are in operation, and three woollen and three cotton mills.

PUBLIC BUILDINGS.

Amongst the public buildings there are the Deseret State House, erected in 1849-50, in Salt Lake City, which has been occupied by the Legislature for about sixteen years, and is now used for a Commercial College. The Utah Territorial House, at Fillmore City. The Tabernacle, in Salt Lake City, a building 64 x 158, arched, without a column. The new Tabernacle, 150 x 250, 80 feet high, oval in form, without a column, built on stone

pillars 22 feet high, the roof being lattice-work of red pine timber, and, with gallery, yet to be constructed, will contain 12,000 people. Also, the Court House, a well-finished building, 40 x 55. The City Hall, 60 x 60, built of stone, at a cost of \$75,000, with clock and bell.

The Theatre (including addition) is 80 by 172 feet, 46 feet high inside.

There are many imposing edifices in the settlements, principally meeting houses and county buildings.

COMMON SCHOOLS.

According to the report of Robert L. Campbell, Superintendent of Common Schools, there are 186 school districts in the Territory with a school population—children between 4 and 16 years—of upwards of 22,000, out of which 58 per cent. are enrolled in school schedules, the actual attendance being about 42 per cent.

The public lands donated by Congress to States and Territories, in the absence of a Land Office, have not been available, hence there is no public school fund. Schools, however, are generously supported by the people.

Salt Lake City is divided into twenty-one school districts, with a good public school-house in each, some districts having three and four schools; besides which there are private schools and two academies, and two commercial colleges.

NEWSPAPERS.

THE DESERET NEWS Weekly and Semi-Weekly and Daily, edited by George Q. Cannon, issue 11,000 copies. The *Juvenile Instructor*, also edited by George Q. Cannon, issue 3000 copies semi-monthly. The *Salt Lake Daily Telegraph*, also *Semi-Weekly Telegraph*, T. B. H. Stenhouse, Esq., editor and proprietor; and the *Utah Magazine*, edited by E. L. T. Harrison, are published in Salt Lake City; and the *Rio Virgen Times*, edited and published by Joseph E. Johnson, at St. George, in Washington county.

Elder Willard Richards, one of the First Presidency, Church Historian and editor of the DESERET NEWS, died at his residence in Salt Lake City on the 11th of March, 1854, and was succeeded by Elder Jedediah Morgan Grant, as Second Counsellor to Pres. Young.

Patriarch John Smith died May 23, 1854, at his residence in Salt Lake City, and was succeeded by John Smith (son of Hyrum), who was set apart to the office of Patriarch, Feb. 18, 1855.

Elder Jedediah Morgan Grant died Dec. 1, 1856, at his residence in Salt Lake City, and on the 4th day of January, 1857, Elder Daniel H. Wells was chosen to fill the vacancy thus

caused in the Quorum of the First Presidency.

Elder Heber Chase Kimball, first counsellor to President Young, died June 22, 1868, at his residence in Salt Lake City, and at the Conference of Oct. 6, 1868, Elder George Albert Smith was appointed to succeed Elder Kimball in the office of First Counsellor to President Young.

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS

(*Jewish Chronicle*.)

In the sixth year of Justin the Elder, a law had been promulgated to the effect that unbelievers, Jews and Samaritans, should thenceforth be excluded from all offices of magistracy, and from every dignity of the State; that none of them should become Judges, Prefects, or guardians of cities, or should hold any military commissions. Whoever violated this law was to be punished by a fine of twenty pounds of gold. This law, which applied to the Samaritans by name, raised an insignificant community to an importance which they did not before enjoy. They still hold possession of Mount Gerizim, which had during many ages been their most sacred spot, and which is referred to as such in the New Testament. No temple had been erected there, but the Samaritans worshipped constantly on it, and regarded that duty and privilege as the greatest which appertained to their religion. This was enough to excite the pious hostility of the Christians, and they determined that a church of the true faith should be erected on the chosen abode of a false and an abrogated religion. The announcement of this intention drove the Samaritans to frenzy, and they attacked the Christians when assembled in their church on Easter, in Neapolis. They seized the Bishop Terrebintus while he was celebrating the Eucharist, wounded him by cutting off two of his fingers as he held fast the consecrated emblems in his

hand, drove out the congregation, and defaced the sacred edifice. The bishop hastened to Constantinople, exhibited his injuries to the Emperor, and demanded the punishment of his assailants. His request was complied with, and a decree was forthwith issued ordering the offenders to be punished, expelling the Samaritans entirely from Mount Gerizim, and directing that a Christian Church should be erected on the summit of the mount, surrounded by a strong wall for its protection.

Some time afterward the Samaritans were induced to engage in a rebellion, and to seek revenge for these indignities, by the efforts of a celebrated impostor named Julian, who represented himself as the Messiah, and assumed the authority and state of a king. He destroyed the property of the Christians around Neapolis, burned their churches, and assailed their priests. He even entered that town, summoned a young man to his presence who had gained a prize in the games which were then being celebrated, asked whether he were a Christian, and being answered affirmatively, immediately struck off his head. Julian desolated the whole of the neighboring country; one bishop was slain, and many priests were imprisoned. These excesses continued until a Roman army reached the scene of hostilities, attacked Julian, defeated and slew him, retaliated on the Samaritans the cruelties which they had perpetrated on the Christians, and re-

duced the turbulent district to order.

The Samaritans, however, did not submit to these sufferings without using their exertions by way of intercession with the Emperor, to avert or alleviate them. They sent Arsenius, their principal man, and a person of talent and influence, to Constantinople, to represent their case to the indignant sovereign. The eloquence of Arsenius, which was remarkable, seems for a time to have produced a great effect upon the mind of the Emperor; and he might have succeeded in attaining the object of his mission, by representing that the Samaritans were more sinned against than sinning, had not the Christians dispatched St. Sabas to Constantinople for the purpose of resisting and counteracting his influence. The great age, the venerable character and superior sanctity of Sabas, eventually gained a triumph over the plausible rhetoric of Arsenius; and the Samaritans were condemned. The leaders of the late insurrection were put to death, the people expelled from Neapolis, and a singular law promulgated that Samaritan children should no longer inherit the property of their parents. The result was that Arsenius and many of his co-religionists yielded to this stern necessity which assailed them, and became Christians; and St. Sabas returned home covered with glory and honored with the imperial favor.

This insurrection of the Samaritans caused the most severe edicts to be promulgated by Justinian, not only against them, but against the Jews, as belonging to the same general class of unbelievers. It was enacted that they should thenceforth be deprived of all civil dignities; that all possible burdens of the State should be laid upon them, without the privilege of enjoying any of the advantages or immunities which are generally attached to them; that where marriages had taken place between Jews or Samaritans and Christians, the Christian husband or wife should exercise the entire control in the household. Christian children could exact exorbitant privileges from their unbelieving parents, and might in reality deprive them of the exercise of all paternal authority.

In all disputes between Jews and Christians, the testimony of a Jew was made inadmissible; in lawsuits between Jews, their testimony might be received, but the evidence of a Samaritan must be excluded. The Samaritans were deprived of the right of bequeathing their property, or of administering upon the estates of decedents. No Samaritan was allowed to have more than a life estate in his property, unless the children became Christians. Where that event did not occur, his wealth was escheated to the imperial treasury. The children of mixed marriages must become Christian or forfeit their inheritance; and where a part of the children became Christians, they inherited to the exclusion of the rest. The prefects and bishops of the respective districts were ordered to enforce these inhuman decrees by the infliction of the severest penalties; and they remained in full force until, after a few years, by the quiet submission of the Samaritans—that obedience which despair alone could produce—and in consequence of the benevolent interposition of Sergius, Bishop of Cæsarea, this cruel rigor was to some extent moderated.

During the reign of the pious Justinian, the Jews continued to experience the most unjust impositions throughout the remotest portions of the empire, and his zeal for their conversion induced him to harass them with various restrictions for the purpose of constraining them to adopt the true faith. He ordered the Governor of Africa to prohibit the performance of their worship, and to convert the synagogues into churches. In some places this arbitrary measure produced the desired result; for in Borium—a city on the frontiers of Pentapolis, where there was a splendid temple and a large community of Israelites—the latter abandoned their ancient faith and became converts to Christianity, and turned their place of worship into a church.

Justinian forbade the Jews to celebrate the Passover on any day except that on which the Christians observed Easter; and they were forbidden, under any circumstances, to partake of the paschal lamb. He also prohibited them from being received as witnesses

in any law-suit between Jews and Christians, or between Christians themselves; and they were allowed to be competent witnesses only in cases where both litigants were Jews. He also decreed that they should not disinherit their children should they abandon Judaism and become Christians; and they were obliged to give such portions to their Christian daughters as seemed fit to the Prefect or the Bishop, who were in effect constituted the guardians of the proselytes. The Christian children of Jews were to receive the same proportion of property by will which they would have inherited had their parents died intestate; and all wills were pronounced invalid which did not allow this proportion. Even in cases where children had been guilty of great improprieties toward their parents, if they professed themselves converts to Christianity, the parents were ordered to treat them with the same consideration in all respects as if they had been exemplary and dutiful.

While the Jews throughout the Roman empire were thus afflicted by the persecutions of those in power, they were also annoyed by disputes among themselves. At this period a difference of opinion arose between some of

the Rabbis and the people, in regard to the use of the Hebrew language in the reading of the law in the synagogues, and also in the public expositions which were made of it. The Rabbis wished to retain the ancient tongue; while many of the people, who had been gradually losing their familiarity with it, desired that the Greek language should be substituted. Very violent disputes occurred between the several parties, until at last it was proposed to adjust the difficulty by an appeal to the Emperor Justinian. He decided in favor of the use of the Greek language, in opposition to the wishes of the Rabbis; and ordered that the well-known Septuagint version of the Old Testament should be employed in place of the original Hebrew. He also excluded the perusal of the Mischna from use in the exercises of the synagogue; stigmatizing it as worthless in itself, and as conducive to the spread of superstition. He likewise threatened a very severe penalty against all those Rabbis who interfered with the free use of the Greek in the synagogues, and piously urged upon the Jews the frequent perusal of the Scriptures as a means of spiritual improvement.

[TO BE CONTINUED.]

LITTLE THINGS.—Little things are of wondrous importance. They are the last links in a long chain of effects, or the first in a long chain of causes, or they are both. They make the sum of human things. They test a man's character every hour in the day, and, as the jutting and curving of the bank regulates a river's flow, so do they, directly or indirectly, determine the entire course of our existence for good or evil, brilliant or obscure.

WHO ARE YOUR COMPANY.—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." It is said to be the property of tree frog, that it acquires the color of whatever it adheres to for a short time. Thus, when found on growing corn it is commonly a dark green. If found on white oak, it has the color peculiar to that tree. Just so it was with man. Tell me whom you choose as your companions, and I will tell you what you are. Do you love the society of the vulgar? Then you are like them in your sentiments. Do you seek the society of the profane? In your heart you are like them. Are jesters and buffoons your choice friends? He who loves to laugh at folly is a fool himself, and probably a very stupid one too. Do you love to seek the society of the wise and good? Is this your habit? Would you rather take the lowest position among them than the highest among others? Then you have already learned to be good and wise. You may not have made much progress, but a good beginning is not to be despised. Hold on your way, and seek to be the companion of all who fear God. So you shall be wise for yourself, and wise in eternity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 16, 1869.

LUKEWARM.

It is recorded in the book of Revelations that a serious charge was brought against the church of the Laodiceans. They, in common with the other churches, had received the principles of the Gospel and, no doubt, had rejoiced in the accompanying gifts of the Holy Ghost, and in the joy of having found the "pearl of great price," and in the happifying feelings enjoyed by those who, in good, honest hearts, receive the truth. But, as time rolled by and they encountered the hatred of the world, the opposition of their friends, and the spiritual warfare, having to cope with the powers of darkness, they had grown lukewarm, and ceased to take that vital interest in the advancement of the kingdom of God that is so essential for the growth and well-being of the Saints of the Most High. Then the "faithful and true witness" said: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Judging from this quotation, it is evident that to be lukewarm in the kingdom of God is to be in a very unfortunate condition. Not only so, but also in a very dangerous one, when we realize that it is only those who overcome and endure in faith unto the end, who are to be saved in the celestial kingdom of our God. Such salvation cannot be attained, if we suffer ourselves to be lulled into a false state of security—to become lukewarm and dark in so great a cause as the cause of our blessed Redeemer.

To become lukewarm is to be on the downward road to apostacy. It is a very perilous condition for a Saint, for one who has received the peaceful principles of righteousness and covenanted to serve our Savior through good and evil report, to grow careless, or cease to be valiant for the testimony of Jesus; to grow indifferent to the work of righteousness, or to lack that zeal that the Holy Spirit inspires when we are in full faith and fellowship, enjoying that holy love for the principles of truth so characteristic of the sons of God who faithfully live their religion. The Laodiceans had said: "I am rich, and increased with goods, and have need of nothing." It seems they had been blessed of the Lord, who, in His plenteous mercy, had showered His blessings upon them insomuch that they had become rich in the blessings of goods, &c. But they had failed to appreciate the source from whence all these temporal blessings had emanated, or in their blindness did not realize the necessity of acknowledging the hand of the Lord in all things. Their course brought them under the bondage of sin, for, according to the testimony, they were "wretched, and miserable, and poor, and blind, and naked," which all are who have only those things that perish with the using, and cannot see the necessity of obtaining those imperishable gifts and blessings so freely offered in the Gospel. He alone is truly rich who enjoys the unspeakable things of the kingdom, as it is written: "Thus saith the Lord, let not the

wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth : for in these things I delight, saith the Lord." The riches of this world, its false creeds, errors and glory will pass away, but the riches obtained by obedience to the Gospel, through a life of humility and obedience to the commandments of the Redeemer, will endure forever. "Blessed is the man," saith the inspired Prophet, "that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

It seems strange that any should become lukewarm, after having had bestowed upon them so great a blessing as the gift of the Holy Ghost through obedience to the Gospel, and been placed in the path that leads to eternal life ; yet, such is the proneness to evil that, notwithstanding we are placed in a position wherein we can prove for ourselves the truth of the everlasting Gospel, and testify to the goodness of God and of the knowledge received by taking the path of obedience, many become lukewarm, then cold, and at last the light that was in them becomes dark, and they return to "wallowing in the mire." The gifts and blessings bestowed by a kind indulgent Father are not appreciated, His kind providences are not understood, and then is lost that pure love for the principles of righteousness that should guide and control all the actions of the sons of Israel. It is exceedingly short-sighted not to appreciate His blessings, and to be lukewarm in obedience to His requirements, when every one of those requirements is for our present and future gain. Those who know the Master's will, and do it not, will be beaten with many stripes. What is there that should wean us from the love of God, and cause us to grow lukewarm? Nothing. But refusing to hearken to the counsels wisely given for our happiness and salvation will lead to that unhappy condition. Some become slow to hearken to the "still small voice," neglect prayer, neglect to assemble together and partake of the "Lord's supper," acts of such vital importance to the disciples of the Lord Jesus, and do not practice the counsels they receive, but are hearers and not doers of the word. This speedily leads to lukewarmness, with its destroying effects.

There is no fear that those who faithfully live their religion will become lukewarm, for they are ever guided by inspiration from that never failing fountain whose source is Jesus Christ. They understand that it is by the power of God that they are continually sustained, and by His kind providences are fed and clothed. They realize that, if they overcome, it will be by the power and blessing of God, consequently they are continually seeking strength and wisdom from Him who hath said that as thy day thy strength shall be, that they may fight the good fight, overcome, and endure unto the end. They have learned to acknowledge His hand in all things, and in patience they possess their souls. Let us then, as the dear children of a kind, wise, benevolent God, ever be wisely zealous in our day and generation, crowning the days of our probation with the good works of peace and righteousness, being obedient in all things, and seeking wisdom and guidance from Him whom to know is eternal life. By so doing we shall grow and increase in the knowledge

of God, and make a steady progress—constantly preparing for an eternal life, the greatest gift of God to man. Then we shall never become lukewarm, but like unto the wise virgins, ever have our lamps trimmed and burning, and ready to go forth at the call of the Bridegroom, laboring while it is day, for the night cometh when no man can work. Blessed is he that is wisely zealous in the Redeemer's cause.

G. T.

DEER STERN.—We joyfully announce the appearance of another "STAR" in the firmament of truth, and confidently predict that, under the able management of Pres. K. G. Maeser, Editor and Publisher, its genial rays will enlighten and cheer the Saints in the path of duty, give many an opportunity to become acquainted with the truth, and signally aid in dispelling that spiritual darkness which prevails over nearly the whole earth. The new "STAR" is of the same size and has the same number of pages as the "MILLENNIAL STAR," and is published monthly in Zurich, Switzerland, in the German language. Vol. I, No. 1, Jan. 1, contains, as its leading matter, an extract from the Book of Doctrine and Covenants, a letter from President Young, an article from the "MILLENNIAL STAR," editorial and poetry, translated and written by Pres. Karl G. Maeser, and an article in French by Elder Octave Ursenbach. Not understanding the German and French languages, we are unable to comment on the original articles, but presume they are all right; and extend a cordial greeting to the new "STAR," with kindest wishes for its financial support by the lovers of truth, and its abundant success in promoting the welfare and interests of the Church and kingdom of God.

ARRIVAL AND APPOINTMENT.—Elder Peter Nebeker arrived in Liverpool from Utah, on the 6th inst., in good health and spirits. He has been appointed to travel and labor in the Leicester and Bedfordshire Conferences, under the direction of Presidents W. H. Homer and J. S. Richards, and left for Leicester on the 9th inst.

CORRESPONDENCE

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SCOTLAND.

Edinburgh, Dec. 26, 1863.

Pres. Albert Carrington.

Dear Brother,—The work is progressing in this region about as usual. The Saints are feeling well, and are manifesting by their works that they are endeavoring to live their holy religion.

I have just returned from a tour through this Conference, during which I have had cause to rejoice in the manifestations of the Holy Spirit in the meetings with the Saints.

Wishing you a merry Christmas and a happy New Year, I am, with kind love to all, your brother in Christ,

J. SHARP.

[Like cheering reports are received from Elder Jesse N. Smith, President of the Scandinavian Mission; from Elder Karl G. Maeser, President of the Swiss and German Mission; from Elder Marcens Holling, President of the Holland Mission; and from Presidents James Needham, L. W. Shurtleff, and Josiah F. Gibbs, concerning the progress of the work and the faithfulness of the Saints in their several fields of labor. And from all we observe and learn, praiseworthy diligence and faithfulness are being manifested throughout the European Mission, both by the Priesthood and members, and baptisms are encouragingly frequent.—ED. STAR.]

MINUTES OF A CONFERENCE HELD IN ODD-FELLOWS' HALL, MILL STREET, BEDFORD, DEC. 13, 1868.

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11 a.m.

Present, from Utah, Albert Carrington, Pres. of the European Mission; Lewis W. Shurtleff, Pres. of the Nottingham Conference; and Joseph S. Richards, Pres. of the Bedford Conference.

The Branch Presidents reported the Saints to be very generally living their religion.

Pres. Richards felt thankful for the privilege of meeting with the Saints in Conference; thought they manifested great love for the truth by assembling regardless of distance or inclement weather; said, all things considered, the Conference was in a good condition; and recommended some changes in the organization of a few of the Branches, which were unanimously concurred in. He then presented the Authorities, who were unanimously sustained. He also read the statistical report of the Conference for the half-year ending June 30th, as follows:—Branches, 13; Elders, 29; Priests, 11; Teachers, 12; Deacons,

3; received, 7; removed, 9; excommunicated, 26; died, 3; emigrated, 64; baptized, 59; total, 324.

Pres. Shurtleff spoke at length upon the "Word of Wisdom," and enumerated many of the blessings that would accrue from its observance; exhorted the Saints to observe the teachings of the Priesthood and be one with them, and to live so as to merit the blessings of the faithful.

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5.30 p.m.

Pres. Carrington contrasted the kingdom of God with the kingdoms of this world; spoke upon the necessity for revelation in our day as well as in former days; and said it afforded him much pleasure to meet with the Saints in their Conferences, and gave him an opportunity to become acquainted with the feelings and circumstances of his co-laborers and the Saints generally.

The meetings were opened and closed as usual.

J. S. RICHARDS.

THE GREAT POLISH SALT-MINES—THEIR WONDERS AND THEIR WEALTH.

(*Mining Journal.*)

A correspondent, writing from Cracow, says that the famous salt-mine of Wieliczka, which brings a net annual revenue to the Austrian Government of upwards of £600,000, is threatened with total destruction by a stream of water which made its appearance on the 19th of last month (Dec.) while the workmen were digging in one of the lower shafts in search of potash. All the means hitherto adopted of preventing the water from inundating the mine have been unsuccessful; it flows at the rate of 120 cubic feet a minute, and has already almost filled the lower passages, rapidly dissolving the salt with which it comes in contact.

These salt-mines, the most renowned

in the world, are situated about eight miles from the city of Cracow, having their mouth or principal entrance in the pleasant village of Wieliczka, which lies on the slope of a wooded hill, and is very picturesque. The superintendents of these mines reside here, and their dwellings, together with the Government offices and large storehouses for salt, occupy a pretty eminence, and are conspicuous from a distance. A great many people from various countries visit these remarkable excavations, and are well rewarded for their trouble. Every year for many centuries having added to their depth and extent, the mines are now of immense and almost inconceivable magnitude. In order to visit them

the traveller must procure a permit from the Government, which is easily done, the proper officer being on the spot. The opening or square shaft, through which the descent is made, is covered by a building or office; and here the visitor is dressed in a long coarse linen blouse, to protect his clothing while underground. A door is opened, and he goes down by stairs, preceded by boys, who carry lamps only to make the darkness more visible.

No salt is seen for a depth of more than 200 feet; then the veins begin to appear in a bed of clay and limestone; 50 feet further down the stairs terminate, and the salt is everywhere; nothing but salt; overhead, under foot, on every side are dark grey masses of solid salt, whose points and surfaces sparkle in the lamplight. Galleries now branch off in all directions. Lights twinkle, and groups of laborers are seen hacking the floors, or removing in wheelbarrows blocks that have already been cut out. Passing on through one of these galleries a chapel is reached, which is only the first and oldest of many apartments thus designated, differing only in size and decorations. It is called the chapel of St. Anthony, and is supported by columns of salt left in quarrying the solid rock. It has an altar, crucifix, statues of saints large as life, all of pure salt. The air in this part of the mines, near the surface, is much more moist than that of the deeper excavations, so that the process of dissolving goes on slowly, and in consequence some of these statues of salt are gradually losing their shape. The head of one is nearly gone, the limbs of another, while deeper furrows are observable in many places upon their bodies, making them present a very grotesque appearance when lighted up for exhibition. The smoke of the torches and lamps, added to the dampness of the air, blackens the surface of all objects not recently cut, so that these statues might be mistaken for black marble.

Onward and downward goes the visitor, through halls, chambers, tunnels innumerable. Stairs descend lower and lower, and similar apartments reappear, till he loses all sense of distance or direction; blindly following

his conductors, who point out from time to time localities or objects of peculiar interest where all is surpassingly wonderful. Everything is solid salt, except where some insecure roof is supported by huge timbers, or a wooden bridge is thrown over some vast chasm from which thousands of tons of salt have been quarried and removed. The air grows dryer and purer the deeper you go; the points and faces of the rock more crystalline and brilliant. One enormous hall, out of which has been cut a million hundred weight of salt, has the appearance of a theatre. It is over 100 feet high, and the blocks, taken out in regular layers, represent the seats for the spectators.

In another spacious vault stand two obelisks of salt, which commemorate the visit of the Emperor Francis I. and his empress. Further on you come to a lake more than twenty feet deep, intensely salt, of course, which is crossed in a heavy square boat. In this you paddle through a tunnel which connects two immense halls. While in the middle of the tunnel the walls behind you and before you are brilliantly lighted up, and a gun is discharged which, with its echoes and reverberations, almost deafens you. Both air and water tremble visibly under the strange and frightful concussion, and you are only too thankful to reach the end of your voyage and stand once more on solid salt.

Francis Joseph's ballroom is another of the wonders of this subterranean world. It is an immense apartment, both in height and extent, and on some festive occasions is used in dancing. It is lighted by six chandeliers, which resemble cut glass, but are in reality of crystalline rock salt. Statues of Vulcan and Neptune, sculptured from salt, also adorn this hall, which, well illuminated, exhibits a marvellous splendor, the light being reflected from innumerable brilliant points and angles of the glittering rock.

Down, down, down hundreds of feet further, through labyrinths of shafts, galleries, and chambers, crooked passages, vaulted archways, and openings which have no name and seemingly no end. Groups of miners, naked to the

hips, are everywhere busy with the implements of their darksome labors; pick, mallet, and wedge are employed incessantly in blocking out and separating the solid mass.

The number of laborers constantly at work is from 1,000 to 2,000. They all live outside the excavations at the present day, although traditions exist of times when the families of some of the miners had their abodes in these fearful depths, and where children were born and reared to the occupation of their parents, seldom or never visiting the outside world. The thing is neither impossible nor incredible, as the air in the lowest part of the mines is considered more salubrious than in their upper regions. But the practice was long ago discontinued, if it ever existed to any extent.

The miners, who are fine, muscular, and healthy-looking men, are divided into gangs for work, and relieve each other every six hours. A gang will quarry in that time about 1,000 lb.

weight. The temperature is very even all the year round, and the preservative power of the air is such that wood never decays, but retains its qualities for centuries. People with pulmonary affections are said to have been much benefitted by inhaling freely the atmosphere of the mines.

When and how this wonderful deposit of salt was originally discovered is unknown. It was worked in the twelfth century, and how much earlier none can tell. Some traditions are held by the ignorant and superstitious peasants of the country which ascribe the discovery to miraculous or supernatural agency. Others say that a certain Queen of Poland, on visiting the spot, commanded her subjects to dig there, assuring them that there was a most precious treasure beneath them. After a while a crystal of salt was found, which, as an earnest of the abundance afterwards discovered, this princess had set in a ring as a royal gem, and wore to the day of her death.

THE EARTHQUAKE SHOCK IN NEW ZEALAND.

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The following details of the earthquake in New Zealand are extracted from a paper issued in that colony, the *Christchurch Illustrated Press* :—

At eleven minutes past twelve on Sunday night, Oct. 18th, an earthquake shock was distinctly felt in Christchurch and the neighboring districts. It lasted for several seconds, but passed off without doing any damage.

Our correspondent at Wellington writes as follows :—"On Sunday, at midnight, all Wellington was roused out of bed by an earthquake, and rather a severe one too, for the 'oldest inhabitant,' who has proverbially a good memory, doesn't recollect having had such a shaking before. I happened to be awake at the time, and my impression is that the motion was from east to west; that the movement was, at first, slight, but that it gradually increased in violence until it had lasted upwards of 15 seconds, when mother earth heaved a deep sigh and became comparatively still. This, how-

ever, was only a lull, for we were favored with slight shocks and a constant tremor for a considerable time afterwards. The news from Picton says that the shock there was severe, and was continued at intervals during the morning. No serious damage appears to have been done, and an ancient structure of bricks and mortar that has long served the purpose of a bridge over a kind of ravine in this town still preserves itself intact, in spite of a deep rent that appeared to threaten utter ruin."

A telegram from Hokitika, on the west coast, transmitted on the following morning, says—"At 12 12 this morning a very severe shock of an earthquake was felt here, which lasted about 50 seconds. There were no tidal or ocean disturbances. Very great alarm was felt in town. A large number of people rushed to the terraces, and remained there all night. The direction of the earthquake was from the north-west to the south-east."

The telegram from Nelson says—

"A severe earthquake was felt in Nelson about 14 minutes past midnight. It lasted about 45 seconds, accompanied with loud subterranean rumblings. The shock appeared partly vertical and partly horizontal. It has done some damage to chimneys. It appeared to come from the north-west to the south-east. It was felt up country keenly. Animals were alarmed. Numerous smaller shocks succeeded, and continued throughout the night. They were of a varied character, some like a vertical stroke upwards. Tide is somewhat irregular. No such shock has been felt since 1855. The chimney of the Government buildings was shaken and partly turned round. The day was close and sultry at times, with intervals of sudden cold. The night was close, and still masses of clouds

towards N.E.; there were gusts of wind at intervals through the night."

As already stated, the earthquake was felt very severely in Taraniki. Scarcely a chimney is standing. One stone house fell in, almost burying a woman and child. A great destruction took place of publicans' stock. The damage is estimated at £5000. No lives were lost. A private letter received from Taraniki states that during the recent earthquake there the earth seemed convulsed by a perpetual pulsation for six hours, and for 48 hours afterwards sleep was hardly possible, as the constantly recurring shocks were very violent. It is supposed that there were no less than 40 shocks, and some were felt more than two days after the occurrence of the first.

SUMMARY OF NEWS.

The number of wrecks reported the last week in December was 104, making for the past year a total of 2508.

Persons accustomed to post newspapers to the United States should remember that since the 1st instant the fee has been reduced to 1d. for every four ounces.

NEW YORK, Jan. 1.—Armed bands of negroes are plundering the plantations near Savannah. They have rescued some negro prisoners from the custody of the sheriff, and are picketing the roads and defying the authorities. The citizens are organizing to reinforce the sheriff, and proceed against the negroes.

ATROCITIES IN NEW ZEALAND.—Advices from New Zealand state that the rebel Maoris have committed frightful atrocities. Fifty Europeans with their families have been massacred. The Government is accused of being lamentably incompetent. Recruits are being enrolled in Victoria to assist in quelling the rebellion.

A Philadelphia paper states that the Erie Railway Company is about to construct a tunnel under the Hudson river, to connect the shores of New Jersey and New York. The tunnel, it is estimated, will cost about \$3,000,000, and will be completed in two and a half years.

VIOLENT EARTHQUAKE.—St. Petersburg, Jan. 4.—Advices from Tauris state that a violent earthquake was felt there on the morning of the 3rd instant, which took its direction from north to south. No disasters are reported.

Snow fell in such abundance in St. Petersburg and its suburbs in the latter half of December, that in several streets it rose to twelve feet in height. Accounts from Russian provinces state that whole villages are buried under the drift.

In accordance with invitations opened by the British, American, French, German, and other branches of the Evangelical Alliance and other Protestant bodies to "Christians throughout the world," a week of special prayer was commenced on Monday Jan. 4th, at Freemasons' Hall, London. It was crowded, and all religious sects were adequately represented. Lord Radstock presided.

The New York papers state that their city has a population of 1,200,000.

It has been ascertained that compressed gun cotton ignited with a detonating fuse is even more powerful than nitro-glycerine, which itself has, weight for weight, six times the explosive force of gunpowder.

The Anti-Ritualist party in Australia have formed what they designate a "Free Church of England," and have elected Dr. W. F. Bailey to be its first bishop. He went through a form of consecration, took the oaths of supremacy, and on the following Sunday held a general ordination.

At a meeting of the Free Presbytery of Edinburgh, held on Wednesday, 30th, Dr. Begg gave notice of the following overture:—"It is humbly overtured by the Free Presbytery of Edinburgh, that the General Assembly should consider what duty devolves upon this church in connection with the threatened re-establishment of a Romish hierarchy in Scotland."

Cholera has broken out at the French colony of St. Louis, in Senegal. According to the "*Gazette de France*" the natives are dying at the rate of 100 a day. The disease is supposed to have been brought by the caravans which come from the Soudan and Morocco to barter in Upper Senegambia. The Moorish tribes have abandoned their encampment on the bank of the river to take refuge on the higher plateau, and in flying they have left a long train of corpses.

The first Protestant church on Spanish soil has lately been opened at Mahon, in the island of Minorca. Stimulated by this good example the municipality of Barcelona sent, of its own accord, a request to the Protestant inhabitants of the city, inviting them to petition for permission to found a church of their own. The Protestant community of Barcelona is not inconsiderable. Apart from the English residents, there are some 700 German-speaking people.

Accounts from Luxemborg state that two different epidemics are raging among the cattle in that country—namely, malignant typhus and peri-pneumonia; the latter is said to have been imported by some foreign oxen. In the three villages of Beausaint, Beho, and Awenne, from 30 to 40 horned beasts have died of the first of these diseases; others have, however, recovered.

FLOODS IN THE WEST OF ENGLAND.—The fresh storm of Jan. 4th and 5th has sent down a heavier flood than has been experienced in the water sheds of the Severn and Bristol Channel, and of the Wye and Usk. The Usk rose on Tuesday to a greater extent than ever, and the road that evening between Usk and Pontypool was impassable for some hours. On Wednesday the waters subsided considerably, but the low lands on the banks of the Wye, Usk, and smaller rivers are flooded to a great extent, and the "Severn Sea" is a reality for many miles above the point where geographically it assumes that title. The meadows between Chepstow and Gloucester are extensively inundated. At Gloucester, where the Severn divides into two channels, the island between them is completely obliterated, the only signs of land being the tops of some of the taller hedges showing above the flood. Between Gloucester and Worcester also the inundations are very extensive along the valley of the Severn.

EARTHQUAKES AND DESTRUCTIVE FLOOD IN MEXICO.—A Mexican correspondent, writing under the date of the 27th of November, states that great distress has been caused in the State of Coahuila by the overflow of the river Nazas. The stream rose so rapidly that many people were drowned, houses were swept away, and great quantities of provisions were destroyed. In the midst of the distress thus caused, on the 12th of November the country in that region was shaken by an earthquake, which destroyed several houses. The earthquake continued for two days, and the shocks numbered 58. Accounts of earthquakes in other parts of the republic have also been received. On the 4th, 5th, and 6th of the same month more than 500 shocks were experienced at and near Picachos, in the State of San Luis Potosi. The mountains rocked to and fro: fragments of rock were detached from their summits, and rolled down into the valleys; and below the surface of the earth terrific crashes and peals as of thunder were heard. The earthquake was felt throughout a circle of 50 miles around Picachos.

DIED.

- MEAKIN.**—In Marston, Staffordshire, Dec. 17th, 1863, Sarah Elizabeth, daughter of James and Sarah Meakin, aged 10 years, 4 months and 9 days.
- BROUGH.**—In Hull, Dec. 18th, 1863, Martha Coleman, wife of Jonah Brough, aged 33 years 11 months and 21 days.
- LITSTER.**—In Cowdenbeath Fifeshire, Scotland, Dec. 13th 1863, Thomas, son of John and Margret Litster, aged 7 years 9 months and 13 days.—“Deseret News” please copy.
- SPOWART.**—In Dunfermline, Jan. 1, Elizabeth, daughter of Thomas and Catharine Spowart, aged 11 years, 9 months and 2 days.—“Deseret News” please copy.
- WILLIAMS.**—In Brigham city, Box Elder county, Utah, at the advanced age of 88 years, Ruth, the beloved wife of Daniel Williams.—Sister Williams was a native of Breconshire, South Wales; embraced the Gospel about 20 years ago; came to Utah in 1853; was a faithful Saint, a loving wife and an affectionate mother and friend.—[Com.—“Deseret Evening News” Nov. 17, 1863.]
- BONE.**—In Lehi, Utah county, Oct. 27th, of inflammation, Lorenzo, son of John and Hannah Bone, aged 16 days.—**DESERET EVENING NEWS.**
- HARDMAN.**—In Salt Lake City, Nov. 7th, 1863, Alice Hitton, wife of George Hardman, aged 79 years.—Deceased was born in Pilkington, Lancashire, England; was baptized in June 1840; emigrated to Utah 1853; and lived the life of a faithful Saint; respected and loved by all who knew her.—[Com.—“Deseret Evening News.”]
- QUARM.**—Of dropsy, Nov. 14th, 1863, at the residence of her son, Salt Lake City, Sarah Quarm, aged 64 years.—Deceased emigrated to Utah in the fall of 1866, from the island of Jersey, Europe. She was a good woman and a faithful member of the Church of Jesus Christ of Latter-day Saints.—[Com.—“Deseret Evening News.”]
- WHEELLOCK.**—In Mount Pleasant, Sanpete co., Nov. 14th, 1863, Julian Russell, son of C. H. and Marion Wheelock, aged 9 years, 2 months and 2 days.—[“Salt Lake Telegraph.”]
- WINTER.**—In Salt Lake City, Nov. 27th, 1863, the mother of T. W. Winter.—She was baptized in March, 1844, at Bath, England, by Elder Thomas Smith. She emigrated to Utah in October, 1854. Deceased was highly respected by all who knew her.
- WINTER.**—In Salt Lake City, Nov. 28th, Elijah Joseph, son of T. W. and Johanna Winter, aged 19 months and 7 days.—[“Salt Lake Telegraph.”]
- ROBINSON.**—In Pinto, Washington Co., U. T. Nov. 8, 1863, Mary Kate, wife of Bishop Richard Robinson and daughter of Joseph and Eliza Eldridge, aged 22 years and eight months.—[“Deseret Evening News.”]
- WILLIAMS.**—In Salt Lake City, Nov. 19th, 1863, Norma Inazella, daughter of Albina M. Williams, aged 2 years and 4 days.—[“Deseret Evening News.”]
- HAGELL.**—In Salt Lake City, Nov. 24th, of nervous and brain fever, Henry Hagell, aged 21 years.—Brother Hagell was baptized in Febr. 1863, in London, England. He emigrated to Utah in the Fall of 1864. Since that time he has been employed by Mr. W. Jennings as assistant bookkeeper, and for a short time as chief book keeper. On account of this fidelity and trustworthiness in that position he gained the unlimited confidence of his employer. He was married in July last to Miss Lizzie Irvine, a very estimable young lady, whom he leaves to mourn his loss.—Brother Hagell was known by a numerous circle of friends by whom he was esteemed for his generous heart and other amiable sociable qualities.—[“Deseret Evening News.”]

P O E T R Y.

OBEDIENCE IS BETTER THAN GOLD.

'Twould be better, dear Alice,	You, of course, understand
Than to live in a palace,	Each and every command,
That you still should do what you are told;	Unto you that is rightly given,
This good lesson don't spurn,	Through the Priesthood must flow,
And you, some day, will learn	Which you very well know
That Obedience is better than gold.	Was restored by God's agents from Heaven.
Juvenile Instructor.	H. M.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 4. Vol XXXI.

Saturday, January 23, 1869.

Price One Penny.

AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

[CONTINUED FROM PAGE 37.]

INDIAN OUTRAGES.

The course adopted towards the Indians in Utah has been the peaceful policy of feeding and clothing, in preference to fighting them. A vast amount of labor and means have been expended in locating farms, supplying implements, and teaching the art of husbandry to the Indians throughout the Territory, which alone has been a very heavy tax upon the people.

Almost every difficulty which has existed or arisen between the citizens of the Territory and the Indians, has been the result of reckless and barbarous treatment by emigrants passing through the Territory, and several times by indiscreet and foolish persons residing therein.

A portion of the Utes located in Utah valley became hostile in the spring of 1849, in consequence of one of their number being killed, which was unknown to the authorities of the Provisional State for some time. This war resulted in the death of Joseph Higbee, the wounding of several others, the expenditure of thousands of dollars in a campaign, suspension of labor, and stock driven off or destroyed. In the fall of 1850, the Indians in the northern part of the Territory were also hostile from similar causes. A party of emigrants from Missouri, who were encamped on the Malad, shot

several squaws who were crossing the stream on horse-back, and took their horses; they then continued their journey westward. When this fact came to the knowledge of the warriors, they made a descent upon the northern settlements, killing Mr. Campbell, who was engaged in erecting a mill. In a short time a company of volunteers were on the spot, and ascertaining the cause of the difficulty through some friendly Indians, succeeded in restoring peace by paying the Indians for the squaws who had been killed and the horses that had been taken off, and by this means avoiding further bloodshed.

In 1853, a person named Ivey, in a passion, struck an Indian, which resulted in his death; a war ensued, which continued about one year, in which a number of persons were killed. Several flourishing settlements on the frontiers had to be abandoned and were burned by the Indians. In this war several mountaineers and traders took a lively part in aiding the Indians with ammunition and supplies.

The murder of Capt. J. W. Gunnison and party by the Pahvantes, which occurred in November, 1853, was the direct result of the conduct of a party of emigrants from the States on their way to California, who killed a Pahvante Indian, and wounded two

others at Corn creek, a short time previously; according to the Indian rule of revenge, the massacre of the next white men found on their grounds was the consequence.

In the settlement of new valleys, President Brigham Young and the leading Authorities of the Church have invariably counseled the settlers to build forts, and locate themselves in sufficient numbers and in such a manner, that when Indians were disposed to commit depredations, they would be able to secure their families and their stock.

April 9, 1865, several Indians visited Manti, Sanpete county; they wanted a big talk, and boasted of having killed fifteen head of cattle within a few days. John Lowry, of Manti, hearing this boast, quarreled with the Indians, and drew Jake(?), son of the late chief, Arrowpene, from his horse by the hair of his head, and went home for his revolver to shoot Jake, who disappeared immediately.

Next day, several of the citizens of Manti rode out to the range to find if the boasts of the Indians about killing their cattle were true, when they were confronted by the Indians, who fired upon them, killing a young man named Peter Ludvicksen. The Indians retired up Salt Creek cañon into Sevier county, where they found E. B. Ward and Jas. Anderson, in charge of cattle, whom they also killed. A party started on the 12th in pursuit of the Indians and the cattle which they had taken with them. This party was overpowered by the Indians, and two of their number, Wm. Kearns and Jens Sorensen, were killed.

May 26th, the Indians made a descent upon a family named Given (Giran?), in Thistle Valley, twelve miles from Fairview, in Sanpete county, and massacred the father, mother, and four children, having the evening previous killed Jens Larsen. On the 29th they also killed David H. Jones.

In July, Robert Gillespie and Robinson were killed, and several citizens wounded.

These Indian massacres, which were generally accompanied by raids on cattle, rendered it necessary for the inhabitants of Sanpete, Sevier, Piute, Millard, Iron, Beaver, Kane and Wash-

ington counties to guard their stock with mounted, armed men.

In January, 1866, a band of Indians made a descent upon the Pipe Spring ranche, in Kane county, killing J. M. Whitmore, the proprietor, and Robert McIntyre, and robbing the ranche of cattle and sheep. The ranche of Pah-reah was also robbed, and besieged for several months. Peter Shirts barricaded his house, and by strategy and unceasing vigilance, with the aid of his family, managed to evade the blow aimed at him, until relieved by Captain James Andrus and a company of mounted volunteers from Grafton.

April 2nd, Robert Berry and wife, with his brother Joseph, were waylaid and massacred at Short creek, Kane county.

On the 22nd, Albert Lewis was killed and three persons wounded near Marysvale, Piute county; and on the 29th, Thomas Jones was killed and Wm. Avery wounded at Fairview, in Sanpete county. On the 10th of June the Indians made a raid on Round Valley, driving away three hundred head of cattle and horses, and killing Father James Ivie and Henry Wright. On the 24th, Charles Brown was killed and Thomas Snarr wounded in Thistle Valley; and while recovering the horses and cattle driven off from the Spanish Fork pasture, John Edmiston, of Manti, was killed, and A. Dimick, of Springville, badly wounded.

Early in 1867, the continued hostile intentions of the Indians was announced in the massacre of James P. Petersen, his wife and daughter, near Glenwood, Sevier county, who were mutilated in the most horrible manner. The vigilance of the militia of these counties, assisted by detachments from counties as far north as Salt Lake and Davis, so far held the Indians in check that during the entire year there were only three other citizens killed, and three of the militia—viz., Lewis Lund, James Meek and Andrew Johansen; and Major Vance, Sergeant Heber C. Houtz, and Private John Hay.

In consequence of these Indian raids and massacres, the counties of Piute and Sevier were entirely abandoned, as well as the settlements of Berryville, Windsor, Upper and Lower.

Kanab, Shunesburg, Springdale and Northup, and many ranches in Kane county, also the settlements of Pangwitch and Fort Sandford, in Iron county.

FOREIGN MISSIONS.

Joseph Smith, the Prophet, enjoined upon the Twelve Apostles that they should preach the Gospel to all the nations of the earth, and wherever they could not go, to send the same, that all nations might be faithfully warned of the restoration of the everlasting Gospel in all its purity and fullness for the salvation of mankind, and the near advent of the Messiah preparatory to the introduction of His reign of righteousness upon the earth.

England.—In June, 1837, Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding and three others went to England, and opened the door of the Gospel to Great Britain, commencing their labors in Preston, Lancashire, and extended them to different parts of the kingdom, where they baptized about fifteen hundred persons. Elders Kimball and Hyde returned to America in April, 1838, leaving Elders Joseph Fielding and Willard Richards in charge of the Mission.

In 1840, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff and George A. Smith, of the Quorum of the Twelve Apostles, proceeded to England and ordained Willard Richards an Apostle, he having been previously called to that office by revelation. They preached one year and fourteen days, introducing the work of God in the British Islands, and establishing Branches of the Church in many of the principal cities from London to Edinburgh. They established a printing office and an emigration agency, published the Book of Mormon, Doctrine and Covenants and Hymn Book, and issued sixty thousand pamphlets, and the first volume of the MILLENNIAL STAR. The brethren of the Twelve Apostles returned, leaving Elder P. P. Pratt to preside over the Mission.

Palestine.—In 1841, Elder Orson Hyde went on a mission to Jerusalem. He remained in Bavaria till he acquired the German language, and pub-

lished a pamphlet which he was not allowed to circulate openly. He travelled through the Austrian and Turkish empires, visiting Jerusalem; finding the laws of all these countries so proscriptive as to prevent him from publishing or preaching the Gospel, he returned to Nauvoo in 1842.

Pacific Isles.—In October, 1843, Elders Noah Rogers, Addison Pratt, Ben. F. Grouard and Knowlton F. Hanks started on a mission to the Pacific Isles. Elder Philip B. Lewis paid their passage as a donation to the Mission. K. F. Hanks died of consumption and was buried in the sea, the other three reached the Society Islands, and were successful in establishing the Gospel and baptizing upwards of twelve hundred of the natives. Elders James S. Brown, Alva Hanks, Whittaker and others, subsequently followed to these islands, and continued their labors with commendable zeal and uniform success until the establishment of the French Protectorate; after which the French authorities expelled the Elders from the Islands, and prohibited them from ever returning, and compelled the native converts to discontinue their worship. This occurred in the year 1851.

Notwithstanding the constant scenes of persecution, and the distress incident thereto, which the Saints in Illinois endured, after the return of the Twelve from England, Elders were constantly sent to preside over the Conferences, strengthen and encourage the native Elders, and extend the work of the ministry.

Elder Wilford Woodruff went to England in 1844, and presided over the British Mission. Upon hearing of the exodus of the Church from Nauvoo, he returned in 1846, when Elders Orson Hyde, P. P. Pratt and John Taylor were sent to England. They returned early in 1847, to Council Bluffs, where they found the Saints encamped.

At the October Conference in 1849, several of the Twelve Apostles and other Elders were sent on missions.

France.—Elder John Taylor visited Paris and established a small Branch of the Church, and had the Book of Mormon translated into the French language and published an edition of

the same, but the stringency of the laws prohibited public meetings and measurably tied his hands. He also published a volume of a periodical entitled *Etoile du Deseret*. The work was continued in France by Elders C. E. Bolton and L. E. Bertrand, until the latter was prohibited by the Prefect of police from preaching the Gospel or attending meetings.

Elder Taylor also visited Hamburg, and procured the translation and publication of the Book of Mormon in the German language, and a few numbers of a pamphlet, entitled "Zion's Panier." In Germany the Mission was continued by Elder Daniel Carn, until expelled by the authorities of the free city of Hamburg. Subsequently Elders Geo. C. Riser, J. F. Secrist and Geo. Mayer were imprisoned, and expelled the Confederation for attempting to preach.

Switzerland and Italy.—Elder Lorenzo Snow proceeded to Switzerland and Italy, and established Branches of the Church, and published the Book of Mormon in the Italian language, also pamphlets in the Italian and French languages. In these labors he was assisted by Elder Joseph Toronto, from Utah, and Elders T. B. H. Stenhouse and Jabez Woodward, of the British Mission. Elder Stenhouse published a periodical, entitled "Le Reflecteur," in French. Subsequently the Swiss Mission was continued by Elders Daniel Tyler and John L. Smith. Elder Tyler commenced the publication of the *Darsteller* in the German language, which was continued by Elder John L. Smith on his first mission. On his last mission Elder Smith published "The Reform" in the German. He also translated and published, in the French language, Elder P. P. Pratt's "Marriage and Morals in Utah." An edition of the Book of Mormon in German was also published from the stereotype plates. Some of the Cantons would not allow publishing, but allowed preaching; others prohibited preaching, but would allow publishing; and some would not allow either.

Scandinavia.—Elder Erastus Snow

arrived in Copenhagen, Denmark, in June, 1850, and in September a Branch of the Church was organized, which numbered fifty members. Elder Snow was accompanied by Elder P. O. Hanson and John E. Forsgren: the latter proceeded to Sweden and endeavored to introduce the work there, but was summarily banished. In 1851, Elder Snow had the Book of Mormon translated, and commenced the publication of the *Scandinavian Star*. He also baptized and ordained three mechanics from Iceland, and sent them to their native land to preach the Gospel. In February, 1852, the Book of Doctrine and Covenants, and a large edition of the Hymn Book, were published, also a pamphlet of fifty pages, entitled "A Voice from the Land of Zion."

Chili.—In 1851, Elders P. P. Pratt and Rufus Allen went on a mission to Chili, where they remained several months. Not having the opportunity of even teaching in private, except in violation of the most rigid laws, they were obliged to return to California, where Elder Pratt continued to preach and publish until he returned to Utah.

Australia.—In 1840, Elder George A. Smith ordained William Barrett an Elder, at Burslem, England, and set him apart to a mission to South Australia. Elder Barrett proceeded thither and commenced teaching the principles of the Gospel, and was enabled to sow the good seed which afterwards bore fruit.

Elders John Murdoch and C. W. Wandell arrived in Sydney, Australia, in October, 1851, and commenced to preach and publish concerning the Latter-day work, and in January, 1852, organized a Branch of the Church in Sydney, and published a pamphlet on the persecutions endured by the Latter-day Saints, and a periodical entitled *Zion's Watchman*.

Elders Augustus Farnham, William Hyde, Burr Frost, Josiah W. Fleming and others landed at Sydney early in 1853. These missionaries extended their labors to Van Dieman's Land and New Zealand, and continued the publication of *Zion's Watchman*.

[TO BE CONTINUED.]

"They that know no evil will suspect none."

EMIGRATION INDEBTEDNESS.

(From the Evening News.)

The present is an appropriate time to call the attention of the people to the subject of emigration. Last year at this time everybody interested in helping the poor from Europe was making strenuous exertions to raise means to send for them. The season was, in one respect, an unfavorable one, times were very stringent throughout the Territory, and money was scarce. Yet, with proper exertion, considerable means was raised, and substantial help was extended to a great many. At the present time money is much easier; it circulates freely, and many who, last year, had to take trade as pay, now receive money as wages for their work. If the people are so disposed, there is nothing to prevent the raising of considerable money this season for the assistance of the poor.

There are thousands of persons throughout the Territory who are indebted to the Perpetual Emigrating Fund for the cost of their passages from Europe to this city. Much of this indebtedness has been due for years. Various reasons have been assigned by one and another for its non-payment, which they who made them may have thought were sufficient, but which, in the case of any other creditor but the P. E. F. Co., would have been declared trifling and insufficient. Why people should feel themselves under no special obligation to settle with the Company for their passages, after they have been brought here by it, is a mystery. While in the old country, panting for deliverance from Babylon, they would have made any pledges to have obtained help to come to Zion. If they had been told that they would not, after reaching Zion, promptly and gladly pay it back again, they could not have believed that they would be so ungrateful and careless.

Debtors to that Fund should try to recall the feelings which they had when they left their homes—how thankful they were to have the privilege of coming, how full of good reso-

lutions they were never to forget the kindness which had been extended to them—and then try to carry them out now. It is scarcely honest for a man to buy property, to possess teams and wagons, and furnish his family with every comfort, before he thinks of refunding the money which was spent upon him to bring him here. There are others waiting to come from abroad who are as anxious as he was when there, and who are praying and hoping for that deliverance which he, by his lack of punctuality, helps to keep from them.

But the Perpetual Emigrating Fund Company is frequently not the only creditor in such cases. People are also helped by their neighbors and friends who are left behind, with the positive promise that if they will let them have the money, they will refund it out of the first means they earn after they reach this country. Years sometimes pass away without the creditors hearing from the emigrants. Now, how any person who believes in the justice and providence of God can be so untrue to their solemn promises and engagements, is another mystery. It might be thought that a man who had any faith in God would be afraid to do any such thing. He could not act in this manner and expect to be prospered.

There are many people in Great Britain who are now, we hear, anxiously waiting to get the money back from their friends which they loaned them to assist to come here with. The emigration of many persons depends on this, and those who have had assistance from them should exert themselves to refund their money to them. The present is as favorable a time to pay up indebtedness to the P. E. Fund, and to return borrowed means to friends, as there has been for years, and years may again elapse before a more favorable time shall arrive.

We trust that these suggestions may be acted upon by those for whom they are intended. If an exertion be made, there is scarcely a person in the Terri-

tory but what can do something. Creditors in Europe would be relieved, the hands of the P. E. Fund Company would be untied, and thousands of anxious hearts would beat with joy at the prospect of speedy deliverance.

THE HOPE WITHIN US.

The Latter-day Saints believe that the Lord has commanded them to gather unto a land which He has prepared for them, consequently they desire to gather to the bosom of the Church, wherever it may be located, and cheerfully leave homes, kindred, friends, and their accustomed avocations and associations, and undergo long journeys by sea and land, to reach the place where the Lord has established His people, having an assurance that what they have done is acceptable in His sight, knowing that the path of duty is the path of safety, and that they will receive their reward for obeying the command of Jehovah: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To escape these judgments, which have been predicted should come to pass in these days, knowing that when the fig tree puts forth her buds summer is nigh, the Saints earnestly strive to obey the requirement to "come out" of Babylon, ever desirous of purifying themselves in thought, word, and deed, that they may become fit receptacles for the in-dwelling of the Holy Ghost, and ever looking forward to the time when each son and daughter of God shall dwell in peace and security, none daring to molest or make them afraid—to the time when righteousness shall cover the face of the earth as the waters cover the deep, and when Christ shall dwell with His people, the wicked and ungodly having been cut off from the face of the land.

These are some of the blessings that the Saints are aspiring to, and are hoping to enjoy; and to attain these things true Saints are striving to live by the counsels and teachings of the servants of God whom He has placed to instruct them, knowing that, inasmuch as they humbly seek to pursue this course, their Father in heaven will bless them, and bestow His Holy

Spirit upon them in rich abundance; which Spirit purifies their desires, creates a oneness in their feelings and aspirations, brings joy, peace and satisfaction to their minds, causes their hearts to overflow with gratitude and love towards God, love to the household of faith, and goodwill to all mankind, producing a desire to make known unto others the glad tidings they have received and the consequent blessings they enjoy, and to point out to them the means and the way by which they also may become participants therein. Actuated by feelings like these, the Saints of God can smile when the finger of scorn is pointed at them by the opposers of truth, and patiently endure persecution for the Gospel's sake, ever remembering the words of their Savior: "If ye were of the world, the world would love his own; but I have chosen you out of the world, therefore the world hateth you; but all these things will they do unto you for my name's sake, for they know not him that sent me." Thus ever relying on the arm of the Great Jehovah, trusting in Him with a boundless confidence, having an assurance that they are His chosen people, the Saints have a joy, a peace, and a confidence in the Lord that cannot be enjoyed by those who do not obey His requirements.

How different are these feelings from those of doubt and distrust. Many think they are right, and hope they are right, but they do not know that they are right. They are taught that the Scriptures are a mystery, and that it requires worldly learning to interpret them. The theories advanced by their most eminent divines are vague, unsatisfactory, and in the midst of these conflicting creeds and opinions man's mind becomes bewildered; and when he sees the impotence of so-called Christianity to effect that which its ministers declare is its

mission ; when he sees bitterness, strife, and disunion existing in the midst of those who profess to be followers of the meek and lowly Jesus, and sin and wickedness running rampant throughout Christendom, he is often inclined to doubt the existence of a Supreme Being. Why is this ? Because that which the Prophet declared has come to pass : " Darkness has covered the face of the earth, and gross darkness the minds the people ; as with the priest so with the people ; as with the buyer so with the seller," &c., and they have a form of godliness, but deny the power thereof, and the Apostle says : " from such turn away." It is declared from almost every pulpit that the Heavens are closed, and that God has not again restored to the children of men His everlasting Gospel with all its gifts and blessings, as of old. They declare that the Bible comprises the whole of the sacred canon, that the gifts and blessings which were bestowed upon the people of God in former days are no longer needed, not realizing that, according to the Scriptures which they profess to believe, these gifts and blessings are the necessary accompaniments of the Gospel, until we are all come to a unity of the faith as one in Christ Jesus, a condition which we will submit to ourselves whether they have attained ; also not mindful that the Scriptures are of no private interpretation, but are so plain that " a wayfaring man, though a fool, need not err therein."

The Latter-day Saints declare that God has again spoken from the heavens ; that angels did appear and minister to Joseph Smith, the Prophet ; that the Gospel has again been re-

stored to the earth with all the gifts and blessings pertaining thereto ; and, in the words of one of our poets :

" Truth is the tidings which he bears,
The Gospel's joyful sound,
To calm our doubts, and chase our fears,
And make our joys abound.

This message is to every son and daughter of Adam ; and inasmuch as they examine these teachings for themselves, asking wisdom of God, who giveth liberally and upbraideth not, they will most assuredly receive a knowledge of the truthfulness thereof, and the doubt and darkness which enshroud their mind will flee away before the gladsome influence of the Spirit of the Lord. Their minds will become enlightened and their understandings quickened ; they will comprehend the things pertaining to their salvation, and will exclaim :

O this is the God whom we adore,
Our faithful unchangeable Friend,
Whose love is as large as his power,
And knows no beginning or end.

Then they will realize the feelings which cause the Saints to desire to gather to the bosom of the Church in the Valleys of Ephraim, and will discern the necessity for so doing. Then the scoffs and jeers of the world will fall harmless upon them, for they will have a knowledge for themselves that the principles they have received are from God, and that, inasmuch as they are obedient to the teaching of His servants, they will be exalted in His kingdom, and reign with Christ and His Saints a thousand years upon this earth, when sin and satan shall have no power, but all shall be peace and joy in the Mountain of the Lord.

JOSEPH DEWSNUP.

TRUE HAPPINESS.—There is nothing purer than honesty ; nothing sweeter than charity ; nothing warmer than love ; nothing brighter than virtue ; and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the richest, the brightest, and most steadfast happiness.

A SWEET TEMPER.—No trait of character is more valuable in a woman than the possession of a sweet temper. Home can never be made happy without it. It is like a flower that springs up in our pathway, reviving and cheering us. Let a man go home at night wearied by the toils of the day, and how soothing is a word dictated by a good disposition ! It is sunshine falling on his heart. Study, then, to acquire and retain a sweet temper ; it is more valuable than gold ; it captivates more than beauty ; and retains all its freshness and power.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1869.

THE GATHERING.

ONE of the principal testimonies to the inhabitants of the earth, previous to the second coming of the Son of God, and one upon which the holy Prophets of Israel loved to meditate, and have described with great clearness, is the gathering of the Saints from all countries, wheresoever the Gospel reaches them, to the land of Zion, for the express purpose of being taught in the ways of the God of Jacob, that they may walk in His paths. Though the meek and poor, who are faithful, will eventually inherit the earth, the immediate purpose of the gathering is not to obtain the riches of this world, nor to secure its perishable glories, but to be taught in the ways of the Lord and to walk in His paths, that they may obtain the imperishable riches of righteousness that leads to eternal lives, and become a nation of kings and priests unto God. This gathering is one of the signs of the second coming of our Savior. The ancient Prophets rejoiced in foreseeing this great work, when the Saints would joyfully leave the homes of their birth, friends, and pleasant associations, and gather themselves together for the godlike purpose of being instructed in righteousness, and learning to do the will of God upon the earth as it is done by the angels in heaven. It was a source of much comfort and satisfaction to those godly men to have the assurance that their descendants would be favored with these great blessings and privileges, and that many would take greater delight in the peaceable works of righteousness than in the perishable things of the world. They abhorred iniquity, were pained with the conduct of the ungodly, and rejoiced to know that a day would come when the knowledge of God should be sought and prized above the fleeting perishable things of time.

Jesus said: "But as the days of Noe were, so shall the coming of the Son of man be." In the days of Noe there was an ark of refuge for the salvation of all who loved truth and righteousness. Noe preached the Gospel, and testified to the inhabitants of the earth that God had spoken from the heavens, and had commissioned him to call upon all to repent of their sins and worship the true and living God. It was known that he was building an ark, into which all were invited who would receive the word of the Lord, but none would listen, save his sons and their wives. Herein we have an evidence of the power of the influence that worketh in the children of disobedience, and always opposes the truth. The inhabitants of the earth were warned of judgments to come, but they rejected the testimony of the servant of God, preferring their false teachers and false enjoyments, and they were punished for their rejection of the heavenly message. So in the last days a testimony would be borne to the inhabitants of the earth, and this gathering would follow, in fulfilment of the commandment: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The nations of the earth are termed "Babylon," or confusion; and the confusion and disorder on every hand must be painful to a lover of truth and right, and make it obvious that the wisdom of the wise is not sufficient for the government of the nations, and that peace and unity can only be restored by Him whose right it is to reign. And as in the last days was to be the Lord's controversy, "for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword," there is a necessity, that the sons of obedience may not perish with the children of disobedience, that there be a gathering place for the salvation of those who are willing to receive the word of the Lord. He hath prepared that place and has gathered His children where He can hide them in His secret chambers, as He hath said: "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation is overpast." He is now pleading with the nations, and the voice of living testimony is heard, saying: "Fear God and give glory to him; for the hour of his judgment is come." That Israel, like "doves to their windows," "fly as a cloud," is recorded by the public journals, when they chronicle the gathering of the Latter-day Saints. And the way for their gathering is now greatly facilitated by the inter-oceanic railroad rapidly nearing completion, when steamships and locomotives will speedily transport the gathering hosts to their mountain home; and the "swift messengers" can the more readily bear glad tidings of great joy from Zion to the nations of the earth.

Those whose minds have been illuminated by the Spirit of truth can acknowledge the hand of God in this great undertaking, as in all things; and since He has said that He would cut short His work in righteousness, we can look forward in faith and hope that a great work is about to be accomplished in the gathering of Israel. God knoweth the fervent prayer of the truly devout man, and the heart of the wicked is bare before Him. He has promised that He would gather His Israel, and no matter where they are, or under what circumstances, they may be sure that He will cause, in His all kind providences, that the Gospel shall reach them, and that He will gather them "as a hen gathereth her chickens." We can glorify God that, in these latter times, there are so many who are willing to obey His divine message, listen to His counsel, do His righteous will, and, after gathering, bear testimony that the valleys in the mountains are at present the place for God's people—the willing and the obedient—but a poor place for the indolent, the careless, the hypocrite, and the ungodly. It is not for the perishable things of this life that Israel is gathering to the mountains, but in obedience to a commandment; and all who gather with this motive and continue faithful, will continue to enjoy the blessings promised to those who "seek first the kingdom of God, and his righteousness." And if those who desire to gather will live their religion—putting in practice the teachings of the Priesthood, exercising wisdom, and seeking counsel and instruction from those whose duty it is to communicate—the way will open, and they will realize that the hand of the Lord is over them for good to effect their emancipation.

G. T.

Good counsels observed, are chains to grace, which, neglected, prove halters to strange, undutiful children.—FULLER.

CORRESPONDENCE

ENGLAND.

Birmingham, Jan. 1, 1869.

Pres. Albert Carrington.

Dear Brother,—Knowing that you are always pleased to hear from the brethren, and to learn how they are progressing in their respective fields of labor, and remembering that I promised to write to you occasionally, I now take pleasure in attempting to fulfill that promise, by giving you a very brief account of my labors.

I was called at the April Conference, 1867, held in Salt Lake City, and appointed to take a mission to the British Isles. In compliance with this appointment I left my home in the latter part of May, in company with a number of Missionaries, and arrived in Liverpool on the 18th of July, when I was appointed to labor in the Manchester District, under the direction of Elder Aurelius Miner. On that day I left Liverpool for Manchester, and had labored there only a few weeks, when brother Miner appointed me to labor in the Liverpool Conference, under the direction of Elder Steggell, where I labored with much pleasure until the 14th of June, 1868, when I was released from that Conference and appointed to travel in this, the Birmingham, Conference. I came here on the 9th of July, and labored as Travelling Elder until the 23rd, when I was appointed to the Presidency of this Conference. I have had much cause to rejoice while laboring among the good Saints in the Birmingham Conference, and I have found them, generally speaking, to be a good, whole-souled people, and striving faithfully to do the will of God; and although we are not at present increasing very fast in numbers, we are trying to progress in every good word and work, knowing that it is quality not quantity that the Lord requires to accomplish His purposes. Our meetings are generally pretty well attended, but there is room for improvement in that particular, and I have reason to believe that there will be, for the Saints appear determined to begin with the New Year to be still more faithful than they have hitherto

been; many begin to learn, through past experience, that in the path of duty there is peace, happiness, and safety, while, on the other hand, those that take the opposite course find unhappiness and misery.

We had an excellent concert in our chapel on Monday evening, Dec. 28th, for the benefit of the Lord's poor and the Sunday school. It was arranged by Pres. Charles Napper, assisted by other brethren, and is said to have been the best ever held in Birmingham; it was designed for a good purpose, and the Lord blessed their efforts. The greater part of the tickets was sold before Christmas, in order to give the money to the poor of the Branch, so that they could have a good Christmas dinner as well as the rest. I hope and trust that many of the good Birmingham Saints will eat their next Christmas dinner in Zion.

The health of the Saints, generally speaking, is good; I also enjoy very good health at present, for which I am truly thankful; and hope that you and the brethren in the Office are enjoying the same choice blessing.

May God continue to bless you in your labors and abundantly endow you with His Spirit is ever the prayer of, your brother in the Gospel of salvation,
R. E. EGAN.

WALES.

Merthyr, Jan. 8th, 1869.

Pres. A. Carrington.

Dear Brother,—Knowing the interest you have in this Mission, as well as in the kingdom of our God in general, I feel it my duty to report my labors and the condition and prospect of the work of the Lord in the Welsh Principality.

Since my appointment to travel through this District, I have endeavored to divide my time as equally through the Conferences as circumstances would allow and wisdom dictate; and I have had much joy and gratification in meeting and laboring with the Presidents of Conferences, and in witnessing their zeal and faithfulness in their labors among the Saints.

While in North Wales I visited all the Saints, with the exception of three families who were living beyond my reach, and found them feeling well, but, like the Saints in general, very anxious to leave this land for a more congenial clime.

On my return I met with Elder Wm. C. Thomas in Cardiganshire, where a few scattered Saints had gathered from long distances, and that too over a very mountainous country, to meet in council. Pres. Thomas I found suffering from a very severe cold which has settled upon his lungs; he has been complaining more or less since his first arrival in Wales, and feels his complaint rather more alarming of late. The rest of the Elders are in excellent health and spirits, to commence their labors in the New Year.

The Saints in this District, as a general thing, are in excellent feeling with the work of the Lord. A great many have received very flattering letters of late from their friends in Zion, stating that their deliverances are sure, if the Lord will, the coming season; while others are straining every nerve to deliver themselves out of this poverty-stricken country, to go and live where the Holy Priesthood bears rule in righteousness in the hearts of the people. In visiting and conversing with the Saints, I find that a great many are making their calculations to change climate this coming season, especially if a little help can reach Wales through the Church, as we have several who are very faithful and worthy that will need a little added to the means they have to accomplish their deliverance.

Our meetings are well attended in some of the Branches by strangers, and a change of feeling, which is ra-

ther more favorable than usual, seems to have taken hold of many outsiders, which, I suppose, is partly owing to several truthful letters describing the land of the Saints, as well as the Church Authorities, and their labors, virtues, and peaceable and sociable society; several such letters have been written to those who are not of us, from their old neighbors and friends. A few baptisms occur occasionally in most of the Branches, and a great many believe our doctrines who are careless to obey; some have one excuse, and some another, while many are ashamed to take up the cross and follow Christ.

We had some very agreeable parties during the Christmas Holidays; several of the world joined with us, which has resulted in much good through joining acquaintance with each other, and through better understanding has removed considerable ignorance and prejudice which many have harbored against us as a people.

Yesterday brother Nephi Pratt and myself had the painful duty of officiating at the funeral of Elder Evan Thomas, the President of the Aberdare Branch, who was beloved by all the Saints of his acquaintance. He was signally faithful in the kingdom of God to his last breath; he died of liver complaint, after a few weeks suffering, at the age of 48 years. He had been a member in the Church of Jesus Christ of Latter-day Saints for nearly 23 years, without a stain on his character. He left a wife and two sons, members of the Church.

Brother Pratt joins me in kind love to you and all in the Office. I remain your brother in the Gospel,

E. MORRIS.

THE NATIONAL CHURCH AND ITS BISHOPS.

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TO THE EDITORS OF THE LIVERPOOL
MERCURY.

Gentlemen,—It is now evident to every man who is an observer of public events and of the current of public opinion, that the huge mass of impiety, injustice, and corruption denominated "the national church," is about to

undergo some important changes, if not to be at once consigned to the process of annihilation. Men's eyes have at last been opened to the gross absurdity as well as the flagrant injustice of laws which compel them to pay enormous salaries to men who perform no valuable labor—in 99 cases out of

100, no labor at all—or what is even worse than this, and by far more revolting to moral feeling, who are laboring to perpetuate a system of anti-Christianism and impiety. I am infinitely attached to the grand principles upon which this church set out. I affectionately venerate the memory of some of its leaders, and highly approve of the honest severity with which they exposed the various arts by which the glorious Gospel has been darkened by the Anti-Christian teachers. I respect the church still, and I have a great regard for many within it; but, had I their ear, I would solemnly demand their attention to this important question. Whether their appearance as a party has not assumed a striking similarity to that of the church of Laodicea, as delineated by our Lord, which said: "I am rich and increased with goods, and have need of nothing." If "bishops, priests, and deacons," with their concomitant under-strappers, curates, and parish clerks, were anxious for the purification of our national church, how greatly would they rejoice at the present universal effort to purge their church from its "manifold sins and wickedness." The bucket and the broom are offered by many a willing hand to aid in scrubbing these "apostolical vultures," and removing the

varied filth which is attached to their sacred but dirty personages. For ablutition, however, those gentlemen are by no means volunteers. Like pigs, that are not celebrated for their activity, the swine of the church would wallow in the mire of corruption; hence, many discreet persons infer that, as they will not clean the sty themselves, it must be cleansed by other hands. When the cleansing begins and the vast aggregations of filth are disturbed, what disclosures will be made—what an ecclesiastical stench will arise in the nation! On the present question of disendowment these holy men pass many a sleepless night; they have sundry struggles with Satan; many wrestlings in prayer; many a score of heavy groans and tears. O England, paradise of archbishops! well is it for thee thou canst boast of such children (qy., How many of them could have saved Gomorrah of old). In conclusion, gentlemen, the time, I trust, is rapidly approaching when the Christian religion in this and other countries shall be separated from corrupt human contrivances, and allowed to shine forth in its native lustre and loveliness.—Yours, &c.,

J. W.

[Is not the above a sad picture?—
ED. STAR.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS

(*Jewish Chronicle*.)

The zeal of Justinian for the conversion of the Jews greatly increased his popularity with the Christian church and priesthood, and they proceeded to assist him in his pious work by performing alleged miracles and exhibiting presumed prodigies. Nothing could be more preposterous than these wonders; but they serve to illustrate the remarkable degree of ignorance and folly which prevailed in those ancient times, which are by some regarded as the halcyon days of Christianity, and the brightest and purest period of its history. We will illustrate this remark by citing one of these

phenomena. There lived a person at Emesa, named Simon, who enjoyed great reputation as a saint, though he much more deserved the epithet of a lunatic. He frequently displayed his zeal by running up and down the streets whipping the pillars and exclaiming to each of them, "This is for dancing!" because the Emesans were fond of that amusement, and because an earthquake had recently occurred in that vicinity, which he regarded as a proof of the Divine displeasure. On one occasion he stopped in his peregrinations before the shop of a Jewish glassblower, who was working at his

furnace. The operator was attempting to make a glass, but the material suddenly assumed the form of a cross and then burst. The incident was curious enough in itself, but to make it still more extraordinary the same thing occurred seven successive times. The Jew was in despair. Simeon informed him that he would never succeed until he made the sign of the cross after the manner in which the Christians were then accustomed to do. The Israelite, whose subsistence wholly depended on his trade, yielded to the injunction, made the sign of the cross, and at the next attempt succeeded admirably with his work. The miracle was so convincing, and the appeals of Simeon were so earnest, that it is said that the astonished Israelite became a Christian and zealous convert.

Yet it must be acknowledged that while such puerile incidents occurred, and were commended by members of the Church, both among the priesthood and the laity, there were other cases in which pious and enlightened persons interested themselves in the fate of this people, and endeavored to promote their temporal and spiritual interests by such means as were in the highest degree commendable. In that age Gregory the First, the Bishop of Rome, deserved great reverence for his personal virtues. He protected the Jews from persecution and imposition as far as his influence extended.

Many instances of this kindly disposition have been recorded, one of which may be here narrated. It generally happened that those Jews who became converts to Christianity were much more zealous than Christians themselves in the persecution and annoyance of their former coreligionists. On a certain occasion an apostate Hebrew gathered together a company of zealots, and on Easter day forced their way into the synagogue, and there set up a cross and an image of the Virgin. The Jews were greatly indignant at this outrage; yet so much in fear were they of imperial vengeance that they dared not remove the obnoxious articles. They applied to the magistrates for relief, and these officials were disposed to grant it. The converted Jew, however, appealed from their decision to that of Gregory. The prelate at once supported the decision of the magistrates, condemned the officious zeal of the convert, severely rebuked him, told him that his zeal was without knowledge, and was highly censurable; and ordered that the cross and the image should be removed, and the Jews in future be allowed to exercise the rites of their religion undisturbed. It would doubtless have been better for the interests of Christianity during many succeeding ages, had the charity and forbearance of Gregory toward these people been more generally imitated.

[TO BE CONTINUED.]

SOULS FOR SALE.

Church Review.

There is an Anglican cesspool of so exceedingly offensive and foetid a character that we are hardly surprised to see so few people venturing sufficiently near it to see whether it cannot be cleaned out and filled up, and yet, at the same time, considering its very public character, and the appalling amount of injury it must be doing to the moral health of the public, we are surprised that everybody seems content to let it fester on. We speak of

the condition into which the patronage of parochial benefices has been allowed to fall. A larger view of the patronage question would disclose heaps upon heaps of utter rottenness: let us keep to the parochial aspect of the corrupt mass.

The charge of a parish, or whatever the ecclesiastical district attached to a particular church may be called, means the spiritual care or cure of the souls therein contained, or at the very least

the care or cure of those in that district who will acknowledge the authority of the *parochus*. Estimate his office towards them at the lowest, and he is the man of all others who will influence their eternal destiny for good or for evil most. An Anglican parish priest, more especially in a country place, is the observed of all observers: if he be zealous and consistent, his influence for good is untold; if he be careless and lukewarm, he generally succeeds in making godliness contemptible; if he be an open reprobate, he is a pestilence from Satan. This is true of almost every parochial charge in England, except those in London, and a few other large towns, where hardly any single person is prominent enough to be individually influential; but, dismissing these exceptions, the Anglican *parochus* may be assumed to be of more than the influence we have described, and for his exercise of this influence, and for more, much more, besides, he is answerable for his very life at the bar of God. We have purposely considerably undervalued the certain and necessary influence and responsibilities of a parish priest; but on no higher ground, is it not something utterly monstrous that such positions should be openly and notoriously as much matters of business bargains of buying and selling as a "snug business in the cigar line," or "a capital opening for an ale and spirit store"? Yes, it is not that now and then a benefice gets bought and sold in an underhand way—but what? Look at the columns of certain ecclesiastical newspapers, and you get the answer. Simony, the thing, the real genuine thing, if not the name, is rampant in the Anglican Church in a form so coarse and revolting that we doubt if it would be for an instant tolerated by any well-ordered dissenting sect, far less by any other branch of the Church Catholic.

And shall we go on to expatiate upon the other foul abuse connected with parochial patronage? We mean the fact that Jews, Turks, infidels, and heretics may and do acquire for money the right of presentation, the only excepted persons being those whose disqualification is that on certain points of the Christian religion

they agree with their ancestors, who founded, built, and endowed the greater number of the very prizes they may not help to distribute.

And so the sale goes merrily on, and eight-and-twenty Fathers in God look on with open eyes, and never cry so much as "Shame!" or "Hold!" Here are two thousand immortal souls ("souls" is the very phrase) for whom the Blood of God was shed. Who'll become responsible before his and their Creator and Judge for showing them how they ought to walk and to please God, correcting them when they stray, guiding them in doubt, encouraging them when they faint, feeding them with sacraments and the Word—who'll undertake the job? There's a nice parsonage, £500 a year, and a bit of ground big enough to maintain a pony or a cow! Heaven and hell, salvation and damnation, are at stake—who'll buy? All that is required is the money; no questions asked.

"O papa!" cries Jezebella, the daughter of the rich Baptist contractor, "dear Simon (his surname is Pure, and he is curate of the next parish) can never marry on that horrid curacy of a hundred a year: do buy Soulford for him, and then we can marry at once." And so the two thousand are handed over for cash to the moneyed Baptist, who presents his son-in-law. Among the two thousand, how many weary hearts, how many struggling with sin, how many ready for every good thing if it be only put before them, all needing what the Rev. Simon Pure is supposed to be able to give—comfort, help, direction! But not he! his father-in-law has bought the "living" for him, and he "enjoys" it—that is, here; but what hereafter? Why should he feel any responsibility? When his brother wanted to marry, his father-in-law bought him a nice position in the tea trade. And has not an exactly similar process now taken place—only in the soul trade? Doesn't everybody do it? The bishop don't care how you get a living so long as you are not suspected of being a "Ritualist," and then they become big with "responsibility for the souls," &c., &c., and worry you out of the place if they only can; but if you

have fairly bought Christ's sheep, and leave them to do as they can while you play croquet or lounge in a summer-house with a wife and children, all well and good.

We would remind Dr. Wordworth, and others who are so fond of finding Apocalyptic traits for other Churches, that this hideous sale of the "souls of men" is an especial and peculiar feature of our "primitive and Scriptural Church." Is there anything about souls of men being made merchandise of in the book of Revelation? And if so, would they wish "our Church" to be considered as identified with the transaction as there mentioned? If they would not, let them beware of doing to others as they would not wish to be done by.

If Churchmen will not take the matter up, we can tell them that a Reformed Parliament will sooner or later do so. Men of the world may not care about the utter spiritual debasement of these transactions, but they are sharp enough to see the staring anomaly of the whole affair, and they will come to the conclusion that a body which professes to exist for spiritual and moral ends, but which allows its most honored trusts to become openly and very extensively subjects for transactions as simply and as coarsely mercantile as those of the Exchange or the market, is an impostor and a sham, and that its money could be spent with much better advantage to the nation in other ways.

SUMMARY OF NEWS.



The number of wrecks reported to Jan. 10 was 78, making for the present year a total of 88.

Disastrous fire have visited Bath, New York, where property worth \$500,000 was destroyed, and Lynn, Massachusetts, where the loss was over \$200,000.

A man who belonged to the baggage train of the American army during the war for independence recently died at Richmond at the age of 121 years.

A heavy failure, says the "Times" Washington correspondent, is reported from New York—the house of Lathrop, Ludington, and Co., dry goods dealers, with liabilities amounting to 4,000,000. The money-market at New York is in rather a troubled condition.

Intelligence from Mexico announces that an earthquake took place on the 20th December, in the cities of Colima and Manzanillo. Several persons were killed. Many houses were destroyed, and nearly all the buildings in both places were more or less damaged.

FALL OF A CLIFF FROM AN EARTHQUAKE.—A celebrated cliff in Denmark, the "Queen's Seat," has just fallen bodily into the Baltic from a shock of earthquake. The rock, about 400 feet high, was an object of great interest to tourists from the magnificent view to be had from it. On a clear day Rugen and the coast of Pomerania could be plainly seen. Everything has disappeared except some masses of chalk, which form a sort of island near the shore. No life has been lost, but the inhabitants and neighbouring villages were terrified at the noise produced, which lasted several seconds.

TERRIFIC WEATHER OFF THE LAND'S END.—Off the Lands End the weather was exceedingly heavy on Saturday night Jan. 2nd. The wind blew terrifically from the westward. On Saturday the Western Ocean rolled up in such tremendous billows that the Longships Lighthouse was frequently buried in foam. On Sunday the sea in Mount's Pay was a magnificent spectacle. Persons who have observed it for half a century say they never saw the bay so full of water. The waves rose in huge breakers, and as they struck the western promenade the water and foam rose in perpendicular masses, and were again blown back by the strong westerly wind. No shipping casualties are as yet reported.—"Western News."

P O E T R Y.

Z I O N.

LINES PROMPTED ON READING ONE OF PRESIDENT G. A. SMITH'S DISCOURSES.

Zion, I fain would sing, of thee!
Thou art a theme so truly dear to Saints
Who know, and know alone, thy worth immense,
And future blessedness. Our faith and hope!
And prospects all are centre'd, wrapt in thee.

Thy past
Is fraught with wrongs, endur'd and unredress'd,
Innumerable, wreak'd in fiendish hate
And mobbing malice.

Thy present is to all a wonder
And astonishment!

Thy future
Yet will be the joy and admiration
Of the world, fair and beauteous Zion,
And thy glories, all, are yet untold.

O Noble Zion,
"People pure in heart," we inscribe thy praise,
For thou art worthy, in that thou hast attain'd
Thy high and holy name and excellence
By sacrifice, fearless faith, obedience,
Fortitude, and faithfulness; forsaking
All held dear in life to live with Saints,
And share their joy and sorrow, where confidence
Reigns supreme, where heaven-born principles
Are taught and practised, and high and holy
Virtues live and rule around; where they can
Freely live, and live in peace, to serve their God
In righteousness and truth eternal.

Her seers and revelators, sires and sons
Have nobly struggl'd 'gainst a sinful world,
Brav'd its sneering ignominy and false
Imputed scandal, borne its hell-fledg'd lies,
And have out-liv'd their heartless, bloody acts
Tho' many, dear to them, in winter's cold,
'Neath the eucanop'd sky, were seiz'd in death,
And call'd to peaceful rest. Yet, tho' her sons
Were plunder'd, her Prophet, people, slain,
And deeds so dark and damn'd were done (records
Kept by angel-scribes alone will yet
In full reveal) by basely leagu'd bands
Of hell-inspir'd men, her leader brave
Led forth, in faith unwav'ring, from homes again
And blessings all so oft repeated, sought out
And found the spot, before ordain'd of God
To "cut" the "kingdom-stone" by his own "hands"
And form and build the Dynasty Divine.

See, in the hopeful west serenely dwell
The tried and faithful ones. High on a chain

Of lofty mountains, in vales resounding
With the songs of "joy and gladness," cities,
Homes, and blessings, fill'd with life and loveliness,
Achiev'd again in faith and fortitude
And undiscourag'd diligence. Deserts
Made to "blossom as the rose," 'neath God's power
And blessing, whose holy Priesthood guides,
Directs and governs all, in peace and love
And heavenly wisdom. There virtue, pure
And lovely, finds protection, and ev'ry
Moral plant and social flower is choicely
Foster'd in those lofty vales, and to all
Below, around, displays her excellence
Pre-eminent, and stands in morals high,
As in altitude, above the common
Level of the nations; for hideous vice
Cannot thrive in Zion; a righteous hand
Is dealt against all ungodliness;
In truth, the tenements of beastial men,
Who fain would glut their hellish lusts
On fair and virtuous innocence, are
Quickly lifeless laid, if found seducing
Virtue, unlike to many other lands
Where rampant reign all revelry and foul
Lasciviousness, in all their lowliest forms,
Uncheck'd and licens'd, holding gen'ral sway.
The sun of pure, immortal truth in Zion
Sheds around the genial rays of light
And joyousness; her brave and noble sons,
Chaste and blooming daughters there are taught
The art of "lives eternal," and are bound,
By God's anointed Priesthood, in holiest
Covenants divine, and laws celestial.

Thy future, glorious Zion,
Will be magnificent; thy reproach shall
Cease forever, and scoffing nations yet
Will see, admire and praise, for God will show
Her favor, and right early, and lift her up
To peace and power and plentyousness. Her
Proven ones and faithful in holy
Places then will be exalted. She
Will shine in splendor, and her dwellings all,
And towers, and holy temples by pillar
Fire and light divine, and clouds of vapor,
Screen'd from harm and danger by day and night
Alternately, signalling to all around
God's pleasure in his chosen, favor'd ones;
And Zion—"pure in heart"—shall see and walk
With God, while judgements, dire and dreadful,
Sweep the world, and mock the nations round.

A. CARESWELL.

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AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

[CONCLUDED FROM PAGE 52.]

Prussia.—In January, 1853, Elders Orson Spencer and Jacob Houtz arrived in Berlin, Prussia, but found that it was impossible to preach or publish the truth of the Latter-day work in consequence of religious intolerance. These Elders wrote to the King's Minister of Public Worship for permission to preach, but were immediately summoned before the police court and catechised as to the object of their mission. They were ordered to leave the kingdom next morning under penalty of transportation.

Gibraltar.—Elders Edward Stevenson and N. T. Porter arrived in Gibraltar in March, 1853, and were immediately summoned to appear before the police and establish their right to remain on the Rock. Elder Porter was required to leave, but Elder Stevenson having been born there, maintained his right to remain, but the Governor forbade his preaching "Mormonism." He, however, remained over a year, and baptized several amidst threats, prohibitions, and constant opposition. He also endeavored to open up the work in Spain, but was not permitted by the authorities.

Hindustan.—Elders N. V. Jones, Robert Skelton, S. A. Woolley, Wm. Fotheringham, Richard Ballantyne, Truman Leonard, Amos M. Musser, Robert Owen and Wm. F. Carter, ar-

rived in Calcutta and held a Conference there April 29, 1853. The Hindostanee missionaries extended their labors throughout India as the way opened; but finding the Hindostanees destitute of honesty and integrity, insomuch that when converted and baptized they would for a few pice join any other religion; and finding the Europeans so aristocratic that they were hardly approachable, they left the country after having travelled to all the principal stations in India, where frequently they were ordered out of cantonments and had to sleep in the open air exposed to that sickly climate, to poisonous reptiles and to wild beasts. Elder Wm. Willes, from England, had travelled up the Ganges and visited Simla, and Elder H. Finlay, from the British Mission, labored in Bombay and the adjacent country.

China.—Elders Hosea Stout, Chapman Duncan, and James Lewis were sent to China. They reached Hong Kong April 27, 1853, but owing to the revolution spreading through that country they were unable to go elsewhere. The inhabitants told them that they had not time to "talk" religion. The way soon opened for them to return to San Francisco, which they did in August.

Siam.—The missionaries sent in the Fall of 1852 to Siam, finding it im-

possible to ship thither from San Francisco, accompanied the Hindostanee missionaries to Calcutta, where, in consequence of the war in Burmah, they learned that the overland route to Siam was interrupted, when Elders Chauncey W. West and Albert Dewey concluded to go to Ceylon, and Elders Elam Luddington and Levi Savage to Siam, by way of Birmah.

Ceylon.—The Ceylon missionaries encountered much opposition, partly caused by the circulation of a large number of tracts from Europe containing misrepresentations and lies. At Galle the newspapers advised the people not to receive "Mormon" missionaries into their houses, lest they should become partakers of their evil deeds, which counsel was implicitly obeyed. The missionaries had an introduction to a gentleman living at Colombo, seventy miles distant, and proceeded thither. Elder Dewey sacrificed his watch to get a little something to eat. On their return they passed through thirty-seven towns, and witnessed the immoral practices and social degradation of the inhabitants, who practice polyandry. They visited high and low, priest and people, but they would neither open their doors for preaching nor feed the missionaries without being well paid.

Elder Savage remained in Birmah nearly two years without being able to establish a Branch. Elder Luddington proceeded to Bankok, Siam, where he was stoned and rejected.

South Africa.—In 1853, Elders Jesse Haven, William Walker, and L. I. Smith arrived at the Cape of Good Hope. The first three meetings held in Cape Town were broken up by rioters. Elders Smith and Walker went into the country, where they obtained a foothold and commenced to baptize. Elder Haven remained and preached amid much opposition, and raised up a Branch of the Church. Elder Walker proceeded to Fort Beaufort and baptized several. Elder Smith labored around Fort Elizabeth, and organized a small Conference.

Sandwich Isles.—In the fall of 1850, a number of Elders were sent to the Sandwich Islands. After laboring till April, 1851, the President of the Mission and others concluded to leave,

but Elder Geo. Q. Cannon and several Elders remained, and, after acquiring the language, baptized hundreds. Elder Cannon translated and published an edition of the Book of Mormon in the Hawaiian language.

West Indies.—Elders Aaron F. Farr, Darwin Richardson, Jesse Turpin and A. B. Lambson landed at Jamaica, in the West Indies, Jan. 10, 1853. They called upon the American consul, Mr. Harrison, who advised them to hire a hall and announce public preaching, as the laws extended toleration to all sects, which they accordingly did; but a mob, numbering one hundred and fifty persons, gathered around the building, and threatened to tear it down were these polygamists, as they termed the Elders, permitted to preach therein. Unless the Elders could give security for the price of the hall, the landlord objected to their holding the meeting. The Elders informed him that they were not there to enforce their principles upon the people—to quell mobs, nor to protect property, but to preach the Gospel of Jesus Christ to those who were willing to hear. The Elders got away from the Island safely, though while they remained on the Island they had to run the gauntlet, and two of them were shot at by a negro.

British Guiana.—Elders James Brown and Elijah Thomas, missionaries to British Guiana, shipped from San Diego, Cal., to Panama, thence to Chagres and Aspinwall. From the latter port, unable to ship for British Guiana, they embarked for Jamaica. After conferring with the West India missionaries, they concluded to embark with them for Barbadoes, being still unable to ship for the point of their destination. After paying their passages they were not allowed to proceed thither; the prejudice was so great against the Elders that the harbor agent or naval officers would not allow them to be shipped to any English island. As the only alternative, they proceeded to New York with the West India missionaries, where they all landed in Feb. 1853, and labored in the United States, except Elder Darwin Richardson, who went to England and labored there.

Malta.—In 1853, Elder James F.

Bell was sent from England to Malta, where several were baptized. Upon the breaking out of the Crimean war the interest in the work was broken off, still a few of the soldiers in the British regiments that landed there obeyed the Gospel. There originated from this Mission three Branches of the Church—viz., one in Floriana, Malta; a second called the "floating Branch" in the Mediterranean, which consisted of sailors belonging to her British Majesty's ships the *Bellerophon*, *Trafalgar*, *Vengeance*, and *Britannia*; a third, the expeditionary force Branch in the Crimea; the latter consisted of brethren belonging to the 30th, 41st, 93rd, and 95th British regiments. A few of the members of these Branches lost their lives in the Crimean war.

Elder Orson Pratt was sent on a mission to Austria in April, 1864. Accompanied by Elder Wm. W. Riter he proceeded to Vienna, where they labored for several months to acquire the German language; but in consequence of religious intolerance they were unable to open the door for the proclamation of the Gospel in that country.

Immigration.—In those nations where the Gospel has been received, Elders have been sent from Utah from time to time to preach and publish, and to assist the native Elders in spreading the work. A constant stream of emigration has flowed thence to the Head Quarters of the Saints. From the European Missions the emigration has been from two to four thousand persons annually.

BRITISH MISSIONS AND CHRISTIANITY.

—o—

The recent collision between the Chinese populace at Yang-chow and the "Plymouth Brethren" missionaries, under Mr. Taylor, will not, it is to be hoped, call forth such appeals to enforce Christianity by the sword as were raised by some professing Christians in 1857, when, for example, one speaker at a "missionary meeting" exclaimed—"By pouring shell into Canton the Chinese were brought to their senses; our guns had cleared the way, under the good providence of God(!), for our admission into the corrupt city; and in due course we shall build our churches within its walls, and plant in the midst of them the standard of the Cross!" This pious rodomontade was rebuked in a pamphlet addressed at that time to missionary societies by Mr. Henry Richard, M.P., the secretary of the London Peace Society, the following brief extract from which may not be out of place at this moment:—"Is it likely that a religion of peace, and mercy, and brotherly love, can be promoted by carnage and blood? Is it accordant with anything we know of human nature, from our own consciousness or from the facts of history, that any

people will be disposed to look favorably on the faith of those who follow in the wake of armies that have filled those people's homes with horror and desolation? Is it probable that a Hindoo or Chinaman will accept with reverence a Bible which is dripping with the blood of his father or son, or inclined to listen with gratitude to the voice of a man whose countrymen, he knows, have smitten his soul with utter agony, and deluged his hearth with blood? I venture further to ask whether all your own experience does not go to discredit this sinister theory which connects the triumphs of British arms with the propagation of the Gospel? To what portions of the modern missionary field do you point with most satisfaction as monuments of success? Is it not to the labors of Williams and his coadjutors in the South Seas, of Moffatt and others in the interior of Africa, to the Church Missionaries in New Zealand, to the Wesleyan Missionaries in the Fiji Islands, to the Baptist Missionaries in the West Indies? But in all these cases the devoted men in whose labors you rejoice went forth among the savage, the barbarous, the degraded,

preceded by no British cannon to 'open the way for the Gospel,' and protected in the exercise of their high vocation by no British diplomacy brandishing its menaces, and extorting privileges for them at the edge of the sword. Do you imagine that if these men had appealed to the *Civis Romanus sum* instead of putting their trust in the living God whom they served, their success would have been equal to what it has been? Ask any of the survivors, now, whether they believe it would have conduced to the acceptance of their message if British men-of-war had been hovering about the coasts they frequented, or forts bristling with guns and bayonets had been

planted over every mission station, ready to avenge any insult offered to them, and occasionally giving the inhabitants a taste of their quality, by shelling a native encampment, or bombarding a village, in order to 'bring the people to their senses.' Would they not say, with one accord, 'Heaven forbid! If you had wanted effectually to put a stop to our work, you should have done that. If you had wanted to seal the hearts of the heathen hermetically against Christian truth, you should have sent our armed countrymen to commit havoc and slaughter among them in our name or with our sanction and approval.'—*Liverpool Mercury*.

DISUNION IN THE CHURCH.

Globe, Jan. 9th.

Whatever may be our party attachments and affinities in Church matters—whether we belong to "High," "Low," or "Broad"—whether we tenaciously cling to dogmas, sentiment, or ceremony—whether we are spiritualistic, Ultramontane, or Erastian—we must all believe that discipline, in the Government of the Church, is essentially necessary to unity; and that where authority is denied, discipline is impossible. In the Church of Rome this is a truth frankly and even ostentatiously acknowledged. The boasted unity of that Church is avowedly maintained on a basis of pure authority; and in order that the unity may be made increasingly manifest, the authority is subjected to a perpetual process of concentration; until, in our own time, when the inquiry and discussion are, in their milder or their bolder forms, universal, it is felt to be necessary to consolidate it in a new dogma—the infallibility of the personal Pope.

The English Church Union has been established for the express purpose of promoting the principle of unity; its leading upholders in almost all their ecclesiastical action make a show and a boast of trampling upon the only conceivable terms on which that principle can be maintained.

We would not make too much of the regret or the indignation with which the judgment of the Judicial Committee of the Privy Council in the case of *Martin v. Mackonochie* has been received by the Anglo-Catholic party; but there is one phase of their deportment in relation to this question which assuredly demands more attention than it has received. There can be no doubt that the judgment has excited a spirit of high, though subtle—of proud, though, speaking generally, complaisant—insubordination. How else are we to understand the appeals addressed on Sunday morning last to the congregation meeting at All Saints, Margaret-street? In the discourse referred to, the judgment was openly stigmatized as involving a wanton and ill-considered assault on "one of the great Christian verities—the doctrine of the Real Presence." And what was the answer to that attack? The "priest," while boasting that he had never made it his business to urge upon his congregation elaborate ceremonial observances, now felt it his duty to call upon them to be more particular than ever. Said he, "he hoped that in future his congregation would join with the rest of the faithful in kneeling in the Creed at the words 'and was incarnate and

was made man;' and in prostrating themselves, as in the words of the Psalm—'Let us worship and fall down'—during the prayer of consecration in the office of the Holy Eucharist, and especially never to sit down, but to kneel or to stand, while our blessed Lord lies on the altar. No one, he said, would think of sitting in the presence of the Queen, how much more should one be reverent in the presence of the King of kings!" It is impossible not to detect in this proceeding the spirit of insubordination; and that spirit, exemplified thus arrogantly at All Saints', has entered, more or less, into all the utterances of the High Church party on the great question. There has been a great pretence of a determination to comply with the requirements of the judgment on the one hand, but there has been a disposition on the other hand to evade the issue, by adopting ceremonies more emphatically illustrative of the doctrine which the condemned practices were supposed to symbolize.

It is but just, however, that the specific groundwork of this spirit of rebellion should be stated, and we cannot possibly set it forth in words more striking or more authoritative than those employed on Sunday last by the incumbent of St. Mary, Atherton. This reverend gentleman is reported to have talked to his congregation in this fashion:—"Is your confidence for the safety or guidance of that Church which is built upon a rock placed in the whims and fancies of worldly lawgivers, or in Christ, the great helmsman of His Church? Is it the Protestant or the Catholic faith in which with confidence you have placed your trust? If the former, then no doubt the words of a Presbyterian lord carry great weight with them, and the vagaries of a purely secular and worldly court of law demand immediate obedience on your part; but if the Catholic faith is your belief, then the whole question becomes changed, and resolves itself into this alternative—'Ye cannot serve God and Mammon.' Catholics ignore the right of a worldly legislature to interfere in matters purely

spiritual, and relating to the rights of the Church of God; much more the absurd anomaly which is presented to us in a Presbyterian presuming to dictate to Catholics what the ritual of that divinely-instituted Church should be to which he in no wise belongs. Our leaders in the great movement, with the assistance of Almighty God, are consulting together what our future action must be at this critical moment. As an individual priest, I most earnestly and fervently hope that the great army of Catholics throughout our land, as a body, will decide to ignore the judgment altogether, at all costs, leaving the results in the hands of the All-wise God:—

'They may lose some advantage, and forfeit some gain;
They may meet with unkindness, and suffer some pain;
But Jesus and Mary will surely bestow
Richer gifts than from sin and apostasy flow.'

And if by this act it happens, as many anticipate, that we shall be driven from the Church of England as an Establishment, God will then build up for us a free Catholic Church, exempt from the tyranny of State interference, and endowed with the liberty which Christ's pure religion affords, to worship Him in the way in which our saintly forefathers loved to worship in 'the brave days of old.'" We make no comment on the extravagant declarations of Romish belief and sentiment contained in these sentences. . . .

Our complaint against the Ritualistic faction, however, does not rest here. If they simply rebelled against what they are unfair enough to denounce as a purely secular domination, we could sympathize with them; but they are as scornful of ecclesiastical as of politico-ecclesiastical authority. They have acquired an unhappy habit of sneering at the bishops of their own Church, as fools or something worse. The Bishop of London's letter to Mr. Mackonochie has had no better effect on them than the judgment of the Privy Council. How can they hope to secure unity by cultivating a spirit of rebellion?

First get an absolute conquest over thyself, and then thou wilt easily govern thy wife.—FULLER.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

When the innumerable hordes of barbarians from the north of Europe poured through the defiles of the Alps, and overwhelmed the western empire of Rome, in the latter portion of the fourth, and during the fifth centuries, an important change was thereby effected in the relations which had previously existed between the Jews and the Christians. The former remained unscathed and uninjured by the storms which desolated and ruined the latter; and those who had been the inferiors and dependents, assumed in some respects the attitude of superiors and masters. The victorious barbarians turned their triumphs to good account. They sold the vanquished Christians as slaves, by myriads; and of these unfortunate persons, Jews, in some cases, became the purchasers. At that time the Israelites were numerous in Belgium, along the Rhine, in France, Italy, and Spain; for they had been quietly spreading and expanding during several centuries, into every portion of the Western Empire, and the circumjacent regions, where civilization had been carried by the arms and conquest of Rome.

It may be presumed that the Jews experienced a feeling of exultation in thus observing the change of fortune which had overtaken their Christian oppressors; and it is certain that the latter deeply felt the indignity. Nothing could be more infamous in their opinion than that Christians should be the slaves of the detested race of Israel. The Roman Emperors, in the day of their power, had expressly forbidden such a relation by their edicts. Constantine had published a decree forbidding the Jews to hold Christians as slaves, under penalty of death. After the power of the Emperors had failed in the West, the chief bishops and councils of the Church endeavoured to remove this evil by the only means remaining within their reach—by appeals, resolutions, and canons. Thus the Council of Orleans, A.D. 540, enacted that if a slave were commanded to perform any service which was forbidden by his religion, and the master undertook to punish him for his dis-

obedience, he might escape to any church and there find an asylum; and the clergy of that church were not to give him up but to pay a ransom for him, and set him free. Another Council of Orleans decreed in A.D. 541 still further, that if a Christian slave claimed the protection of any other Christian under such circumstances, the latter was bound to redeem him at a fair price; and that if any Jew had bought a Christian slave, or had taken a Christian slave as wife or concubine, and had induced her to become a Jewess he should lose his property in the slave; and any Christian who had obtained his or her liberty on such conditions, should not be recognized by the law as free, but as still being in bondage, as being unworthy of freedom.

Another Council decreed, in A.D. 582, that if a Jew refused to accept a fair and reasonable price for his Christian slaves, he should be compelled to grant them their liberty on the payment of twelve *solidi*, equal in value to about £6; for, said the Council, "it was unjust that those whom Christ has redeemed by his blood should groan in the fetters of his persecutors." Gregory the First, Bishop of Rome, one of the most excellent characters presented by the history of the Church, denounced the traffic in Christian slaves, in his pastorals, with great earnestness. He wrote to the Prefect Fortunatus that "he had been informed that a Jewish miscreant had built an altar and compelled or bribed his Christian slaves to worship before it." The prefect was requested to inflict corporeal punishment on the offender, and set all the slaves in question at liberty. He wrote to Vivantius, a bishop in Tuscany, rebuking him for permitting certain captive Christians to be bought by Jewish traders. * He

* It is evident from all this that the pious wrath of the church was not directed against the slave trade in the abstract, but against Jews who, in accordance with the usage of the time, purchased slaves who happened to be Christians. Christians were at liberty to buy as many slaves as they liked, whether Jews or Pagans, and to convert them by any means in their power to Christianity. —Ed. J. C.

declared that no Jew or heathen, who desired to become a Christian, should be retained in bondage; and he directed that if a slave desired to become a Christian within three months after his servitude began, he should be ransomed at a reasonable price; but if the Jewish owner refused to accept that price, he should afterward obtain his freedom without any ransom.

In all such cases the ransom was to be furnished out of the goods or public property of the Church. Gregory, writing to Candidus, a priest in Gaul, thus speaks on this subject: "Dominic, the bearer of this letter, has made known to me, with great grief, that his four brothers have been purchased by the Jews, and are now their slaves at Narbonne. We direct you to inquire into the matter, and if it be true to redeem them at a proper price, and charge the same in your annual account." The same zealous prelate wrote to Thierry and Theodebert, kings of the Franks, and to Queen Bruneheart, urging them to abolish the traffic in Christian slaves in their dominions; and he insisted that certain funds belonging to the churches in Gaul should be appropriated to the purpose of ransoming *Christian* slaves. Having been informed that the Samaritan merchants in Sicily were accustomed to purchase heathen slaves for the purpose of making proselytes of them, he wrote to Leo, the Bishop of Catania in that island, requesting him to investigate the affair; and if he should find it to be correct, to insist on the enfranchisement of the slaves without ransom. This instruction was in accordance with the existing yet nearly obsolete law of the empire.

By this period the Bishop of Rome had acquired a general supremacy and jurisdiction over the whole Church; and hence his conduct and policy in reference to any particular matter, possessed great importance and authority. Gregory, supreme Pontiff of the time, in pursuance of his policy against the bondage of Christians, directed

his receiver of taxes in Sicily to pay a third of his collections to those Jews who became Christians, or who were disposed to manumit their Christian slaves on reasonable terms. Inferior prelates followed the example of their chief. Peter, Bishop of Taragona, was one of these, who had even gone so far as to commend the zeal of some Christians who had expelled the Jews from their synagogues during the celebration of one of their chief festivals. Gregory wrote to him, rebuking this disorderly zeal, but urging him to exert himself to win over the Israelites to the true faith by more gentle and reasonable means. He gave similar advice to the Bishop of Marseilles, who had exhibited a like spirit of violence and hostility. Said he: "If a Jew be brought to the baptismal font by compulsion, not by the sweetness of the word, returning to his former heresy, he will die in a worse state than if he had never seemed to be converted. Preach frequently to the Jews, that they may desire to be changed through the love of what they hear. Thus your desire of saving souls will be gratified, and your convert will not return like a dog to his vomit." It does not appear from the history of those times how far the influence and efforts of Christian prelates in resisting the bondage of Christians to Jews succeeded in remedying the evil; but it is certain that, though the Jews took advantage of the supremacy of the barbarian conquerors to make use of the liberty of holding rival religionists in slavery, they themselves still continued to be proscribed and persecuted race; for they were still excluded, as before, from admission to the ranks of nobility; they were forbidden to be governors of provinces; they could not enter either the Senate or the army; they were not admitted to the society of men of rank; and were only permitted to engage in commerce and acquire wealth to prevent them from starvation, or from becoming a burden to the community around them.

[TO BE CONTINUED.]

Marriage is the strictest tie of perpetual friendship, and there is no friendship without confidence, and no confidence without integrity.—JOHNSON.

"Strong are the instincts with which God has guarded the sacredness of marriage."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1869.

MARRIAGE.

MARRIAGE is a solemn covenant ordained by our heavenly Father for the happiness and well being of His children, and, when consummated under His direction and approbation, is productive of much felicity and eternal good. It was ordained in the beginning with commandment, for when God created man in His own image, "male and female created he them," He said unto them: "Be fruitful, and multiply, and replenish the earth;" and our father Adam said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." There is an absolute necessity in this wise provision and good order, for without it there would be nothing but disorder, confusion, and immorality.

The patriarchs and holy men of old, who enjoyed communication with the Father of the spirits of all flesh, and who had learned in their experience to acknowledge His hand in all things, looked upon marriage as an ordinance of the greatest importance, and earnestly sought the guidance of Heaven in relation thereto. This resulted from the wisdom they had obtained in regard to the importance of their sojourn upon this earth, and of the benign influence exercised by marriage. Those knowing the will of God have ever been careful to discountenance intermarriages with those disobedient to His commandments, realizing the sorrow liable to follow so unwise a course. For this reason Abraham, the friend of God and father of the faithful, gave his servant strict instructions concerning the wife he wished for Isaac. The servant, believing in the Lord God of his master Abraham, earnestly besought His guidance and blessing, and was directed to the woman designed for a wife unto Isaac. When Isaac and Rebekah met a feeling of mutual love sprung up in their bosoms, which increased as they dwelt together in holy wedlock, and was productive of that peace, union and happiness that are enjoyed by all rightly conducted alliances. In like manner Isaac called Jacob unto him, blessed him, and charged him to go to Padan-aram, to the house of Bethuel his mother's father, and take a wife from thence of the daughters of Laban his mother's brother. These sons observed the principles of obedience, realizing the happiness and prosperity resulting therefrom, and great blessings have followed this wise course.

The Savior has instructed us upon the sacredness of the marriage relationship, and the great impropriety of trifling with this pure ordinance. Much of the confusion and misery arising from unhappy marriages, as they are termed, springs from their being erroneously formed. How few seek guidance in this matter from God the eternal Father, yet how very essential it is that we should have his guidance and blessing therein. And how very unwise it is for Saints to contract marriages with unbelievers, when a little reflection would assure them of the small likelihood of their enjoying that peace, communion of the Holy Spirit, joy and unity so essential to their growth and advancement in the knowledge of God.

Such marriages are ever liable to be sources of much unhappiness and regret, while marriage, wisely observed in obedience to Divine requirement, is ever productive of good, as it is written: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord," for they were thus designed to enjoy eternal happiness and advancement in the celestial kingdom of God. These principles require careful consideration by the Saints, and they need to seek the guidance of our heavenly Father in this as in all things, that they may not be debarred from the promised privileges and blessings.

It is the privilege of all Saints to know the mind and will of God, concerning them, and to enjoy the fellowship of the Holy Spirit to counsel, guide, and direct them in the affairs of life, if they will live for it, and put their trust in God. Those who seek counsel and blessing at the hands of God in their matrimonial unions can say, with the wise man, "whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Such a union is one of the greatest sources of comfort and peace, in which both the husband and wife are mutually blessed, for the honest, manly love of a man of God is highly prized by the faithful, virtuous wife and mother, and the heart of the husband is made glad in the pure, virtuous love of his companion and helpmate, for he "doth safely trust in her, so that he shall have no need of spoil." The apostle Peter urged husbands and wives to live in union and love, the women obeying their husbands as Sarah obeyed Abraham, whose daughters they were, calling him Lord, having the ornament of a meek, quiet spirit, which, in the sight of God, was of great price. Also that husbands should give honor to their wives, as unto the weaker vessels, and as heirs together of the grace of life, that their prayers may not be hindered. In the bonds of marriage it is of vital importance to live in that spirit of love, confidence and unity so essential to good order, faith, hope and peace in the bonds of the everlasting covenant, and so necessary to keep uninterrupted that channel of communication between the Creator and the creature, that should be enjoyed by all the children of God. And such a happy life of holy wedlock is the privilege of the obedient sons and daughters of God, but the promised blessings are not assured to those who suffer themselves to be led away from the path of safety, which is the path of obedience, and, as very generally if not invariably the best plan, those who are unmarried are recommended to remain single until they arrive in Utah, or at least until they are about to leave or are quite certain that they can soon leave for that gathering place of the Saints.

G. T.

RELEASED.—On account of continued ill health, and a strong impression upon his mind that he would not recover if he remained here, Elder William C. Thomas has been released from his Presidency of the Caermarthen Conference, and left Liverpool for Utah on the 20th inst., on the steamship City of Baltimore. He has been very zealous, faithful and diligent in his labors in the ministry, in which he has been blest in accomplishing much good, and expects to materially aid this seasons emigration, both with his means and influence, after his arrival home. For a speedy and safe journey to his destination and his recovery of health he has the faith and prayers of the Saints.

CORRESPONDENCE

—o—

WALES.

Cae Cotton,

Llanelly, Jan. 5th, 1869.

Pres. A. Carrington.

Dear brother,—I feel exceedingly sorry that I am under the necessity of reporting Elder William C. Thomas' health to be very unfavorable. When at the North Wales Conference he complained of a very severe cold, and his trip there and back did not improve his health, but rather to the contrary. Being a little over anxious in the discharge of his duties, instead of lying still to nurse and taking care of himself, he continued to travel and visit the Saints, exposing himself too much.

According to an arrangement between him and me, while in the north, he came to meet me in Cardiganshire on the 13th ult. It was very wet and stormy for us to cross the mountain, which we had to do on foot. This trip had quite an effect upon him, and the house where we stopped was very damp, with very little fire. He was so ill by Monday morning that we had to hire a trap to take us to the station. On our arrival at Llanelly I advised him to take great care of himself, until he would get perfectly sound and healthy. I also invited him to come to Merthyr and stay at the Conference house, to receive the kind care of brother and sister James, and that his field of labor might not trouble him, but he preferred to stay with his mother and sister, which was very natural, and they are very kind and attentive to him; he lacks nothing for his comfort.

As long as he was able to go about, he flattered himself that he would soon recover. Christmas week we invited him to pay us a visit at Merthyr, and to partake with the Saints in a Christmas party and concert, if he was able, and thought it wisdom to come. He came on Saturday evening after Christmas day, and spent the Sunday and Monday, and returned on Tuesday. While he was at Merthyr he continued

to complain of a pain in his side, and was spitting a great deal of a frothy and slimy matter. Since his return from Merthyr last week he met with the Saints on Thursday, but was very unwell. On the Friday following he went to visit the Saints, but was taken very sick, had to return home, and went to bed, with his side and back full of stitches, and vomited about a quart of green, slimy matter, with some blood mixed with it, and ever since he has kept his room, and most of his time in bed.

As soon as he was able, he wrote to inform me of his state. Upon receipt of his letter I took the first train to see him. I found him very much reduced in his health, and feeling rather discouraged, I offered to take him with me to Merthyr, and to do all that we could for him, but he declined going, as he felt perfectly at home with his mother and sister, and preferred staying than to risking going to Merthyr, as the weather was so very stormy.

I feel it my duty to explain to you his state of health, as well as his feeling. He is afraid that his health will not improve in this land, as the climate is so very wet; for that reason he feels very anxious to return home before he gets too weak to start his journey, if it will meet your feelings; still, he would rather stay and run the risk of his life than to go without your good feeling and counsel. He believes that, by taking great care of himself and the blessing of God and the prayers of His servants, that he will return home in safety. He feels very anxious to have your advice and views by return of post, and I shall feel exceedingly grateful if you will be so kind as to drop me a line to Merthyr as to what is best to be done in regard to him, for his best interest and welfare. I shall return to Merthyr this evening, if all is well.

With my kind love and respects,
yours in the Gospel of Christ,

E. MORRIS.

True love, as well as virtue, has this advantage, that we are rewarded for every sacrifice we make to it.

ODD FISH.

(*Jewish Messenger.*)

Mute as a fish is not a true proverb all the world over, and fish out of water is not all the world over the same image of gasping helplessness. The perch we know to be a hardy fish; he swims near the surface, leaps into the air for flies, and can be carried without hurt in damp grass from pond to pond. But how shall the European notion of a hardy perch cover the marvellous performance of some of the perches of the East? Aristotle's pupil Theophrastus, after treating of a fish called *Exocætus*, that was in the habit of coming ashore to sleep, proceeded to tell of the small fishes that leave rivers of India to wander like frogs on the land, and of others found near Babylon, which, when the streams fail, leave their dry beds and travel off in search of food. "moving themselves along by means of their fins and their tails."

Yarrel relates that eels kept in a garden, when the time came at which they should go to the sea to spawn, left their pond, and were invariably found moving eastward, in the direction of the sea. Anglers observe also that fish newly caught, when placed out of sight of water, always struggle towards it in their efforts to escape. In Kirby's "Bridgewater Treatise" we read of a migratory fish, called *Swampine*, numerous in the fresh waters of Carolina, and in ponds liable to become dry in summer. When caught and placed on the ground, the *Swampines* always directed themselves towards the nearest water, though they could not see it. The *Doras* of Guiana have been caught upon their pilgrimage over dry land in search of water in such numerous companies that negroes have filled baskets with them. Pallegoix tells of three kinds of fish which traverse the damp grass in Siam; and Sir John Bowring says that in ascending and descending the river *Meinam* to Bangkok, he was amused with the sight of fishes which, leaving the river, glided over the wet banks, and disappeared amongst the trees of the jungle. . . .

The most famous walker among fish-

es of Ceylon is a perch, closely related to the climbing perch of the zoologists, called by the Singalese *Kavaya*. It is about half a foot long, with a round, scaly head, and strongly-toothed edges to its gill-covers. Helped by the moist labyrinth in its gullet-bones, this little fellow boldly leaves his pool, choosing to travel by night, or in the early morning while the grass is damp with dew; but sometimes he is to be met with, in case of urgent necessity, travelling even along a hot and dusty gravel road under the mid-day sun.

In all these travelling fishes, the bony column of the spine is said to be remarkable large. They are not, in Ceylon, perch alone. They were chub that Mr. Morris, Government agent of Trincomalee, saw, on the falling of a heavy shower, after the dry season, struggle up through the grass in the rills formed by the trickling of the rain. There was hardly water enough to cover them, nevertheless they made rapid progress up the slope of a knoll that was surmounted by a tank. A pelican had lost no time in taking up her position by the pool, into which fish were swarming, and two bushels of them were collected by the followers of Mr. Morris. The same gentleman tells how, when the tanks shrank into little pools, the fish are to be seen crowding by thousands in the gruelly blue mud, and how, when the drying-up advances, and the surface fish are left uncovered, they crawl away in search of water. "In one place," he says, "I saw hundreds diverging in every direction from the tank they had just abandoned, to a distance of fifty or sixty yards, and still travelling onwards. In going this distance, however, they must have used muscular exertion sufficient to have taken them half a mile on level ground, for at these places all the cattle and wild animals of the neighbourhood had latterly come to drink, so that the surface was everywhere indented with footmarks, in addition to the cracks in the surrounding baked mud, into which the fish tumbled in their progress. In these

holes, which were deep, and the sides perpendicular, they remained to die, and were carried off by kites and crows." They are these fishes, or others very like them, who descend into the wet mud of drying-pools, and, when it is hard-baked, lie torpid until the rains bring a return of water—a strange habit, which we have already described in speaking generally of the animal life of Ceylon. Whether the walking fishes of Ceylon deserve also the name of climbing perch is doubtful. . . .

On the Ganges, the fish called the climbing perch is remarkable for its tenacity of life. The Ganges boatmen have been known to keep him for five or six days in an earthen pot without water, and, when taking him out for use, they find him as lively and fresh as when caught. Two Danish naturalists, living at Tranquebar, testify that they have seen this fish ascend trees on the coast of Coromandel. Daldorf, who was lieutenant in the Danish East India Company's service, informed Sir Joseph Banks that in the year 1791 he had taken the fish from the moist hollow in the stem of a Palmyra palm that grew near to a lake. He saw him when already five feet from the ground, struggling to get still higher, hanging by his toothed gill-covers, bending his tail to the left, fixing his tail fin in the clefts of the bark, and then, by stretching out the body, urging his way up. Why he went up the tree when there was a whole lake of water at its base he had no voice to tell, and no man has wit to discover. Nevertheless, even a thousand years ago, the compiler of "The Travels of Two Mahomedans" says that he was told by Suleyman, who visited India in the ninth century, of a fish which, leaving the water, climbed cocoa-nut palm to drink their sap, and then returned into the sea.

Of the singing-fish, to whose performances we now give ear, Sir Emerson says, that on visiting Batticaloa, in September, 1848, he made some inquiries about musical sounds, said to be heard issuing from the bottom of the lake at several places, both above and below the ferry opposite the old Dutch

fort, and supposed by the natives to come from a fish. The story was confirmed, and one of the spots whence the sounds proceeded was pointed out between the pier and a certain rock which intersects the channel. They were said to be heard at night, and most distinctly when the moon was nearest the full; and they were said to resemble the faint, sweet notes of the æolian harp. Here was a romantic-creature! Fishermen was sent for, who said that their fathers before them had known of the music that came from that spot. It only came during the dry season, and ceased when the lake was swollen by the freshes after the rain. They believed the voice to proceed from a shell, known by a Taniel name that means the "crying shell," and being sent in search of such a shell, returned with living specimens of different shells, chiefly *Littorina lævis* and *Cerithium palustris*.

In the evening, when the moon had risen, Sir Emerson took a boat, and accompanied the fishermen to the spot pointed out. They rowed about two hundred yards north-east of the jetty by the fort gate. There was not a breath of wind nor a ripple, except that caused by the dip of their oars; and on coming to the point mentioned, our countryman distinctly heard the sounds in question. They came up from the water like the gentle thrills of a musical chord, or faint vibration of a wine-glass when its rim is rubbed by a wet finger. It was not one sustained note, but a multitude of tiny sounds, each clear and distinct in itself, the sweetest treble mingling with the lowest bass. On applying the ear to the woodwork of the boat, the volume of vibration was increased. The sounds varied considerably at different points on the surface of the lake, as if the animals from which they proceeded were more numerous in particular spots; and occasionally the boat rowed out of hearing of them altogether, but on returning to the old place the old sounds were heard again. There could be no doubt, therefore, that the concert of fishes was assembled at a fixed spot under water.

PICTURES IN THE CLOUDS.

Everywhere, in the temperate zone, clouds delight our imagination, sometimes by the brilliance of their colours, sometimes by their strange and ever-varying metamorphoses. "Do you see yonder cloud," says the Danish prince to the parasitical old courtier whom he makes his butt, "that's almost in shape like a camel?" To which the flatterer answers: "By the mass, and 'tis like a camel, indeed!" The fancy of the questioner changing more rapidly than the vapour he looked at, he sportively observes: "Methinks, it is like a weasel." Nothing daunted, the pliable courtier assents: "It is backed like a weasel." Not content with having transformed the ship of the desert into the cousin-german of a Danish rat, Hamlet goes on to try the politeness of Polonius: "Or like a whale?" To which the tame father of the fiery Laertes replies: "Very like a whale?" The changes of shape here ludicrously glanced at are often performed by the Proteus of the air almost as rapidly as they could be described in words, when the rack happens to be driven by a nimble breeze. But it is the "lazy pacing clouds" that present those magic prospects to the eye, which poetry, great as is its power, and multiplied as are its resources, vainly strive to portray by language. Perhaps the most sublime scenes discoverable in the clouds are those of which we obtain a momentary glimpse during thunder-storms at night, when the lightning piercing through and illuminating the vapor reveals the aspect of a vast shadowy world. One summer night among the Alps, while moving along a tolerably lofty ridge, I was overtaken by a storm, which, beginning in the north, gradually swept southward through the narrow rents and valleys by which the higher Alps are divided from each other. No one will deny that the country underlying the vapory creation is itself invested with extraordinary magnificence; but compared with the overhanging world, with its gigantic peaks, crags, ravines, torrents, abysses, valleys of interminable length, lakes, caverns, overhanging precipices, for-

ests, cataracts, flashing for a moment into existence, clothed with blue flame, heaving, writhing, tossing, like some great continent quivering with earthquake—compared, we say, with this, the Savoyard Alps are altogether tame and poor. One feature of this spectacle surpassed all the rest in grandeur—a stupendous tunnel, miles in height, and of immeasurable extent, through which the eye seemed to penetrate into the very womb of chaos. The sides of this tunnel were ribbed with columns resembling towers in diameter, and rising in awful curves to the vault above, which glowed and coruscated with living light. The poet who speaks of effects produced

"When some great painter dips
His pencil in the hues of earthquake and
eclipse,"

might possibly have conveyed some idea of what prose, at all events, is unable to delineate. The scene expanded so limitlessly to the right and left, was thrown back so far, and rose above to so great an altitude, that although the imagination may follow its dimensions, our language cannot. Rapidly, moreover, as the thunder-claps followed each other, many changes were produced between every flash by the writhing, twisting, heaving, sinking of the vapor in agony, so that a countless succession of views might be said to have presented themselves during the continuance of the storm. To augment the effect which these phenomena were of themselves well calculated to produce upon the mind, the sight was enjoyed in the midst of thunder-peals which seemed to make the mountains rock, while the electric fire, piercing in a thousand streams through the vapor, whirled it aloft, or dashed it downwards in ceaseless eddies and convolutions. Nor is this all. Over the whole splendor of that night, a thick veil of melancholy hangs suspended; for one who stood by me then, invested with youth and rare beauty, has herself since become a shadow, and passed away like the unsubstantial shapes which on that night we gazed on together.—*Chambers's Journal.*

GROWTH OF LARGE TOWNS.

The current report of the Registrar-General contains some valuable information relating to the populations of the various places which furnish weekly returns of mortality. It is estimated that in the middle of the present year there will be 3,170,754 persons living in London—not London properly so called, but the area which is bounded on the north by Hampstead, on the south by Sydenham, on the east by Bow, and on the west by Hammersmith, comprising 77,997 acres in all, or about 122 square miles. In 1801 the official returns gave 958,863 inhabitants; in 1811 the total had become 1,138,815; in 1821, 1,378,947; 1831 gave 1,654,994; 1841 followed with 1,948,369; 1851 showed 2,362,236; the last census gave 2,803,989, and now it is estimated that there are 3,170,754 people living in what is popularly termed London. The growth of some other large towns has also been remarkable. Thus, in 1851 there were 137,328 persons living in Bristol, 1861 gave 154,093, and now it is calculated there are 169,423. Birmingham had 232,841 inhabitants in 1851, in 1861 there were 296,076, and now the total is supposed to reach 360,846. The population of Liverpool in 1851 was 375,955, in 1861 it was 443,938, and now the Registrar-General calcu-

lates there are 509,052 inhabitants. Manchester had 303,382 souls in 1851, 338,722 in 1861, and now it is stated there are 370,892. Salford reached 85,108 in 1851, 102,449 in 1861, and now the total is 119,350. Sheffield had 135,310 inhabitants in 1851, 185,172 in 1861, and now there are stated to be 239,752. Bradford reached 103,778 in 1851, 106,218 in 1861, and now there are supposed to be 138,522 persons living there. Leeds has risen from 172,270 and 207,165 to 253,110. Similarly, Hull has increased from 84,690 and 97,661 to 126,682, and Newcastle-on-Tyne from 87,784 and 109,108 to 130,503. Liverpool is by far the most densely-populated place, for there there are as many as 99.7 persons living on every acre. On the other hand, Sheffield has only 10.5 persons per acre. The relative density of these large towns is shown by the following arrangement:—Sheffield has, as has been said, 10.5 persons per acre; Leeds has 11.7; Bradford has 21.0; Salford, 23.1; Newcastle, 24.5; Hull, 35.6; Bristol, 36.1; London, 40.7; Birmingham, 46.1; Manchester, 82.7; and Liverpool, 99.7. The population of all these towns put together does not reach that of London by 752,622.

SUMMARY OF NEWS.

THE FAMINE IN INDIA.—According to advices brought by the Bombay mail, no improvement has manifested itself in the famine districts. In Ajmeer, cases of actual starvation is said to be by no means rare.

THE ARMIES OF THE GREAT CONTINENTAL POWERS.—Baron Kuhn has estimated the strength of the great military Powers of the continent as follows:—France, 1,350,000; North German Bund, 1,028,946; South Germany, 200,171; Austro-Hungarian Monarchy, 1,053,000; Russia, 1,467,000; Italy, 480,461—making a grand total for these six Powers of over 5,578,000.

TERIBLE EARTHQUAKE IN INDIA.—Calcutta, Jan. 18th. Letters received from Silchar and Cachar, in the presidency of Bengal, give details of the earthquake already announced. It occurred on the 10th instant, and was of a terrible character. Many natives lost their lives, and the destruction of property was very considerable, the bazaar being completely engulfed and all brick buildings demolished. The earthquake extended to Assam and Darjeeling.

BOMBAY.—Jan. 22.—Accounts continue to be received of the serious extent of the damage done by the recent earthquake in Assam.

The floods in some parts of Lincolnshire have not yet subsided. No less than 250 acres of land in one parish in the county are still inundated.

A person on long Island, near New York, breeds trout in such abundance in a small run of water that he derives an income of nearly £7000 per annum from anglers, independently of the money realized from the sale of young fish for stocking lakes and rivers.

The citizens of San Francisco have formed a committee to inquire into the means of preventing or lessening the destruction of property by earthquakes. The bricks used in building are reported to be very defective, and it is proposed to adopt a method of bracing buildings with iron rods.

It is estimated that there are at least two hundred establishments in New York city for the receipt of stolen goods, commonly called "fences." A jewelry store, on a small scale, is usually fitted up on the first floor, and the fence keeper sits at his humble show window, furbishing up an insignificant article, while awaiting to receive the proceeds of some extensive burglary.

The new law of Kansas, by which a wife may prosecute a publican who sells spirit to her husband, promises not to be a dead letter. The "Lawrence Tribune" contains the following advertisement:—"To whom it may concern: I hereby give notice, that the sale of spirituous liquors to Homer Hays is contrary to my wishes, and I shall prosecute according to law any person who disregard to this notice.—Catherine Hays."

The Christmas festivities in St. Louis seem to have consisted of stabbing and shooting affrays. Ten persons, men and women, were shot and stabbed, or had their skulls broken or eyes gouged out, in nearly as many different parts of the city.—"New York Times."

Two deaths are mentioned in the French provincial journals of persons exceeding a hundred years. Madame Marie Rigot has died at Avranches at the age of 105. A fortnight before her decease she was able to thread a needle. Her husband, who survives her, has attained his 103rd year. Another woman, named Cecile Brare, has just expired at Toulouse, aged 101.

SEA SICKNESS.—Dr. F. Barker, of New York, recommends the following rules for avoiding sea sickness: 1. Rest yourself on the eve of your departure, so that the nervous system may not be over-excited when you go on board. 2. Lie down before anchor is weighed, and keep in a horizontal posture for two days running. 3. Eat as much as you can at every meal, but without raising your head. In this way the stomach does not lose the habit of digestion; you keep up your strength, and gradually get accustomed to the ship's motion. By following these rules the heaviest gales may be encountered without sea sickness.

THE SURE SIGN OF DEATH.—The Marquis d'Ourches, by his will, founded a prize of 20,000*fr.* for the discovery of a sure and simple means of recognising if death be real or apparent. Dr. Carrière, says the *Courrier de l'Eure*, intends to claim the money for a process which he has employed for 40 years. This system consists in placing the hand, with the fingers closed, before the flame of a lamp or candle. In the living person the members are transparent and of a pinkish color, showing the capillary circulation and life in full activity; whilst in that of a corpse, on the contrary, all is dull and dark, presenting neither sign of existence nor trace of the blood current.

INFLUENCE OF FORESTS IN PRODUCING RAIN.—An instance of the intimate relation between the climatology of a country and its forests is afforded by a change which has been brought about in the climate of Egypt. For a long time, as is well known, rain has never fallen in Upper Egypt at all, and in the Delta only on five or six days in the year. Some years ago, however, Mehemot Ali planted 20,000,000 trees on the Delta, and they have now attained considerable size. The result is that the number of rainy days has gradually increased from five or six every year to 40, with the prospect of attaining a still greater proportion hereafter.

WANTED, by William Burnet, Bellshill, near Glasgow, Scotland, information of the whereabouts of Robert and James Burnet, who left the Parish of Old Monkland, Lanarkshire, in 1851.—“Deseret News” and “Telegraph” please copy.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING DECEMBER 31, 1868.
(THIS ACCOUNT IS MADE UP TO NO. 52 INCLUSIVE, VOL. 30.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol ...	A. W. Brown ...	4 6 5½	Nottingham ...	L. W. Shurtliff ...	58 12 4½
Cheltenham ...	J. F. Gibbs ...	1½	Norwich ...	Joseph Lawson ...	2 9 7½
Edinburgh ...	James Sharp ...	16 15 2	North Wales ...	Thos. P. Green ...	19 8
Glasgow ...	John E. Pace ...	30 1 11½	Staffordshire ...	N. B. Baldwin jr. ...	2 16 7½
(old ac.) ...	Robert Dye ...	7 1 0	Warwickshire ...	E. L. Butterfield ...	5 18 1½
Herefordshire ...	H. C. Jacobs ...	7 8	New York ...	Wm. H. Miles ...	1 5 8½
Manchester ...					5 13 7
Carried forward ...		£58 12 4½	Total ...		£ 77 15 8½

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham ...	R. E. Egan ...	0 0 0
Bedfordshire ...	J. S. Richards ...	0 3 7½
Carmarthen ...	Wm. C. Thomas ...	0 0 0
Durham and Newcastle ...	E. A. Noble ...	1 6 10½
Essex ...	John R. Clawson ...	7 4½
Glamorgan ...	Nephi Pratt ...	10 8
Glasgow (new account) ...	John E. Pace ...	1 10 7
Kent ...	James Needham ...	1 0 11
London ...	Platte D. Lyman ...	8
Liverpool ...	Marius Ensign ...	10 0
Leeds ...	Alonzo E. Hyde ...	0 0 0
Leicester ...	Wm. H. Homer ...	3 7
Monmouthshire ...	L. W. Richards ...	4 10
Reading ...	H. J. McCullough ...	9 3½
Southampton ...	H. Woodmansee ...	2
Sheffield ...	F. H. Hyde ...	4 0
Swansea ...	J. S. Lewis ...	8 10

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 6. Vol XXXI.

Saturday, February 6, 1869.

Price One Penny.

CHURCH HISTORY.

(*Deseret Evening News.*)

[The following interesting article, under the head of "Church History," is from the pen of President Joseph Smith, and was written by him in 1842 for publication in the *Chicago Democrat*. We copy it from the *Times and Seasons*, Vol. 3, page 706. It is the intention to incorporate it in the continued article—"An Answer to Several Questions in relation to the History and Doctrine of the Latter-day Saints, and the Settlement and Progress of Utah Territory"—from the pen of President Geo. A. Smith.]

At the request of Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon, Windsor county, Vermont, on the 23rd of December, A.D. 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and, from

thence we removed to the town of Manchester.

My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and, upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship in one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and

saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them;" at the same time receiving a promise that the fullness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fullness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The

angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate.

Through the medium of the Urim and Thummim I translated the record, by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit

this country. This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the Gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our Travelling Elders.

As soon as the news of this discovery was made known, false reports, misrepresentations and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-day Saints" was first organized in the town of Fayette, Seneca co., State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named State a considerable settlement

was formed in Jackson co.; numbers joined the Church, and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors, who were many of them of the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice, in their midnight revels, their Sabbath breaking, horse racing and gambling, they commenced first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren, and finally drove them from their habitations, who, houseless and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them, being deprived of the comforts of life and the necessary attendance, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836, those threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again

assumed a fearful attitude. Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which, on application to the authorities, we found to be too true, and after much violence, privation, and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them, but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c.; many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword: and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children, were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter), to wander as exiles on the earth, or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that have been caused by the barbarous, inhuman, and lawless proceedings in the State of Missouri.

In the situation before alluded to we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo," in Hancock county; we number from six to eight thousand

here, besides vast numbers in the county around, and in almost every county of the State. We have a city charter granted us, and a charter for a legion, the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame: it has spread with increasing rapidity. Proud of the cause which they have espoused, and conscious of their innocence and of the truth of their system, amidst calumny and reproach have the Elders of this Church gone forth, and planted the Gospel in almost every State in the Union. It has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales; in the year of 1840, when a few of our missionaries were sent over, five thousand joined the standard of truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected; no unhallowed hand can stop the work from progressing. Persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are—1st. Faith in the Lord Jesus Christ; 2nd. Repentance; 3rd. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering

of Israel, and in the restoration of the Ten Tribes. That Zion will be built up on this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. Respectfully, &c.,

JOSEPH SMITH.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

From the Jews in the Western Empire we turn to those in the East, where the once formidable power of Imperial Rome still retained some shadow of its former grandeur, and kept the Jews under subjection. The prevalent peace, however, was broken about the year 555 by the Jews and Samaritans in Cæsarea and in Syria. The origin of the tumult which then occurred is unknown; but it is reported that the Jews destroyed several churches, slew Stephanus, the Prefect, in his palace, and plundered the edifice. The wife of Stephanus fled to Constantinople, and having stated the facts to the Emperor, Adamantius was sent by him to Cæsarea to suppress the insurrection. He punished the guilty with great cruelty, and compelled the Jews and Samaritans to rebuild the churches said to have been destroyed by them, and to suffer heavy penalties.

Other scenes of rivalry between the Jews and Christians occurred at various points, one of which may be particularly mentioned, as it throws light upon the singular degree of superstition and ignorance which then prevailed. A very hostile feeling existed between those sects in Borium, a town near Pentapolis, in which it was the custom for the priests to distribute the crumbs of the consecrated bread, which might remain after the celebration of the Eucharist, to the children who were sent from the schools. On one occasion the child of a Jewish glassblower happened to be included in the number of those who were thus favored. When the father heard what had happened he became enraged, and shut his child within his blazing furnace, intending to destroy him. The mother was distracted at the cruel deed, and after some hours, as soon as an opportunity offered, she opened the

furnace to look for the remains of her unfortunate offspring. Her child was then discovered sitting uninjured among the hot ashes; and he informed his mother that a lady clothed in a purple robe had appeared in the furnace and poured water on the coals which surrounded him. This lady could be no other than the Virgin Mary. The circumstances of the case soon became known, and the town was filled with holy horror at the cruelty of the Jew, mingled with pious joy at the miraculous interposition of the Virgin Mary. Everybody believed the story; the father was immediately executed, and the mother and child baptized. This fabrication, generally believed, serves to illustrate the hostile feelings of the Christians towards the Jews, the degree of credulity which then prevailed among all classes of the community, as well as the vindictive nature of the penal laws as they then existed.

In the remoter East, in Persia and Mesopotamia, the fortune and condition of the Jews during the fifth and sixth centuries were of a mixed nature. In those countries the established religion was still the Magian, and its patrons were disposed to persecute both Jews and Christians with equal zeal. In consequence of the emigration of learned Rabbis and students from Palestine to Babylon and Persia, which took place in the fifth century, a revision and enlargement of the Babylonian Talmud were made, which contributed to increase the value and authority of that work. At this period the spiritual ruler of the Jews in Persia, and the adjacent countries, was the Patriarch of Babylon, otherwise termed "Resh Glutha," the Prince of Captivity. The functions of the Prince in the first instance were rather those of a civil governor than an ecclesiastical superior; and his duties required of him to mediate between the Chief Rabbis and heads of the synagogues, and the Parthian and Persian monarchs. The office was invested with a considerable degree of pomp and splendor; the Prince was in fact a Viceroy, having under his authority all the Rabbis of the various synagogues. The office continued to exist in the East until the eleventh

century, when it expired in the person of Hizkiah, who was slain by the Caliph Beamrillah. Subsequent to this period we read of a "Prince of the Captivity" during the Middle Ages, among the Jews of Spain, who more generally bore the title of the "Rabino-Mayor."

In the sixth century the chief affliction of the Oriental Jews arose from the fierce dissensions which took place between the Prince of the Captivity, in Babylon, and the ecclesiastical head of the rabbinical schools. The former attempted to extend his authority over the latter, and the resistance which this encroachment produced led to the fiercest collisions. These difficulties reached their climax on this wise: about A.D. 539, the Prince Huna had married the daughter of Rabbi Chanina, the Master of the Rabbinical schools; yet the ambition of the former overcame all regard for family ties, and encroached on the functions of his father-in-law, undertaking to interpret the Talmud publicly in the schools. Chanina resisted this attempt; and the result of the fierce feud which followed was, that the Prince enticed Chanina into his palace, plucked out his beard, inflicted other indignities upon him, and then cast him forth, forbidding all the Jews to give him any protection, or even the necessary means of subsistence. The Chief Rabbi in his misfortune wept and prayed, and the consequence was, as the prevalent legend asserts, that the cruel Prince suddenly died, together with every member of his family, except his wife, who was then pregnant. After the death of the Prince his vacant dignity was purchased by a person named Paphra, who held it during fifteen years. He then opportunely expired, and the son of the Prince Zutra, who was born shortly after his father's death, succeeded to the office of his ancestors, and reinstated the worthy Chanina as Chief Rabbi in his legitimate functions.

Such are some of the tragical incidents which occurred at this period among the Oriental Jews. During Zutra's reign of twenty years, a great commotion was produced among the Persian Jews by an impostor named

Meir; who, as was usual with such enthusiasts, pretended to be the Messiah; and having gathered around him a body of followers, ravaged the country, and greatly endangered the safety of the whole Jewish community. Meir was executed by Kobal, the Persian monarch; and with him fell both Zutra, the Prince, and Chanina, his instructor and guide. The Jews were severely persecuted; and it was at this period that many of them emigrated to the distant coast of Malabar, where their descendants have existed during many succeeding generations. A son of Zutra fled to Tiberias; and,

carrying with him the Babylonian Talmud, was the first to make the Western Jews acquainted with that extraordinary work. After the accession of the renowned Chosroes to the throne of Persia, the persecutions of the Jews continued. He ordered all their Rabbinical schools to be closed. Having made a truce with the Emperor Justinian, which was termed the "Everlasting," but which endured only seven years, Chosroes, during this interval, continued to follow the example of that Christian emperor, in placing heavy burdens and exactions on the Israelites.

[TO BE CONTINUED.]

WORTH REMEMBERING.—It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them good.

MRS. GRUNDY.—I have known persons who, when taken through the cellars of the Bank of England, have had notes to a large amount placed for a moment in their hands, and who have come away quite elated to tell all their friends, "I actually held three millions of money, my dear," or "five millions, in my own hand—in my own hand!" as if even that momentary contact with wealth had somehow done them good. How are we to interpret such trifles? They are the straws which show the direction of the prevalent mind. They indicate that wealth, in itself and for its own sake, is the object of a profound reverence to which it has no sort of claim. Nor must we omit to glance at our excessive deference to custom and opinion. How often have we been told that we are like sheep, and will imitate each other when there is no need? You hold a stick before the leading sheep of the flock, a few inches from the ground. He leaps over it. You take the stick away; but every sheep that follows him will leap where he leaped, and the whole flock goes vaulting over—nothing. And we laugh, and wonder how they can be so foolish; or we moralize, and say, "What a waste of power! Why could they not use their own eyes and judge for themselves?" Nevertheless, we are just as foolish, and quite as unnecessarily waste our powers. Some great lady, for instance, has ugly feet, and wears a long dress to hide them; forthwith long dresses are all the wear. Or she has a twist in her shoulders, and hides that; forthwith all women, straight or crooked, must muffle themselves in sacks. Or a great king goes bald and buys a wig; and all men shave their heads and strut in horsehair. Silly sheep, to go vaulting over nothing in that absurd fashion! Custom rules all. In every class and circle you may see men straining their means, or going beyond them, because they must live in the same sort of house as their neighbors, wear the same kind of clothes, keep the same hours and company, give the same parties. We are so afraid of one another that no one of us dares to be natural, lest he should be singular. "What will people say?" is a question which influences—influences quite unduly—the whole round of our habits. It prevents us from doing what we should like to do; it often drives us into doing what we ought not to do. There are thousands upon thousands among us who stand in more fear of "Mrs. Grundy," than they do of God himself, and sacrifice not only comfort and liking, but independence, principle, conviction, to the opinion, or supposed opinions, of their neighbors.—*The Quiver.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1869.

THE TESTIMONY OF JOSEPH SMITH,

PUBLISHED in this STAR, will, in the minds of those unacquainted with its truthfulness, induce the queries, is it true? and has the Father again communicated with His children upon the earth, and restored the fullness of the everlasting Gospel? If this be true, and thousands upon thousands declare that they know it is, then those who refuse to receive it reject Him that sent the Prophet Joseph Smith, for he came not in his own name, nor in his own wisdom, but has borne testimony that he was sent of God, and that he translated the Book of Mormon by the gift and power of God, and received revelations from Jesus Christ concerning the organization of His Church upon the earth, thus ushering in the dispensation of the fullness of times, and the preaching of the Gospel in the demonstration of the Spirit, with signs following the believers.

The ancient Prophets clearly spoke of the times of the glorious restitution of all things, when the Almighty would commence His marvellous work and a wonder, and bring to pass His strange act in the latter days, unto the overthrow of the wicked and abominable, and the establishment of the righteous in peace. They declared that He would take of the unlearned in the wisdom of the wise, and of the weak things of the earth, to accomplish His mighty purposes. These predictions, plainly recorded in the Scriptures, justify all men in looking forward to their fulfillment, and should incline believers to receive the glad tidings when the Lord reveals them. In view of these predictions, this testimony of the Prophet Joseph is neither strange nor unlooked for; neither is his vision of the "two glorious personages" more remarkable than the vision of Stephen, given in broad daylight, in an open council, as recorded in the Acts of the Apostles, who, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God;" nor more singular than when Saul, full of fanatical zeal, persecuting the disciples of the Lord Jesus, as he was journeying to Damascus, saw a light shine round about him from heaven, and fell to the earth, and heard a voice saying unto him: "Saul, Saul, why persecutest thou me?" And Saul said: "Who art thou, Lord?" And the Lord said I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Christendom gives credence to their visions, and strongly censures the "unbelieving Jews" who rejected their testimony. Is it any less obligatory to believe that a man has a vision to-day, when he solemnly avers that he has received one, than to believe that men received visions eighteen hundred years ago? To say that these things are done away and are no longer needed, is equivalent to saying that the word of the Lord will not be fulfilled, for He hath said: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your

sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

As to the testimony in regard to the visitation of angels, Christendom believes that an angel visited the Apostles who had been cast into the common prison by the High Priest and those of the sect of the Sadducees, and opened the prison doors, and instructed them to go and speak in the temple the words of life. They also believe that an angel of God visited Cornelius, instructing him to send for a servant of God, who should tell him what he ought to do to obtain salvation; and that two angels were seen at the sepulchre of the Savior. John bore testimony, on the island of Patmos, that he saw an angel "fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Without further multiplying instances, suffice it to state that angels have often visited this earth in former times, have again visited it in our time, and will continue so to do whenever the work of the Lord requires it. And why not believe the testimony of a man of God upon this point to-day, as readily as believe a testimony recorded and handed down from centuries ago? We can be no more justified in the rejection of a testimony—a message from God—to-day, than the inhabitants of the earth were in rejecting the testimony of the Prophets in the days in which they lived. The Savior said: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The ancient Apostles were not sent to do their own will, nor to preach by their own wisdom, but to preach by the power of God who had sent them, and so it is to-day.

Who can read the plain, simple, straightforward, unvarnished testimony of Joseph Smith, the martyred servant of God, and not be impressed with its truthfulness? "He being dead, yet speaketh;" and there are thousands and tens of thousands who have received his message, have believed his testimony, have repented of their sins, have sought Him who hath said: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," have gone forth into the waters of baptism, have had hands laid upon them for the reception of the Holy Ghost, and have declared that the mission and testimony of the Prophet was true, for they had received the gift of the Holy Ghost, and the Spirit had revealed to them the truth of these joyful tidings. The Lord has said: "If any man will do his will, he shall know of the doctrine." "My doctrine is not mine, but his that sent me." "The Father that sent me beareth witness of me." All who received Him received the Father; and the Father bore witness to the obedient of the truth of His Son's testimony. In like manner all who received the testimony of the Apostles and disciples of the Savior, and obeyed the commandments, received the witness from the Father through the Holy Ghost, by which they knew that they were of God. The priests and false teachers testified that the Apostles were not of God, and warned the people against them. They, as a very general thing, rejected the testimony of His servants, and consented to their death, in consequence of which the wrath of God overtook them, and they were smitten and ceased to be a nation.

The Father does not leave his children without a witness when He sends a message, for He has promised that He would bless those who would receive the testimony of His servants, so that they should know that the doctrine was from Him. Were it not so, we might be at the mercy of every false prophet

or teacher, and be "tossed to and fro, and carried about by every wind of doctrine." A true Prophet of God bears with him his credentials, and signs follow the believer; but the greatest testimony is the gift of the Holy Ghost, which is a guide in the path, a lamp to the feet. Popular tradition leads us to look with suspicion upon anyone coming in the name of the Lord, and the great majority are more willing to listen to the doubt whether such an one is true; but the history of the past should warn us not to be too hasty in making a rash conclusion. Have faith in God, and inquire at His hands. There is no occasion to be deceived. But, as no man can know the things of God, save by the Spirit of God, there is every reason why He should be sought. A message from God cannot be rejected with impunity, therefore all are kindly invited to inquire of God, and not cease until they are satisfied. Joseph Smith and the tens of thousands who have honestly obeyed the Gospel testify that his mission was and is true and faithful.

G. T.

OBSEQUIES.—On the 24th ult., in Leeds, we attended the funeral of Elder John Mace, who died on the 19th of January, aged 63 years. Many relatives and friends united with the family in paying the last tribute of respect to the departed. Elder Mace went to Utah in 1865, returned for his family in 1867, and faithfully labored in the ministry, mostly in the Leeds Conference, until summoned from his labors here, when, conscious to the last, he cheerfully resigned his earthly tabernacle to await the resurrection of the just.

LEEDS AND BRADFORD.—On the evening of the 24th ult., we had the privilege of addressing the Saints in Leeds, visited with them on the 25th, and on the 26th, on our way home, went to Bradford, where we met with the Saints in the evening. Some strangers were present at both meetings, we had much liberty in speaking, and all paid very strict attention. In both places the Saints appreciate the gathering, and are zealous and faithful in their labors, striving to live their religion, that they may be blest in their efforts for hastening their deliverance, the day of which we trust will soon arrive.

CORRESPONDENCE

AMERICA.

Salt Lake City, Jan. 5, 1869.
Pres. Albert Carrington.

Dear Brother,—I sincerely hope this will find you in the enjoyment of health and peace and every requisite blessing to enable you to magnify your high calling.

I have nothing of special importance to communicate; the great work is still rolling on, and all things are tending to its development. I praise God continually for his watch-care over Zion.

Work on the Union Pacific Railroad is prosecuted with untiring vigor; the locomotive is now half way down Echo Cañon, and the ties are laid beyond the mouth. The Company are bringing swarms of their forces to bear on the tunneling in Weber Cañon, while Bishop Sharp's men withdraw to other work. This relieves us of our hardest, heaviest work. I could not have asked Dr. Durant to confer a greater favor. Two surveys for branch lines from Ogden to this city are nearly run, probably one is completed.

Co-operation is still engaging our attention, though I regret to say that some, whose experience in mercantile matters would be of much service, stand aloof, rather than aid in this praiseworthy cause.

I am pleased to inform you that brother Geo. D. Watt, assisted by brother Edward Rushton, continues to assiduously advocate the culture of the mulberry tree and the production of silk; these lectures have effected the organization of co-operative societies in many of the Wards.

About three weeks ago Bishop William Hyde, of Cache valley, while engaged on the railroad, was severely injured by a kick from a horse, on the left side of his head; for a time his life was despaired of, but I am pleased to say that he is now in a fair way to recover.

Elder Orson Hyde reports an interesting treaty with Indians of the Utah tribe, who had been engaged in the late depredations in Sanpete county; he says they were very earnest in their professions of a desire for peace.

News from the Muddy, of the 14th inst., informs us that the settlers were putting in a good breadth of grain; most of the missionaries called at the October Conference had arrived, and others were met on their way. The Indians are peaceable in southern Utah.

The Christmas holidays called for the usual amount of dancing and theatre, though balls are less frequent than formerly, while the theatre has been running every night for the last three weeks. Madame Parepa Rosa and troupe, Mr. McCullough, Madame Scheller and Mr. Geo. B. Waldron have kept up quite a lively interest. Brother David McKenzie has retired from the company.

Myself, Pres. Smith, and Elders Woodruff, F. D. Richards, Cannon and B. Young, jun., have just returned from a visit to Ogden and its neigh-

borhood. At Ogden city we organized a branch "School of the Prophets," with brother Farr. President, and brother O. W. West, Vice President. While there I met with Dr. Durant and Gov. Stanford; we had a very pleasant time looking out asite for the new depots; the location is not yet determined, but probably will be very soon. Dr. Durant expressed himself much pleased with our excursion, and tendered me his thanks for information and suggestions with regard to the construction of a part of the railroad. The time was very profitably and interestingly spent.

Your favor of the 9th ult. has just come to hand. With regard to tithing and donation monies, we do not wish tithing credited to any other account whatever. If the brethren have donations to make, that is another matter. We wish you to look through the Conferences, and see that the brethren are not wronged in this matter, and that the Elders render a just account of all monies received—whether for tithing, or on what account donated—and that they do not mix them together. Donations can be determined on in meetings, but donations and meetings have nothing to do with tithing. All this, however, can be regulated to suit yourself.

As to James W. Fisher, you did well in sending him home; we want no such person abroad, to ruin the influence of good men.

We wish to have you travel and instruct the Conferences as much as you can, but not to the detriment of Office duties.

We rejoice to hear of your continued good health. With feelings of love for yourself and associates, and our constant prayers in your behalf, I remain, yours affectionately in the Gospel,

BRIGHAM YOUNG.

WORKING CHEERFULLY.—To wait patiently, men must work cheerfully. Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop has said, "Temper is nine-tenths of Christianity; so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness. Perhaps the very highest pleasure in life consists in clear, brisk, conscious working; energy, confidence, and every other good quality mainly depending upon it.—SMILES.

THE PASSION FOR GETTING ON.

(Spectator.)

It is convenient to get money, and pleasant to get power, and useful to get prestige among men; but as to making social advance an object, an Asiatic who worked for such an end would think his life thrown away. Why should he get on? Society cannot improve, he is where he is by the Almighty's will, and is honorable, and has rights, and why on earth should he try to upset the divine ordinances? Even in Europe we may doubt if out of a small cosmopolitan circle there is much notion of getting on. To be happy as he is, that after all is the Italian's ideal; to be happy and ideal the German's; to be happy and slightly distinguished the Frenchman's, Irishman's, and, we think, though with less confidence, the Spaniard's. It is the Englishman alone, and his descendant, the American, who makes of "getting on" a passion; and the Englishman of to-day. He hadn't it up to the time of the Georges. Till then the constitution of society as a regiment, in which each man had his place, his rights, his duties, and his chances, had not thoroughly died away, and even up to a later period there was something like content in the land. A century before the Revolution continuance was considered not only a pleasant thing, but a right thing—was, in fact, the most prominent social idea embodied in the new teaching of the Church, teaching so out of accord with modern feeling as to excite, especially in the Catechism, almost a resentment. If a man could continue as he was, living easily, he was very happy, and respected himself, and was, to a singular degree, free from envy and those minor cares which make up so much of modern life. He thought that pushing showed a want, not of energy and self-assertion, as we all now at heart think, but of decent self-respect, just as the genuine aristocrat thinks now about himself, as well as about those who are treading on his heels. He is, and what more does he want? He would like more, very possibly—as the Hin-

doos likes cash, or the Mussulman official employment, or the Chinaman a victory at the examinations, where he dies sometimes in the strife,—but he does not make of "getting on" his motor, his test of being in favor with the Supreme. Indeed we may go on a step farther, and question whether this passion, so new and so overpowering, is universal among the Anglo-Saxon race. They are all liable to it, and all inclined to it, but we question with some diffidence whether it quite reaches an enormous section of English-speaking men, the American freeholders, whether they as yet really want with any passionate thirst to get on, whether, on the whole, they are not rather anxious to defend the position they have than to seek one absolutely new, whether the longing for a higher one fairly dominates their brains. We do not speak positively, for we have not lived among them, but as far as yet informed, we doubt if they can be counted, even in the Eastern States, among the victims of this crave,

Is it conceivable—it is heresy, but the thought will out—that a passion so powerful yet so limited in area and in time, a passion so localized, as it were, like the passion of some races for freedom, of some cities for beauty, and of some nations for prestige, should ever entirely die out? Feelings quite as strong, and at least as noble, have died. The localized patriotism of the Jew, for example, which was more than a passion, which had the force of an instinct, of, so to speak, a lust, which ruled and formed the man, died in one generation, and for seventeen hundred years the race has not displayed even a tendency towards Palestine, has not even kept up its memory as Irishmen in exile keep up that of their melancholy green isle. The stern patriotism of the Roman, the willingness to die anyhow, anywhere, so that Rome might only tramp on to the mastery of the world—a dominant impulse which lasted for centuries—died away, leaving only a belief that in an impulse so strong

must have been some divine consciousness of right,—a thought the Papacy has never lost. Ideal churchmanship, as a dominant thought, is likewise dead—so completely dead that it is to many minds incredible, and to all faintly ridiculous; and we are not quite sure that the tendency which we name asceticism, the sovereign desire to “get on” in the divine road by the mortification of the flesh, has not followed it, though its dirge has, perhaps, been sung before it has been decently laid out. Why, then, should a modern, a local, and, on the whole, a discredited passion live, as we all in one way or other assume it will do forever?

We do not think it will, and for this reason. The origin or cause of the passion appears to us, who are more than sufficiently aware of its outward ignobleness, less ignoble than it has become the fashion to assume. There exists, as we would suggest, among English-speaking men, whether it

spring from their race, or from the circumstances of their strangely special history as the one people at once insular and imperial, or from the hearty adoption of a unique creed, a deeply Hebraized Christianity, or from their curious training as a people who passed through feudalism without ever heartily adopting its theory, and, therefore, felt no bitterness of hate towards it, a singular form of the passion for equality. They feel that passion in all its strength, as witness their laws; but with the special limitation that the equality they desire must be equality on a high level, a level of very lofty civilization. A deep consciousness of individual right is in them co-existent with a deep consciousness that they are somewhat barbaric, unpolished, unrefined; that above them is a society somehow superior to them, and they must reach that before they will completely respect themselves, and so rest content, and smile placidly when invited to “get on.”

THE ATROCITIES IN NEW ZEALAND.

It is now, we fear, beyond a doubt that a fresh war in New Zealand has been signalized by outbreaks of ferocious barbarism on the part of the natives, and that such massacres as were thought to be things of the past have been again perpetrated by these irreclaimable savages. It seems, indeed, reasonable to doubt whether the native tribes of New Zealand have really been converted from their original ferocity in any appreciable degree, for all the instincts and tendencies of barbarism appear to be developed as soon as occasion arises. There are but two alternatives before us—either to leave the savages in possession of the country, or to bring them into subjection by force of arms. Practically, the question now before us is a question of military policy only. The whole native population of New Zealand does certainly not exceed some 38,000 souls. Of these it is computed by the best informed authorities that very nearly one-half, or at least 15,000, are not only not hos-

tile, but are always prepared to ally themselves with us against their own countrymen. The calculation, therefore, leaves about 20,000 of these savages either known to be dangerous or not known to be friendly; but as the enumeration includes both sexes and all ages, the residue of fighting men becomes exceedingly small. In point of fact, it is doubted whether a native force in arms against us ever exceeds 1000 men, whereas the European population of the colony is now returned at 220,000. Clearly, therefore, in respect of numbers the settlers have greatly the advantage, while in all the manifold resources of civilization they should be indisputably superior. On the other hand, the Maories, to do them justice, are born warriors; to a natural aptitude for fighting they add a wonderful capacity for military science, and they enjoy an invaluable resource in the natural configuration of the country. They can retreat at will to fastnesses which troops equipped on the European

model can hardly reach, and their operations show that they appreciate to the utmost all the advantages of such a position. They have repeatedly foiled large bodies, not only of regular soldiers, but of colonial levies, and though every New Zealand war has ended by presumption in their defeat, the practical experience of the campaign has rarely proved either

satisfactory to us or discouraging to them. It is consoling to find that things were taking a turn before the despatch of the mail, but measures of greater and more permanent efficacy will be required before this important colony can be placed in a state of such security as we have a right to desire. —*Times*.

SUMMARY OF NEWS.

During the week ending Jan. 16th, 47 wrecks have been reported, making for the present year 135.

Five hundred millions of postage stamps were issued in France during last year.

More than 10,000 Greek subjects, expelled by the Turkish authorities, have already arrived in Greece.

The total cost of the Prussian war of 1866, as verified by the Berlin Court of Accounts, amounts to £22,624,600, of which £109,364 was for secret political purposes.

COMPARISON OF WAGES IN THE UNITED STATES AND IN EUROPE.—Mr. Wells, the American finance minister, gives in his annual report the following statistics to show the comparative wages paid in the United States and in Europe. In the cotton manufacture the average excess of wages paid in the United States in 1867 over those paid in Great Britain for corresponding labour, estimated in both cases in gold, was 35½ per cent. In 1868 a reduction was made in the wages of some operatives in America of 5 per cent. In Belgium the average depression of wages, as compared with the United States, is 48 per cent. In France the average weekly wages of adults are \$2.98c. In the wool-len manufacture the average excess of wages paid in America over Great Britain in 1867-8 was 24.53 per cent; in carpet and worsted mills it was 58 per cent. In the manufacture of firearms the wages in the United States are 56 per cent. more than in England, and 105 per cent. more than in France. In ironfounding and machine building in 1867-8 wages in the United States were about 58 per cent. in excess of those paid in England. The average price of puddling a ton of iron in the United States is \$4 37½c. gold; in England, \$2 37½c.; Belgium, \$1 20 c.

The "Missions Catholiques" says—"Some journals have announced that 3000 Christians of the kingdom of Corea, in Asia, had been put to death for the faith. A communication from the directors of the religious seminary of foreign missions leaves, unfortunately, no doubt as to the gravity of the events in that dependency of the Chinese Empire. The persecution, which commenced in March, 1866, by the martyrdom of nine missionaries, has been continued with increased cruelty. Instead of isolated arrests, wholesale proscriptions have been ordered with the view of annihilating every vestige of Christianity. According to the letter in question, dated the 18th September, the number of persons killed is estimated at more than 2000, of whom more than 500 were in Seoul, the capital. In the provinces the Christians are first questioned, but at the seat of government they are strangled in prison without any form of procedure. Those who have escaped are fugitives in different parts of the country, and many have perished from want of food. A new law orders all strangers to present themselves before the mandarins of the district in which they may arrive, in order to declare whether they are Christians or not."

TRIESTE, Jan. 29.—The fire which occurred here yesterday broke out in the goods department of the railway station, and only the corn depot has been saved. The loss is supposed to be very considerable.

EARTHQUAKES IN GERMANY.—The journals of Darmstadt state that several shocks of earthquake were felt in the duchy on the 21st inst. The strongest, which was accompanied with a subterranean rumbling sound, and appeared to proceed from the south to the north, lasted twelve minutes. In many places bells were set ringing, plates thrown down, and plaster detached from the walls.

INTENSE COLD IN ITALY.—The cold is very intense in Florence, and the Arno full of ice, some parts of it being frozen over. No such fall in the temperature has been known for years. Nor is the cold confined to Florence. The "Diritto" says that Milan is shivering with it; that at Bologna a poor fellow has been frozen to death; and that even at Naples—sunny and ever smiling Naples—the thermometer has fallen below zero.

The report of the coroners of New York for 1868 shows that during the past year in that city there were 48 homicides, 39 infanticides, 93 suicides, and 818 fatal casualties. Among the latter are included 15 cases of accidental poisoning, 160 deaths by drowning, and 169 by sunstroke. Of the alleged suicides, 67 were committed by men and 31 by women; 23 of the 98 suicides were committed by persons below 15 years of age.

In the manufacture of birdcages alone 1000 persons find employment in Birmingham. The production of wire springs for mattresses absorbs annually 1000 tons of raw material, and the wire made for tying down the corks of soda-water bottles weighs 500 tons per annum, and the length would probably exceed ten thousand miles.—*The Engineer.*

The Egyptian Government has followed the example of the Suzerain Court, in suspending diplomatic relations with Greece; the measure of expulsion will, however, it is said, be only applied in Egypt to the consular agents; and the Viceroy is stated to have verbally ordered the Greek consul at Cairo to leave that capital immediately.

BAD NEWS FOR LOVERS OF SALMON.—A great and unaccountable mortality has for the last ten days been prevalent among the salmon in the Tweed and Ettrick. In the pools and eddies dead salmon of 10 lb. to 30 lb. weight are to be seen at every turn of the rivers. What makes the matter all the worse is that while the dead fish of former years were mostly kelts, those of the present are found to be unspawned. The kippers are suffering the most, not over one dead roener being found for 20 milners. In the females there are no apparent traces of disease to account for death, at least to ordinary observers; but in the case of the males it is quite different. Their bellies are studded with ulcer-looking marks about the size of a sixpence, and on being cut up they are found to be badly coloured, while the milt has a blue appearance, and is not unfrequently consolidated into a hard lump. But for this mortality, the spawning season here would have been prolific beyond precedent. Ever since October there have been immense numbers of fish in the rivers, without any signs of their having been killed to any great extent.—"Scotsman."

There are manuscript sermons existing a couple of centuries old, in the margin of which "hem, hem," is written, to indicate where the preacher, after raising his strain to a height which should seem to authorize the relief, might cough, merely for the effect of the thing. M. Peugnot states that he had seen in the manuscript sermons of an old preacher these words in different parts of the margin: "Here fall back in your seat," "Start up," "Use your handkerchief," "Shout here like the very devil;" and Balzac says that an old cleric of his time, teaching a young student how to construct a sermon, confined himself to observing, "Shake the pulpit stoutly; gaze at the crucifix fiercely; say what you can to the purpose; and you'll not preach badly." The Abbé Boisrobert used to say that a clever preacher ought to know when to cough, spit, or sneeze with effect, as any one may be the means of extricating him from a difficulty.—**DR. DODD'S "Saints and Sinners."**

WANTED, by John Newman, of 9 South St., Finsbury Market, London, England, information of the whereabouts of Alfred Boram, who emigrated to Salt Lake City, in 1854. "Deseret News" and "Telegraph" please copy.

ADDRESS.

W. H. Homer and Peter Nebeker, opposite Woolston, Grocer, Biratol St., Leicester.

DIED.

KENNINGTON.—In Tooele city, of teething, Nov. 7th, Mary Caroline, infant daughter of William H. and Annie R. Kennington, aged 9 months and 16 days.—"Deseret Evening News."
 WISEMAN.—In Norwich, Jan. 6, Elizabeth Wiseman, aged 61 years.
 LOWTHER.—At Thornby Colliery, Wingate Branch, Durham Con., Dec. 26, 1868, Ann, daughter of George and Jane Lowther, aged 11 years and 9 months.—"Deseret News" please copy.

POETRY.

ZION FAIR.

(Air, "Poor old Joe.")

Why should we stay
 On Babylon's wretched shore,
 Where sin add strife
 Each day are more and more,
 Where the poor are oppress'd
 And broken down with care?
 Let's rise up all like men and start
 For Zion fair.

We are going, we are going
 To Zion's happy land,
 To join our Prophet Brigham with
 His joyful band.

Why should we stay,
 When the call is to come home?
 Round up your shoulders
 And let us gather from
 This land of toil and woe
 To the peaceful vales afar,
 And live in righteousness among
 The Saints in Utah.

We are going, &c.

Why should we weep
 To leave our friends behind?
 Why should we sigh
 While they prove to us unkind,
 While they reject
 The cause of truth, and swear
 They ever will raise their hands against
 Our Zion fair?

We are going, &c.

Then let us strive
 With all our might and main,
 The door is open wide,
 Our object we can gain,
 It only wants zeal
 To help us win the race,
 And greet each other with a smile
 In that happy place.
 Let's be going, let's be going
 To Zion's happy land,
 To join our Prophet Brigham with
 His joyfull band.

THOMAS BROWN.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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Saturday, February 13, 1869.

Price One Penny.

AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

(Deseret News.)

REVELATION ON CELESTIAL MARRIAGE,
GIVEN TO JOSEPH SMITH, NAUVOO,
JULY 12, 1843.

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted before the foundation of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must, and

shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or, will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordain!

ed unto you before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power,—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my

glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights, and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that

leadeth to the death, and many there are that go in thereat ; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation ; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God ; and he that abideth not this law can in no wise enter in my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue so long as they were in the world ; and as touching Abraham and his seed, out of the world they should continue ; both in the world and out of the world should they continue as innumerable as the stars ; or, if ye were to count the sand upon the sea-shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham ; and by this law are the continuation of the works of my Father, wherein He glorifieth himself. Go ye, therefore, and do the works of Abraham ; enter ye into

my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promise of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it ? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation ? Verily, I say unto you, *Nay* ; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac ; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac, also, and Jacob did none other things than that which they were commanded ; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods. David, also, received many wives and concubines, as also Solomon and Moses my servant ; as also many others of my servants, from the beginning of creation until this time ; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power ; and in none of these things did he sin against me, save in the case of Uriah and his wife ; and, therefore, he hath fallen from his exaltation, and received his portion ; and he shall not inherit them out of the world ; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I give unto thee, my servant Joseph, an appointment, and restore all things ; ask what ye will, and it shall be given unto you according to my word : and as ye have asked concerning adultery,—verily, verily I say unto you, if a man receiveth a wife in the new and ever-

lasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth, shall be remitted eternally in the heavens; and whosoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless, I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for, verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I

have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord, thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with

Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for

they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

Chosroes died, and was succeeded by Hormisdas, who entertained more favorable sentiments toward this proscribed people. Their schools in Babylon were reopened; a new order of rabbinical doctors, termed the *Gaonim*, or Illustrious, was created; and the Prince of the Captivity was again allowed to exercise the authority of his ancestors. After the death of Hormisdas, the succession to the throne was disputed; and the Jews unfortunately took the side of Varanes, a usurper, against that of Chosroes II., the son and rightful heir of Hormisdas. The latter soon obtained possession of

the throne, and the Jews paid severely for their disaffection. Nabod, the general of Chosroes, distinguished himself by his cruelty against them. Many were slain, many were tortured, and many more were sold into slavery. But their day of vengeance was approaching. In Antioch, where they had endured the most excessive barbarities, they arose in a tumult, burnt the palaces of their most prominent and bitter enemies, slew many of them, and seizing the Patriarch Anastasius, dragged him through the streets till he expired.

In A.D. 625, an event of great in-

terest to the whole Jewish nation occurred. The ambitious mind of Chosroes conceived the purpose of wresting Palestine from the possession of the Roman Emperor. Nothing could be more acceptable to the Jews than this design; and they joined his invading army to the number of twenty-four thousand men. The Jews in Tyre, forty thousand in number, sent intelligence of the approaching events to their brethren who were scattered throughout Palestine, in Damascus, in Cyprus, and in Tiberias: directing them to assemble around the walls of Jerusalem on the night of the Christian Easter. The inhabitants of that city endeavored to deter the assailants from going to extremes, by inflicting the penalty of death on those Jewish captives who happened to be in their power. At length the Persian army attacked and took the city; and with their victorious ranks, the long exiled Jews re-entered the sacred abode of their ancestors. Bloody massacres occurred within the city, and many Christians were slain. The churches were deluged with blood, and then burned to the ground. It is said that ninety thousand Christians were either slain or sold into captivity. The stately building which the Empress Helena had erected over the Holy Sepulchre, became a smouldering mass of shapeless ruins. For a time the triumph and revenge of the Jews, in return for generations of Christian persecution and cruelty, were complete; but they were destined to be of short duration. The Roman Emperor Heraclius was meanwhile preparing to wrest his conquest from the Persian hero; and at length, in A.D. 628, he succeeded in recapturing Jerusalem, in overrunning the whole of Palestine and Egypt, and regaining possession of them. He then visited Jerusalem in person, as a pious pilgrim; restored the ruined churches to their former splendor, re-enacted the law of Hadrian, which forbade the Jews to enter the Holy City on pain of death, and punished their late triumph and excesses with signal severity.

In extending our survey of the Jewish people during the sixth century, we find them and their vicissitudes assuming a degree of importance in

Arabia, where they had then already existed for some centuries. The Arabian Jews dated their first establishment in that country from the visit of the Queen of Sheba to Solomon, referred to in the Scriptures. The truth of this supposition may readily be doubted; but it is certain that a Jewish community flourished in Arabia one hundred and fifty years before the coming of Christ; at which period they were governed by a king, named Abu Caab Asaad, who was said to have been the thirty-third king of the Joktanides, called in Yemen the Homerites. This Jewish community was divided into two branches. The Bedouins, or Nomads of the desert, who claimed to be the direct descendants of Ishmael, the son of Abraham and Hagar; and the inhabitants of the towns and cities, who were stationary and engaged in commerce, exchanging the merchandize brought by caravans from India and Persia to the traders of western Asia and Africa. When Mahomet commenced his career in Arabia about A.D. 610, the inhabitants of that country consisted of Jews, Arian Christians, worshipers of the sun after the Persian manner, and a sect called Ishmaelites, who were a degenerate people, retaining the form of religion supposed to have been observed by the ancient patriarchs. The chief abode of the Arabian Jews was in that portion of the country which boasted the name of "Arabia the Happy," in consequence of the cheering contrast presented by it to the sandy wastes which existed on one side, and the rocky soil and mountainous defiles on the other. It is supposed that it was within this attractive region that the famous Queen of Sheba held her dominion; and that the pleasant valleys of her kingdom which ran down to the shores of the Red Sea, and furnished a fit outlet for the fragrant odors and aromatic sweetness which the products of the soil produced, and which greeted and cheered the foreign traders as they passed down toward the Arabian sea, that thus formed a convenient port, whence she sailed on her memorable visit to Solomon.

Christianity had first penetrated into Yemen by means of Arian mission-

aries, and consequently it exhibited the Arian form of that religion. This event probably occurred during the reign of Constantius, the son of Constantine the Great. With these Christians the Arabian Jews lived in amity, simply because they were not persecuted by them. When, however, the orthodox creed was introduced into Arabia, at a later period, from the opposite shores of the Red Sea, and through the agency of the Abyssinian kings, its partisans immediately began its usual policy of cruelty and violence. Eles-Canaan commanded Dunaan, the ruler of the Jewish community, to pay tribute, and to renounce his faith, together with his people; and when this requisition was refused, it was enforced at the point of the sword. Dunaan, though defeated, determined again to resist his oppressor, and he suddenly attacked the Christians in Yemen, slew a vast number of them, and appeared before Nagra, their capital, at the head of an immense army. He summoned the city to surrender; and a singular negotiation ensued. Dunaan demanded that they should remove the cross which sur-

mounted their chief church; that they should acknowledge the unity of the Supreme Being, and should deny the plurality of persons in the Godhead. They refused, and Dunaan ordered all his Christian captives, who were numerous, to be slain in the sight of the besieged. The latter, overcome with terror, agreed at length to capitulate, on condition that they should be allowed the free exercise of their religion. The gates were opened, the Arabian Jews entered the city, but their leader immediately violated his promises. He arrested and finally executed an immense number of priests, monks, and nuns, and firmly established his sovereignty over the city and adjacent country, rigorously refusing all exercise of Christian usages or worship. But the triumph of the Jews was, as usual, of short duration. In the next year, Eles-baan invaded the kingdom of Dunaan with a force, it is said, of a hundred and twenty thousand men; and after a brave and desperate resistance, Dunaan was defeated and slain, and with him expired the race of Jewish rulers in Arabia.

[TO BE CONTINUED.]

He that smarts for speaking the truth, hath a plaster in his own conscience.

Fogs.—Those who hold that the external world is unconnected with the moral one are probably among the fortunate individuals who are insensible to change of climate or weather. Few, however, enjoy this immunity; most people feel, for instance, the effects of foggy weather on the intellectual faculties, in the shape of melancholy thoughts and dullness of mind, naturally caused by the veil cast, as it were, over the sense of vision, one of the great sources of comfort and equanimity. Fog is of the same texture as clouds, being an emanation of rivers, lakes, and swamps; and hence is of rare occurrence on hills and places where water is scanty. It is chiefly owing to the condensation of aqueous vapor by a stratum of air colder than its own temperature; and hence it is generally dissipated by the heat of the sun as the day wears on. When we see a foggy morning, we may safely go out without an umbrella, because it is sure not to rain. Dry fogs are of another nature altogether, and are still unexplained: to them is due the occasional offuscation of the sun. This phenomenon is mentioned by historians as early as 533, and others occurred in 797, in 934, in 1547, in 1721, and 1783. That of 1547 occurred on the 23rd April, the eve of the battle of Muhlberg, between the forces of Charles V. and those of the Elector of Saxony. It lasted three days, and is described as causing a subdued red light, so weak as to admit of the stars being visible at noon. That of 1783 was remarked on the 18th June at Paris, Avignon, Tuim, and Padua. It extended from the northern coast of Africa to Sweden, and was also perceived in some parts of North America. It lasted a whole month, and was not dispelled either by rain or wind. In 1860, M. Emmanuel Liais observed the same phenomenon in Brazil. It is attributed to vapors accumulated in the cosmical regions.—*Galignani*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 13, 1869.

TITHING, DONATIONS, ETC.

Not having opportunity at the time, we now call attention to certain paragraphs in President Young's letters published in the current volume of the *STAR*; in number 2, as follows:

"In your teachings and writings to the Saints, I desire you to impress upon them the necessity of their punctually paying their tithing, so that they may help us in our endeavors to build up the kingdom of God and extend the influence of truth upon the face of the earth."

In number 6, as follows:

"With regard to tithing and donation monies, we do not wish tithing credited to any other account whatever. If the brethren have donations to make, that is another matter. We wish you to look through the Conferences, and see that the brethren are not wronged in this matter, and that the Elders render a just account of all monies received—whether for tithing, or on what account donated—and that they do not mix them together. Donations can be determined on in meetings, but donations and meetings have nothing to do with tithing. All this, however, can be regulated to suit yourself."

The *STAR* readers may, upon first thought, deem it superfluous to call their attention to the foregoing paragraphs, inasmuch as they all have, doubtless, carefully read them, readily understood them, and are quick to appreciate and carry out the instructions of our beloved President, knowing that they are ever couched in wisdom for our good. But it will also have been understood that there are certain duties devolved upon us in those paragraphs, and we improve the first opportunity to begin to comply with them.

It is probably correct to take it for granted that the Saints have been and are pretty faithfully taught in relation to paying their tithing, that they are tolerably well acquainted with the excellent reasons therefor, with the accompanying benefits both to themselves and the great work in which we are engaged, and that they more or less generally and willingly comply therewith. Still, we are so constituted that we require oft reminding, oft stirring up to a performance of the plainest duties, lest we become remiss, and thus shut ourselves off from many advantages. Possibly, at times, paying tithing in this Mission may have been enforced too rigidly, through over zealoussness; then again, to heal the feelings wounded by that course, the reins have been slackened, and the matter left for a while with but little counsel concerning it. Such would seem to have been the case for some time past, and now, you will please observe, the First Presidency is calling us to a renewal of our diligence and "punctuality" in paying our tithing, that we may more efficiently help them, and the rest of our brethren in Zion, in their "endeavors to build up the kingdom of God and extend the influence of truth upon the face of the earth."

In our endeavors to impress upon the Saints the necessity and importance of increased diligence and promptness in paying their tithing, we desire to give proper consideration to their condition and circumstances ; and trust that the Elders, in their instructions upon this point, will exercise patience as well as plainness, that none may have just cause for being offended, or to think that there is any intention to in the least degree oppress any one. Paying our tithing, like every requirement of Heaven, is designed for our benefit, and its observance promotes both our individual and the general growth and welfare ; and, like all other requirements from the same wise Source, to the willing and obedient the way will open for a cheerful compliance therewith. Those who are struggling under adverse circumstances, we would remind of the Savior's blessing of His poor ; and in our experience we have ever observed that the cheerful, faithful payer of tithing derived more true joy and real benefit in the use of the nine-tenths remaining, than did those who retained the portion the Lord requires at our hands, for blessings ever attend ready, willing obedience. Without wearying with prolonged remarks upon a subject so plain, well understood, and reasonable to comply with, and without stopping to multiply quotations from the Bible, Doctrine and Covenants, and former instructions of the First Presidency, we trust that thus calling attention to it will suffice to stimulate the careless and negligent ; and that all will realize the importance "of their punctually paying their tithing," that they may help "to build up the kingdom of God and extend the influence of truth upon the face of the earth," that they may also share in the rich blessings accruing.

Upon learning that a usage had prevailed to call and enter upon the books by far the larger portion, often nearly all, of the tithing money as Mission Fund, and not being able to understand the propriety of such a practice, we wrote to President Young concerning it, and, much to our gratification, received the instructions already quoted from STAR number 6. From them it will be seen that tithing is to be received and credited exclusively as tithing, donations as donations, &c., that every one may receive just credit. We request Presidents of Conferences and all others to at once put those instructions in practice, and to be very careful to make entries of all receipts of monies correctly and plainly, under their appropriate titles or headings, with the correct dates, and the full names of the persons paying in monies, being careful to write the names as the parties spell them. This course metes out justice to all, and the books, accounts, and other papers explain themselves, and can at any time be easily and satisfactorily examined, understood, and audited by any person in the least acquainted with such matters. All disbursements are to be kept account of in the same plain, careful and correct style, entering every necessary specification or explanation, and avoiding that loose entry : "Incidental Expenses," which gives no opportunity to audit or check, and tempts to a careless and often extravagant or needless expenditure of means. We also suggest that generally, if not always, monies paid by those who are in arrear with their tithing should be credited to them as tithing, for paying it is a requirement or species of indebtedness that seemingly ought to be attended to, before one can be fairly considered to be fully in a condition to make donations, or offerings ; in other words, obligations, we think, should take precedence of voluntary contributions, until those obligations are attended to, and deem it proper for the Elders to so instruct the Saints.

In view of the foregoing, inasmuch as the Saints are mostly struggling

under adverse circumstances, and inasmuch as, on that account, the Elders have for some time been chiefly sustained from the tithing, though through giving the far greater part of it another name, by which mode the Saints not only did not receive the proper credit, but that amount was also thus placed outside of the oversight and control of the First Presidency, which erroneous course is now to cease, the Elders may be anxious to know with what means the work is to be carried on. There are now but comparatively few Elders in the European Mission, though enough, so far as we learn, for the performance of the duties at present devolved upon them; and we desire that they all be respectably and comfortably clad and provided for, to render them cheerful and efficient in their duties of preaching the Gospel and gathering Israel, at the same time expecting each of us to be very careful that all expenditures are carefully guarded by the questions of necessity, utility, and economy. If, under these circumstances, and taking into account that one of the Elders defrayed all his expenses with his own means, and that many are now paying their own way to a considerable extent, donations and other means, besides tithing, fall short of meeting clothing bills, hall rents, travelling expenses, &c., it will be necessary, until further advised, to use tithing to supply the deficiency. But in so doing, such amounts must always be specified and reported as tithing, as already instructed, that every one may receive his proper credit for what is paid in, and that every disbursement may be credited to the proper fund, that mixing, confusion, error, misunderstanding, no-understanding, and every unwise disbursement may be banished from the books and business and conduct of every Elder throughout the Mission.

CHELTENHAM CONFERENCE.—Pres. J. F. Gibbs writes that, at a District meeting held in Gloucester on the 17th ult., there was the largest assembly of Saints there had been in that Conference for some years; and the Branch Presidents reported an increasing spirit of inquiry, from which Elder Gibbs anticipates more numerous baptisms. His health is excellent. We shall be pleased to visit the Saints in that Conference whenever the interests of the work may require.

CORRESPONDENCE

ENGLAND.

Burgess Hill, Sussex, Jan. 14, 1869.
Pres. Albert Carrington.

Dear Brother,—I met with the Saints in Brighton last Sunday, and had two very good meetings; they were well attended, and all appeared to enjoy themselves, being anxious to abide in the Gospel. We also had a very good meeting here last night, and I am pleased to report the Saints to be living in every Branch as becometh their calling. And, although most of them are poor in worldly goods, they are rich in the Gospel, and willing to do everything for it.

I heard, the other day, that some one had remarked that the cream of the British Mission had gone to Utah, and that nothing but the skim-milk remained; but I, for one, can say of the Saints here and in the Leeds Conference, (where I labored for some time,) that much of the cream is still here. And, as our beloved President Brigham Young has remarked, many of the good, poor Saints have been pushed here and there, on one side and the other, while many who were not worthy have been gathered, and are now in California, the other States, and a few in the Valley, where they

may, perhaps, stop until the platter is again cleaned, as it will be. This is what I tell the good souls here, who are working for almost nothing. I often say, God bless them, for they are worthy of a better life. What little they have they are willing to devote to the advancement of the kingdom of God. Many have been discharged from employment because they would not forsake their religion, but they are firm and trust in God, who opens their way. Such are the people I have the honor of presiding over, and I hope and pray that they may soon be gathered home to Zion; it is this hope that causes them to put their pennies into the Fund.

Next Sunday I shall be in Mayfield, then to Hastings, and so on to Faversham, at which place I shall arrive about the first of next month.

All are anxious to see and hear brother Carrington.

May God ever bless you and all connected with you with all the blessings you need, is the prayer of yours in the Gospel,

JAMES NEEDHAM.

SWISS MISSION.

Zürich, Feb. 2, 1869.

Pres. Albert Carrington.

Dear Brother,—You will see, from the statistical report, that there have been one hundred and sixteen persons baptized during the last six months, and of this number eighty-six were received during the last three months, which shows a great increase in the work of conversion.

Everything is moving along harmoniously in our field of labor, and the Saints are very generally enjoying the inestimable blessing of health; though there are some who are suffering from colds, owing to the changableness of the weather, but this does not disturb us much.

The Elders here, including myself, are well spiritually and physically, and seem to be enjoying the blessings which God is so abundantly bestowing upon us.

Brother Maeser, who is here with me, joins in love to yourself and all in the Office. With a prayer for the faithful, I am,

HEBER YOUNG.

TURKEY AND GREECE.

(*Les Journal des Debats.*)

The Greeks, when they attack the Ottoman empire, seem to admit that there are only two elements in presence of each other, and two peoples in hostility: the Christian Greeks and the Mussulman Turks. This is a delusion which it is important and easy to dispel.

At first sight, statistics seem to justify the Greeks when they speak of the 2,300,000 Mussulmans in Turkey in Europe opposed to fourteen or fifteen millions of Christians, which are there. Does it not seem as if the matter was ended when one has compared these two figures, and that the consequence is easy to draw? Is it possible, in fact, for two to prevail against thirteen, and ought the advantage of conquest to have the effect of making a great majority the slave of a small number? Looking on things in that way, the question would soon be

decided, and it would be a bad augury of the courage of 15,000,000 of Christians who allowed themselves to be oppressed by 2,000,000 of Turks. But it is not so. No empire—we do not even except the Russian empire, so vast, and composed of such heterogeneous parts—presents such a great variety as the Ottoman empire; and we may say this, speaking only of Turkey in Europe alone, to which we wish to confine our examination. That country contains, assembled in one narrow space, all the races, religions, and languages of the ancient continent.

Let us take Bulgaria, for example. Of the 2,000,000 inhabitants it contains, two-thirds are orthodox Christians of the Eastern Church; the other third professes various other forms of worship, particularly Islamism. From an ethnographical point of view, the

majority of the inhabitants are composed of Bulgarians, a Turkish people, natives of the banks of the Volga, and which, after having subdued the Slavonian tribes, the former possessors of the territory, mingled little by little with the conquered race, borrowing from them their language and religion, and absorbing at the same time the tribe of Kutzo-Valaks, who lived south of the Danube. A part of this people entered the ranks of Islamism. Amongst them or beside them live some thousand Armenians, settled in the most populous and commercial towns; a small number of Jews, a pretty large number of gypsies, a column of Arabs made prisoners in 1832 by Sultan Mahmoud in his war against Mahomet Ali, and cantonné by him in the districts of Babadagh and Kousendje; some Cossack Tartars in the Dobritza or the Dobrontschah; some emigrants from Transylvania, known by the name of Mokans, and placed, by a special convention between Turkey and Austria, under the protection of that latter Power; lastly, some Greeks. If Bulgaria is not, as is seen, exclusively peopled by Bulgarians, on the other hand, a good number of Bulgarians are to be found out of the province which owes its name to them; for there are not less than 2,000,000 of them scattered in Thessaly, Macedonia, and Epirus.

The same diversity of religions and the same entanglement of races is to be found in the other provinces, and even in the kingdom of Greece; and in this case hostile religions and races are still a stranger to the idea and to the practice of toleration. Thus, Macedonia is inhabited by the descendants of the ancient Hellenic race; but that race does not exclusively prevail there. One remarks there a conquering tribe, designated by the name of Yeurouks or Koniariides; they are Turcomans from Koniah, who were formerly transported to this district to control the tributary populations. They are disseminated in villages or parishes, and enjoy great privileges. In the same district is to be found, near the town of Kastoria, the tribe of the Kastarésés, a mixture of Servians

and Wallachians. In Lower Albania the confusion is still greater. Here the villages of Mezzovo and Calarites, and some others, scattered around the sources of the Aspropotamo and Voloussa, contain a Wallachian population. When did they settle in these retired cantons? No one knows. In the valley of the Kalamas flourishes a little Greek colony, that of the Philates, devoted to the culture of corn and olives, and not far from it a tribe of savage pirates, the Kimariotes.

The valley of the Mati gives asylum to the people of the Mirdites, whose name reminds us of the Mirdi of Dion Cassius; tradition places amongst them the cradle of the celebrated dragon of Albania, George Scanderbeg.

If we pass from the coast to the interior of this same district of Upper Albania, the number and barbarity of names increases, Albanians or Arnauts, Slaves of all kinds, Guegues or red Albanians, Muslims from Mosul and the banks of the Euphrates, Boukmirs, Bagous, Siwans, come no one knows whence, all gathered together in a small space.

We have said enough to show that the greatest diversity and the most striking contrasts reign amongst the races which people the Turkish empire. All that immense district comprised between the Adriatic, the Archipelago, and the Danube, is like a vast trough in which a thousand different elements sleep or are agitated at the will of events, without uniting or combining in any way. One cannot conjecture what would be produced by a revolution which would let loose these semi-barbarous races, brought together by time and space, but isolated by character, genius, and religion. The Government of Turkey is the only cement which keeps them together. Under that guardianship they may live and transform themselves, and prosper even, if the Porte, wisely counselled by the Powers which protect it, and severely warned by the lessons of the past and present, enters resolutely on the path of reforms, and endeavors to prepare for the populations subject to its empire a future worthy of civilized nations.

Show may easily be purchased; but happiness is a home-made article.

"TESTIMONY OF EARTHQUAKES TO THE NEARNESS OF THE LORD'S SECOND COMING."

On Sunday evening, Rev. W. F. Pitcairn, Edinburgh, preached in the Catholic Apostolic Church, on the "Testimony of the many earthquakes to the nearness of the second coming of the Lord." He said that Jesus announced that there would be earthquakes, pestilence, and famines in divers places, and that what Jesus spake was done; and, therefore, the Scriptures would be fulfilled. After reading several passages from the Scriptures of prophecies that there would be earthquakes, to show that, on the authority of the Scriptures, these prophecies would be fulfilled, Mr. Pitcairn said that earthquakes came, not only as news for the newspapers, but they come for a blessed purpose. He had before him statistics of the most terrible and memorable earthquakes which had appeared in the Christian dispensation. The number of earthquakes of late years had been increasing. There was on record, before the year of our Lord, only 58 earthquakes; and whether this small number was to be accounted for from insufficient record in these times, or from the fact of earthquakes having occurred exceedingly seldom before the coming of our Lord, he was not prepared to say; but he was inclined to think the latter. From the year of our Lord up to the 9th century, 197 earthquakes occurred; from the 9th century to the 15th century, there was recorded 532 earthquakes; from the 15th century to the 18th century, there was recorded 2800 earthquakes; and from the 18th century to 1850, which was only 150 years, there was recorded 3200 earthquakes. Jesus had said that there should be earthquakes in divers places as his se-

cond coming drew nigh. Now, they would observe that, while for 9 centuries after our Lord's ascension there was recorded only 197 earthquakes, in the course of 150 years 3200 earthquakes had been recorded. These statistics showed that they had good reason to consider the testimony of earthquakes to the nearness of the second appearance of the Lord. The Scriptures were inspired and perfect. In the Old Testament they only read of two earthquakes, and in New Testament of three earthquakes. After showing the necessity for increasing our faith, and for our tone being elevated regarding the authority of the Scriptures, he alluded to, and narrated the circumstances connected with the earthquakes when they occurred, which were recorded in the Bible, noticing particularly the one which occurred when the Lord was crucified. The Lord was warning them by earthquakes that the time was coming when the dead would be raised. Mr. Pitcairn went on to say that since the French Revolution in 1789, there had been another revolution going on. They all knew that, for a good many years, a change had been coming over society. There had also been a change in family life. Children now spoke to parents in an impertinent manner; the name of pastor was now overcome, and there was substituted for it, the popular preacher. The man of the day, and the man of science—the man of broad views—now ruled. Things were turned upside down. After referring, at some length, to the condition of society now, Mr. Pitcairn concluded by urging all to consider the subject seriously.—*Dunfermline Press*, Jan. 30.

OBITUARY

Elder Ezra J. Clark died on the 14th of July, 1868, while travelling on the railroad, near Fonda, Montgomery county, State of New York, U.S.A. He was born in Lee county, Iowa,

March 22, 1846. In 1848 his parents removed to Salt Lake Valley, and settled in Farmington, Davis county, where he was reared in the midst of the Saints, and under the influence of

good teaching became a much respected youth. He was baptized when eight years old, and afterwards became a member of the 40th Quorum of Seventies, and of the Farmington Lyceum and Dramatic Association.

On the 6th of April, 1865, he was called to go on a mission to Europe, cheerfully obeyed the call, landed in Liverpool on the 11th of the following August, and was appointed to labor in the Worcestershire Conference as a Travelling Elder. On the 30th of Jan., 1866, he was appointed to preside over the Dorsetshire Conference, and on the 21st of March, 1867, was removed to the Presidency of the Kent Conference. In each of these positions he labored faithfully and with earnest zeal, gaining the confidence and esteem of the Saints among whom he labored, and of those who presided over him in the British Mission. His modest, unassuming manner, combined with his truthfulness and circumspect conduct, won for him the admiration and goodwill of all his associates.

On the 30th of June, 1868, he took passage on board the steamship *Minnesota*, having been honorably released from his labors in England, with permission to return home. He was appointed first counselor to Elder John

Parry, President of the company of Saints on board, and discharged his duty to the best of his ability, although his health was poor during the voyage. He landed in New York on the 12th of July, and exerted himself beyond his strength in assisting those who were unable to help themselves. The heat was very intense when he started with the Saints on the railroad for the West, and at Albany he complained of a severe pain in the head, which rapidly grew worse, and in a few hours he expired in the arms of his brethren. His body was left by Elder John Parry at Fonda, in care of the town authorities, with means to defray the expenses of his interment. He lived and died in the discharge of his duties, and has gone to the grave regretted and blessed by all who knew him.

The news of his decease cast a deep gloom over Farmington, and filled many a heart with pain, which was only assuaged by the assurance which the Gospel brings that there is no death to the righteous, but only a change of spheres; and that Elder Ezra J. Clark is not lost to the cause of truth, but that his faithful spirit, clothed in the might of his Priesthood, still labors for Zion and for the redemption of the human race.

CHARLES W. PENROSE.

SUMMARY OF NEWS.

French juries seem disposed to make an example of seducers. A young woman, who had been betrayed and abandoned, determined upon revenge, disguised herself as a man, and deliberately shot her seducer. She confessed her crime; but the jury with more pity for the girl—she was an orphan—than respect for the law, absolutely acquitted her.

A telegram from Madrid states that at the Spanish Protestant services which took place in Madrid hundreds of persons were unable to obtain admission, owing to the want of room. The owner of the house in which worship is held has received an anonymous letter threatening him with assassination.

HOW TO CURE A COLD.—The moment a man is satisfied he has taken cold, let him do three things—First, eat nothing; second, go to bed, cover up, in a warm room; third, drink as much cold water as he can, or he wants, or as much herb tea as he can; and in three cases out of four he will be well in 36 hours. To neglect a cold for 48 hours after the cough commences, is to place himself beyond cure until the cold has run its course of about a fortnight. Warmth and abstinence are safe and certain cures when applied early. Warmth keeps the pores of the skin open, and relieves it of the surplus which oppresses it, while abstinence cuts off the supply of material for phlegm, which would otherwise be coughed up.—*Hall's Journal of Health*.

During the bygone year 1,918 books, including new editions, were published in the United States. Of these, 1,450 were original American works, 359 reprints of English books, and the remaining 109 translations or reprints of books published on the continent of Europe.

A SUBSTITUTE FOR COTTON.—We have received from New Orleans a specimen of the new textile plant called ramie, which Mr. Bruckner and others are trying to introduce for Southern cultivation. It is a stout, soft, silky fibre, white and long. It can be planted at any season, can be harvested at least three times a year, requires little or no tillage, produces enormous crops, and must be exceedingly profitable, though it can be sold very cheap. It is a native of the island of Java, and is eminently adapted to the soil and climate of the cotton States. It has many advantages over cotton; and if half that is claimed for it be true, it will unquestionably soon become one of our great American staples.—*New York Times*.

Baron Kuhn has estimated the strength of the great military Powers of the Continent as follows:—France, 1,350,000; North German Bund, 1,028,943; South Germany, 200,171; Austro-Hungarian Monarchy, 1,053,000; Russia, 1,467,000; Italy, 480,461—making a grand total for these six Powers of over 5,578,000.

FORESTS ON FIRE.—The burning of the forests in Eastern Oregon this season caused the death of many thousand sheep. Hundreds of them in passing over the charred districts had their feet so burnt that the drivers were obliged to shoot them. The bears and wolves feasted on mutton. Deer and elk collected along the mountain streams in surprising numbers, and were at the mercy of panthers, wolves, and hunters. The rains have now extinguished the fire.

The great lifting power of growing trees is illustrated in the cemetery at Old Cambridge, Mass. A small tree has grown through a chink between two stones, lifted another heavy tombstone some inches, and pushed a stout iron railing off the perpendicular by the force of its growth. A still more interesting account is in circulation of a filbert-tree, which, growing up through the hole of a millstone, has filled it, and has raised the stone off the ground. The millstone is five feet and a half diameter and seven inches thick.

A CLEVERMAN WITH PECULIAR NOTIONS.—The following appears in the "*Sunderland Times*":—"The sermon delivered by Hon. and Rev. F. R. Grey, at St. James' Church, Morpeth, on Sunday week, has given rise to a great deal of animated discussion in the town, and those gentlemen who left the church during the discourse are in nearly every quarter commended for the step which they took. Mr. Grey looks upon Reformation as a curse which fell upon the church when people were unrighteous, and publicly declares that the difference between the English and the Romish Churches is merely fictitious and not substantial, and congratulates the people upon its rapid disappearance. He holds, that no one has any right to read the Bible for himself, and much less to think for himself on sacred matters. The Bible is a closed book to all ungodly and unconsecrated eyes, and none but the holy or sanctified, the clergy—or priests, as the High Church folk call them—are privileged or competent to interpret the mysteries therein contained. Mr. Grey's friends declare him to be a very sincere man, and it is impossible for even his worst enemy to deny his earnestness. The course he has pursued, however, has had the effect of driving all the congregation from Ugham Church, which is in Morpeth parish, and for the past three or four Sundays the Rev. J. E. Field has conducted a full choral service in that place of worship to the pew opener, the clerk, and sexton. A similar result is likely to be brought about in the parish church, if Mr. Grey persists in conducting the service in a manner altogether distasteful to the vast majority of the congregation. So long, however, as he manages to keep within the strict legal limits, whatever they may be, he may set the parishioners at defiance. The value of the living at Morpeth is about £1600 per annum, and this large income he may retain, although the church should be as destitute of attendants as many Irish churches long have been and still are."

INFORMATION IS WANTED by Martha Burris, Cheltenham, of the whereabouts of her brother, Thomas Morgan, who emigrated to Utah in 1857; also by Mary Smith, Cheltenham, of her daughter Ellen Trapp, who emigrated about 18 years ago, and married Asa Calkin.—“Deseret News” and “Telegraph” please copy.

MARRIED.

Feb. 3, 1869, by Elder H. B. Clemons, Mr. Joshua Ashton and Miss Elizabeth Wolley, of Chase Town, Staffordshire.—“Deseret News” please copy

P O E T R Y.

EMIGRATION SONG.

Tune “Tommy Dodd”.

Whilst here in grief, with scant relief,
We're doomed, alas, to stay,
We all can feel oppression's ill
That binds us day by day.
Our joys are few, and pleasures too,
Our sorrows quite a lead;
Oh what a treat, when we shall meet
In Utah's blest abode.

CHORUS.

Oh happy day, when we're away
On the road, on the road;
So blythe and free we all shall be
On the road, on the road;
Then haste away, without delay;
On the road, on the road
We'll shout with glee, so joyfully,
Hurrah, we're on the road.

But though distress'd, we're often blest,
Whilst far from home we stray,
And brighter far our prospects are
Than others gone away,
For journeys hard their pleasures marr'd,
And ill oppress'd them sore;
But should the spring deliverance bring,
We'll have a pleasure our.

CHORUS.

London, Jan. 8, 1869.

Instead of trips by sailing ships
That o'er the billows creep,
In steamers gay we'll make our way
Across the mighty deep;
With goodly crew and compass true
We'll pass through wind and tide,
Till safe from harm and every storm
We'll land the other side.

CHORUS.

Then o'er the plains in railway trains
We'll swiftly gathered be,
From bondage, strife, and errors rife,
To peace and liberty;
For science will exert its skill,
With steam's united aid,
To bear us home where none can come
To hurt or make afraid,

CHORUS.

Then courage, Saints, leave off complaints;
Arouse, your strength renew;
Don't be afraid to win the aid
That may extend to you.
And one thing more, let each one store
This trifle in the mind,
Be busy elves and help yourselves,
Or you'll be left behind.

CHORUS.

EDWIN CHARLES COX.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST:

No. 8. Vol XXXI.

Saturday, February 20, 1869.

Price One Penny.

SYNOPSIS OF REMARKS

MADE BY PRESIDENT BRIGHAM YOUNG, AT THE FUNERAL OF THE LATE PRESIDENT DANIEL SPENCER, ON THURSDAY, DECEMBER 10TH, AT THE 13TH WARD ASSEMBLY ROOMS.

(Deseret News.)

"Blessed are the dead that die in the Lord: yea, saith the spirit, henceforth they rest from their labors;" or, in other words, blessed are those who have received the Priesthood of the Son of God, and have honored it in their lives. Those who have honored their calling and Priesthood to the end, die in the Lord, and their works do follow them. Our brother has lived faithful during his life, and has gone to his rest. We do not mourn as others do. We can truly say that we have a hope—a knowledge. The way of life and salvation has been revealed to us, giving us knowledge of the present and future. We rejoice. Shall we rejoice that we have the opportunity of paying the last respects due to this lifeless clay, which a few days ago was alive and active, full of spirit, attending the High Council, giving decisions full of knowledge? Yes, we will rejoice. It is a matter of rejoicing more than the day of his birth. It is true it is grievous to part with our friends. We are creatures of passion, of sympathy, of love, and it is painful for us to part with our friends. We would keep them in the mortal house, though they should suffer pain. Are we not selfish in this? Should we not rather rejoice at the departure of those whose lives have been devoted to doing good, to

a good old age? Brother Spencer has lived beyond what is counted to be the common age of man some four or five years; his judgment was as active as it was twenty-five years ago. He has been faithful in this holy war. He instructed all with whom he met in the way of life. He never gave counsel but what marked the way to life everlasting.

I say to the wives and children and relations, we have more reason to rejoice for Daniel Spencer to-day, than on any day of his mortal life. He lives—he has gone on a mission. We are taking steps to the very place he has gone to. That which was made subject to sin through the fall, has fled to its eternal place. This is only a mystery to those who do not understand. But we have joy in the dissolution of the body. While the spirit remains in the body, it is liable to sin and overthrow. We are only preserved by the grace of God and our own faithfulness. Brother Spencer was, while in the body, subject to temptations and the vanities that are in the world. So with us. That silent clay is consigned to rest, and the spirit is free—gone to God who gave it. How far had he to go to get to the Lord? According to the ancients, He is dwelling here! David says, "If I were to flee to the uttermost parts of

the earth, thou art there." God is everywhere by His Spirit, and his spirit is free—it can see the Lord as well in this room as to travel millions of miles away. If he is watching us now, he has not the privilege of speaking to us. God has placed the spirits of the departed subject to bounds, and they are controlled by certain laws. They have not the privilege of joining with us in our mental exercises; yet brother Spencer is in the presence of the Lord. Shall we be in the presence of God, as brother Spencer is? Yes, if we are faithful, for we have the privilege of being crowned with immortality and eternal lives. All people have their guardian angels. Whether our departed dead guard us is not for me to say. I can say we have our guardian angels.

I say to the family of brother Spencer, there is no cause to mourn. This body is sown in mortality. This tabernacle is from the elements of the earth. We are of the earth, earthy, yet this tabernacle, through faithfulness whilst here in the flesh, has the promise of a glorious resurrection. If the spirit brought into subjection the whole man, bringing every portion of the flesh subject to the law of God, it has the promise of a resurrection. All the component parts of this body, which now lies before us, will be resurrected, and be prepared to enter into the presence of the Father and the Son. Some have supposed that it matters not what particles we receive again. In this they are mistaken. The parts which have been honored by the faithfulness of the spirit in this life will be joined in the life to come.

It has been the idea of many that the spirit goes directly to God who gave it. Does it remain there? Go on the great battle-field of the past, and if they could be seen the spirits of the slain are hovering around their dust. They stay about this earth until there is another call for them. The kingdom and place where brother Spencer is called to dwell, he will be in. Every departed spirit is subject to the laws that govern the spirit world. What do we gain by being faithful to the Gospel of the Son of God? We gain life and salvation. Salvation in this world and the world

to come. When they leave the body those spirits are free from the power of the enemy. There are wicked men in the spirit world. Millions of them will have the privilege of receiving the Gospel in the spirit, that they may be judged according to men in the flesh, and no doubt but many will reject the Gospel there. Jesus went to preach to the spirits in prison. The faithful Elders who leave this world will preach to the spirits in the spirit world. In that world there are millions and millions to every Elder that leaves here, and yet every spirit will be preached to that has had a tabernacle on the earth and become accountable.

This is the plan of salvation. Jesus will never cease his work until all are brought up to the enjoyment of a kingdom in the mansions of His Father, where there are many kingdoms and many glories, to suit the works and faithfulness of all men that have lived on the earth. Some will obey the celestial law and receive of its glory, some will abide the terrestrial and some the telestial, and others will receive a glory. Our brother is living to-day, and is bright with intelligence to preach the Gospel in the spirit world. We know where his remains are. They are here. But where is his spirit? He is in the line of his duty, and prepared to do more good than if he were upon the earth. As quickly as the spirit is unlocked from this house of clay, it is free to travel with lightning speed to any planet, or fixed star, or to the uttermost part of the earth, or to the depths of the sea, according to the will of Him who dictates. Every faithful man's labor will continue as long as the labor of Jesus, until all things are redeemed that can be redeemed, and presented to the Father. There is a great work before us. We plant the seed in the ground and it comes forth, being warmed by the sun and nourished by the earth. By the same great laws of God the earth and its fullness have been produced, giving various degrees of intelligence. The Lord is raising a crop, and He will continue to labor until the work is finished.

May we all be faithful as brother Spencer was. I say to his family, God bless you. You have cause to rejoice.

In 1840 he was ready to go into the grave with consumption, but he embraced the Gospel, health was restored

to him, and he has lived to a good old age and has done a good work. May God bless you. Amen.

IS THE EMANCIPATION OF SLAVES IN RUSSIA A SUCCESS?

In estimating the results of the abrogation by Alexander II. of slavery, which had been a part of the Russian social system for the last 250 years, the St. Petersburg correspondent of the *Morning Post* remarks—Statesmen and citizens have had time to draw breath after the great collapse, and to ask—"Is this a success or a failure? the triumph of Hercules, or the suicide of Samson?" We need only glance at the situation to appreciate the full difficulty of the task. The official report shows that in 1861, immediately prior to the emancipation, Russia Proper (i.e., exclusive of Finland, Poland, and the Caucasus) contained an aggregate population of about 55,000,000, distributed as follows:—Serf, 23,000,000; free peasants, 26,000,000; tradesmen and burghesses, 4,000,000; nobles, 1,000,000; and clergy, 650,000—total, 54,650,000. Thus, with one stroke of the pen, the Russian nobility were to be deprived of their most valuable possessions—the country was to be subjected to an enormous expense—and 23 millions of men bowed down by centuries of bondage, imbruted by bestial ignorance, hardened by constant suffering, without hope, without sense, without feeling, were to start into political existence, unwarned and unprepared—a monster more terrible than Frankenstein's. And let us remember at what period this change was to take place. The mighty limbs of the empire lay prostrate after the fever fit of 1854-56; the giant whose ill-regulated ambition roused and fostered the disease had died, stung to death by petty vexations, leaving to his successor a heritage of rampant evil and gnawing decay; the national coffers were drained, the currency depreciated, the officials steeped to the lips in crime and corruption; the foreign subjects who had been ground beneath the iron heel of Nicholas rearing their heads in ven-

geance—in the face of all this the enterprise of which Peter the Great never dreamed, and from which Alexander I. would have shrunk, was to be planned and executed. Let us now, in order to arrive at some conclusion respecting the results of this change, glance at the existing state of things in Russia. We there find three great divisions: the past, as represented by the nobility; the present, as typified by the mercantile class; the future, as embodied in the peasantry. The effete noblesse on the one hand, and the newly-enfranchised slaves on the other, represent the great bulk of the nation. The great existing defect of the empire is the utter want of any middle class. Still a great advance has unquestionably been made in this respect during the present reign. Twenty, even ten, years ago the want of education amongst the mercantile class, their ignorance of the common decencies of life, and ineffable coarseness of language and behaviour, bordered on the incredible. At present there are amongst the *Kupetcheski* Rod as cultivated and gentlemanly men as one could wish to meet with. The besetting sin of this order is an incapability of self-improvement. The Russian merchant invents nothing, originates nothing; sunk in the rut of habitual routine he can make no progress. The great principle of making money produce money, which is the life and marrow of commercial enterprise in other lands, is a sealed book to him. His only idea of speculation is to keep his wares lying idle for months, or even years, till a sudden demand sets in, and then to sell them at a fabulous price. Of the peasantry it is less easy to speak from the difficulty of conveying a correct idea of the object described. Imagine a creature ignorant as an Australian savage, superstitious as an ancient Athenian, inured to hardships from which a

medieval anchorite would have shrunk, at once a glutton and an ascetic, peaceful even to sluggishness, yet capable of a most frightful revenge; able to sustain life on a pittance of food which would starve a British seaman, and to pass whole nights in the depths of winter wrapped in sheepskin outside his master's door; intensely susceptible of kindness, yet ungovernable save by the extreme of severity. Such is the mujik—an anomaly which even Pope or Dryden might have despaired of delineating. Yet in this incongruous mass lies the future of the great empire—the *peut-etre* of the Slavonic race—the moiety of Napoleon's rash prediction, that “within 50 years all

Europe would be Cossack or Republican.” The idea which at first took such hold of the mujik imagination, that they were now to be the masters, to be worked for and waited upon by their former tyrants, is dissipated, and the freedmen are settling down on all sides into steady workmen and useful citizens. Many of them have already become landowners, and seem likely to do credit to their new station. On the whole, then, we venture to assert, despite many well-weighed opinions to the contrary, that the emancipation has succeeded, and that the present crisis once over, we shall behold its fruits in the increasing prosperity of the whole empire.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

At length Mahomet, the great Arabian prophet and impostor, appeared. His first pretensions were only those of a reformer and a poet; and in regard to both of these capacities his first relations toward the Jews were friendly. Several of the Jewish tribes, such, for instance, as the Kazrady, the Koraidha, the Al-nadir, who all traced their origin to Aaron the son of Amram, became his open partisans, and were termed by him his auxiliaries. He also altered and modified some of his precepts in order to please the Jews of Medina. But as Mahomet began to develop his system more completely, and to demonstrate its utter irreconcilability with the Jewish religion, they abandoned him. It is probable that they at first may have regarded Mahomet as the promised Messiah; but as soon as his principles and plans became more thoroughly known, they rejected him as an impostor. From that moment he declared a war of extermination against them, and soon commenced the active work of subjugation and desolation. He asserted, as by express revelation from heaven, that the fires of hell should consume them utterly.

The first attack of Mahomet on the Jews was against the tribe of Kainoka, who dwelt in Medina. He summoned

them to embrace Islamism, and commanded them to “lend to the Lord on good interest.” Phineas, the head of the Jewish community, replied derisively, that the Lord must have become impoverished to stand in need of a loan. Before the deliberations had come to a conclusion, an untoward event precipitated the crisis. A Jewish Goldsmith insulted an Arab girl, and the Arabs slew the offender. The Jews flew to the citadel of the town, and defended themselves against the attacks of the prophet for fifteen days. They were then compelled to surrender. At first a general massacre was ordered, but it was afterward changed into confiscation of goods and banishment into the desert. The unfortunate tribe were subsequently driven forth to seek a resting place and find a home on the confines of Syria.

Mahomet next attacked the tribe of Nadir, who had indeed given him some provocation by attempting his life at a banquet. He besieged them in their chief castle, about three miles distant from Medina, but they resisted his efforts so obstinately, that he was compelled at last to allow them favorable terms, and to withdraw with the honors of war. Still another tribe of Jews were destined to feel his prowess. These were the Koraidha, who, unfitting

with the Arab tribe of Koreish, presented a formidable front to their common enemy. They united their forces, and besieged Mahomet in his capital, to the number of ten thousand men. He resisted until a furious storm opportunely destroyed the camp and the resources of his assailants, and compelled them to retire. He then attacked the Jewish tribe of Koraidha separately, and defeated them. They were compelled to come forth from their castle, though they expected to receive honorable terms. Mahomet referred their fate to the decision of his venerable friend Saad, whose cruel judgment was, that all the males should be put to death, and all the women and children sold into slavery. Mahomet exclaimed, enthusiastically, that it was a divine and infallible sentence, descended from the highest of the seven heavens. Seven hundred Jews were accordingly dragged forth, their graves dug in the market-place of Medina, they were commanded to descend into them, and then slain and buried as they fell. Mahomet praised this horrid scene by a chapter of special revelation contained in the Koran.

Still another tribe of hostile Jews remained to be subdued by the Arabian impostor, and in his struggles for their extermination the consequences to himself were much more serious. These were the Khaibar, who inhabited a fertile district six days' journey to the south of Medina, and possessed eight strong castles. Their country was rich in palm trees and pastures. The prophet's force consisted of fourteen hundred foot, and two hundred horsemen. As he entered their territory, he urged his troops to advance with redoubled speed, and offered a prayer that the Lord of the heavens, and the earth, and of the demons, and of the winds, would grant him the spoil of his enemies, and preserve him from evil. The first part of this prayer was granted; but the last was refused. The Jews of Kaibar apprehended no attack from any source, and were, therefore, living in repose and security. Their first castle, called Naem, was easily taken. The defenders of the second made a more vigorous resistance, and, during the siege, the

prophet and his troops were reduced to very great distress, as all the palm trees and wells in the surrounding country had been destroyed. At length, however, Mahomet prevailed and triumphed, and he passed on to the third fortress, called Alkamas, which was occupied and defended by Marhaba, a colossal and valiant Jew. At this place Ali, the chief military hero of the prophet, distinguished himself by his bravery, and, it is said, clove the skull of Marhaba through his shield, two turbans, and a diamond which he wore in his helmet, until at last the sword struck in the jaws of his fallen foe. After this achievement, the besieged capitulated, and the most horrid excesses ensued. Kenana, the chief man of the Jews, was cruelly tortured to compel him to disclose the spot where their treasures had been concealed, but he expired in agony without opening his lips. The remaining castles of their unfortunate tribe capitulated on condition of surrendering, yearly, one-half of their revenues to the prophet, though he reserved the right to exile them at any subsequent period, should he desire to do so. This right was afterward exercised by the Caliph Omar, who resolved that none but members of the true faith should exist within the confines of Arabia, and the Jews of Khaibar were banished by him to Syria. It was while Mahomet was before the castle of Chiebar, the last which capitulated, that the wrongs which he inflicted on the Jews were avenged by the act of the niece of the unfortunate Marhaba. The fair Zeinah became the captive, and of course the concubine, of Mahomet. She, in return, presented him with a roasted sheep, which she had thoroughly poisoned. Having merely tasted it, Mahomet was warned not to indulge any further; but so violent was the poison, that its fatal effects lurked in his constitution, and became the ultimate cause of his death a few years afterward, in A.D. 632. The descendants of those Arabian Jews have never been entirely exiled from Arabia, but they have existed there in all ages since, and in the mountainous country of Chiebar, to the north-east of Medina, modern travellers relate that there

still exist three distinct tribes of Jews, whom the Arabs calls "Beni Chieba," which they regard as a term of reproach. In 1843 the Jews in Aden were visited by Dr. Wilson, the author of the "Lands of the Bible," and he found their number there to amount to one thousand and seventy.

We turn from these details to the

scene of the darkest and fiercest persecution which this unfortunate race have ever been compelled to endure during their whole history; for Spain, in accordance with the gloominess and malignity of the character of its inhabitants, has ever been the scene of the direst sufferings and the most infamous cruelties to the Hebrew.

[TO BE CONTINUED.]

OFFICE-SEEKERS.

(*New York Tribune.*)

There is a certain senator in Washington, the name of him to us unknown, for whom we feel a degree of commiseration which (in the present condition of the English language) it is impossible adequately to express. This grave and potent unfortunate, according to a newspaper letter now before us, "has already received over six hundred applications for office." It is hardly possibly to read this sorrowful statement without recalling the words of Scripture: "And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs." How the poor Senator above mentioned must be howling for some magic spell which shall "destroy the frogs, that they may remain in the river only!"

The benevolent mind naturally shares its sympathy between the senator and the seeker. As we cannot write by post to the honorable gentleman, because we do not know his name, we print our pity here. We sincerely hope that he may not be murdered. We pray Heaven to save him from becoming a maniac. It is useless to recommend him to bar his door, unless he wishes it to be broken down and destroyed. He cannot abscond, while his legitimate public duties keep him in Washington. He cannot cause to be promulgated a report that he is dead, for his State would at once make hot haste to elect his successor. As for playing sick

and tying up the knocker, that would be a little too transparent; and, moreover, were he in the article of death, the men who are haunting him would not scruple to disturb his last meditations by asking him for his sign-manual. What can he do to save himself? We really do not know. The frogs are large and numerous and hungry, and when they consent to "remain in the river only," we shall think that the Thousand Years are at hand.

But what a pity it is that the six hundred cannot be persuaded that "to remain in the river only" is the best thing they can do; though some of them may be jumping into it, *felo-de-se* fashion, with stones, and nothing else, in their pockets, before all is over. The report upon which we are commenting says:—"Of the six hundred applications, in all probability not sixty will be successful." What a prospect! Five hundred and forty wretches doleful, desperate, disappointed, all their trump-cards turned to rubbish, all their collection of influential autographs become mere refuse, must return (with a free pass, if they can get it) to confront their neighbors, and either to be pitied or laughed at! Unhappy DXL! Desperate Light Brigade of beggars!

"Into the jaws of Death,
Into the mouth of Hell,
Rode the six hundred."

Much that has been written about the incompatibility of begging with the dignity of human nature must be stuff and nonsense. To be sure, we do not believe that one of the six hundred would like to stand upon the pave-

ment all day, with the right hand piteously extended, and with a placard on his chest bearing the inscription "I am blind." There is nothing, however, derogatory in begging, if you only beg for enough. The pious old lady comprehended this when she prayed for a competency, adding, "And lest, O Lord, thou shouldst not understand what I mean by a competency, permit me to state that I mean one thousand dollars per annum satisfactorily invested." The man who would blush to ask for the loan of half a dollar (Butler currency), experiences no agony of mortified pride in petitioning for a post-office, or a collectorship, or an embassy. Mr. Mason, of Virginia, who was as proud as Punch, begged to be kept in his place abroad until he had saved money enough to pay his debts; and his creditors thought all the better of him for not allowing his dignity to interfere with his duty. But the prime pang is in asking for a place and not getting it;

and this is why our bowels yearn kindly for the six hundred, or rather, to speak accurately, for the five hundred and forty. "What did you get?" asked a friend of a retiring fisherman. "I got tired," was the reply. How sadly "tired" the great mass of the unappointed will get!

We have sometimes thought that it would be a good plan to give no man anything who asked for it, office-seeking being taken as proof irrefragable of decided incompetency. Commissions might be sent out (lest the public service should suffer) in pursuit of modest merit. Truth might be sought in the bottom of the wells, fidelity in corners, and capacity among the unobtrusive. But these are dreams. No man can be considered fit to serve the Republic in the humblest position unless he has twenty-five yards of signatures in his pocket. Perhaps not even then. This is a world in which some are happy and some "mees-erable." We must take it as it goes!

Let us clearly understand it: the sinner may offend much against others, but he always sins most against himself, every iniquity falling with morally debasing and destructive force upon his own soul.

HISTORICAL STORMS.—In looking over the annals of past years we meet with the records of storms fully as severe as any which have been experienced in recent times, if not more so. In 944, for example, there was a storm which raged over the whole of England, and unroofed or destroyed upwards of 1500 houses in London alone. In 1091 a storm broke out which did an immense amount of damage. It was a storm from the south-west, like those which have raged during the past few weeks. The sky was laden with heavy clouds for several days; and when the full fury of the storm was experienced, people believed that the last day had come. Five hundred houses were destroyed in London. Passing over a number of noted storms, we need further mention only the two great hurricanes of September 3, 1653, and November 26-27, 1703. The former is that which blew on the night of Cromwell's death. Forster, in his *Life of Cromwell*, says of the night of September 2—"It was such a night in London as had rarely been passed by dwellers in crowded streets. Trees were torn from their roots in the park; chimneys blown down and houses unroofed in the city. It was indeed a night which prophesied a woful time to England, but to Cromwell it proved a night of happiness. It ushered in for him, far more surely than at Worcester or Dunbar, his fortunate day." The storm of November 26-27, 1703, has always been remembered as the great storm, and probably surpassed in intensity all the storms which have ever visited this country. In the floods occasioned by it 8000 persons lost their lives; twelve men-of-war, with 1800 men on board, were lost in sight of land; London sustained a damage of £2,000,000, and 17,000 trees were uprooted in Kent alone; the Bishop of Bath and Wells was killed with his wife, when in bed at his palace in Somersetshire; and the Eddystone Lighthouse was destroyed (Winstanley, its builder, and several of his friends being inside at the time) so completely that no vestige of it was ever afterwards seen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 20, 1869.

MEDITATION.

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THE psalmist hath said : " Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord ; and in his law doth he meditate day and night." Meditation is the concentration of thought upon any subject and revolving it in the mind, that all light and intelligence possible may be gained, and the subject be thoroughly understood. It is the privilege of all obedient children of God to understand the law of the Lord, and to comprehend the mind and will of God concerning them, and their individual duties and responsibilities. Mankind are answerable for their conduct, and are to be rewarded according to the deeds done in this their probation. How important, then, that each one should think for himself, especially upon so vital a subject as eternal salvation, that all may be thoroughly satisfied that they are worshiping in spirit and in truth the living and true God, and that they are founded upon the true rock—viz., revelation.

Holy men of old delighted to meditate upon the law of the Lord, and strove, with mighty prayer, to gain that faith and wisdom by which they might understandingly walk in the light, keep the commandments of God, be redeemed back into His presence, and enjoy that eternal life and glory promised to the obedient in the celestial kingdom of God. To gain the knowledge of God—whom to know is life eternal—it is necessary to obey His commandments, to prayerfully meditate upon His law, and observe to do all contained therein. It will not answer to be content to allow others, no matter how learned, to do all the meditating for us upon so weighty a subject, seeing that we also are responsible, salvation being an individual work and concern. In worldly affairs the professional, the merchant, tradesman, mechanic, all classes, from the highest to the lowest, meditate upon their various professions and callings, seeking the requisite understanding thereof, that they may prosper and gather around them the wealth of this transient state. They realize the absolute necessity of meditating upon their transactions for themselves, that they may be successful, and they plan and operate accordingly. If, then, this course is so expedient for obtaining success in business affairs, how much more it is requisite in the pursuit of eternal life, the path to which is so narrow that few find it.

We have good and evil set before us, truth and error, true and false principles, with power, according to our will, to choose which we will, and we do and will enjoy or suffer according to the deeds done in the body. When Joshua, the son of Nun, was chosen of the Lord to succeed His servant Moses, he was commanded to meditate, the Lord saying : " This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein :

for then thou shalt make thy way prosperous, and then thou shalt have good success." The Lord requires His children to act understandingly, not in ignorance or blindness, it being the office of the Holy Spirit to enlighten them when they prayerfully meditate upon the law of the Lord, that they may comprehensively walk in the light according to a righteous desire. The law of the Lord cannot be comprehended merely by the wisdom of the worldly learned, notwithstanding it is so very plain. His divine commandments are so very plain that they are easy to be understood by those who honestly seek to know the truth, and to obtain a knowledge of the truth of the testimonies of His servants. This knowledge is revealed to the obedient by the true witness, so that none need be deceived.

Meditation was enjoined upon all by the ancient Apostles, who declared that all Scripture that was given of God was "profitable for doctrine, for reproof, for correction, and for instruction in righteousness. That the man of God may be perfect and thoroughly furnished unto all good works." All the disciples of the Lord Jesus have the privilege of meditating upon its comforting, enlightening principles, and, in those meditations, of asking God, in simplicity and meekness, for that wisdom that will guide them to His true worship, that they may be accepted of Him. God is no respecter of persons, "but in every nation he that feareth Him, and worketh righteousness, is accepted of Him." Yet, as there is no royal road to salvation any more than there is to learning, it requires meditation and obedience, and overcoming and enduring to the end, to gain salvation in the kingdom of our God. Were we not responsible as individuals, it would never have been written: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," for the Father would never condemn His children for rejecting the truth, if it was not possible for them to receive it, were they so disposed. Seeing that He has again restored to the earth the everlasting Gospel, how reprehensible those will be who neglect so great a salvation, meditating and inquiring at the hands of the Lord, "are these things so?" Now is the day of our opportunities, in which we can prove God and ourselves. Let the Saints prayerfully meditate, and strive to understand the impressions and operations of the Holy Spirit, faithfully keeping the commandments of God, having faith in His promises, and their peace will flow as a river, and they will have this continual testimony, the Lord God of Israel liveth, and is the same to-day, yesterday, and forever.

G. T.

NOTICE.—Wanted, MILLENNIAL STAR, Vols. 19, 21, 23, 24, 25, 26, and 28. Conference Presidents and Book Agents are requested to interest themselves in obtaining and forwarding to this Office the above named volumes.

We can now supply Baptismal Certificates to those desiring them; they are very convenient and useful.

I have more understanding than all my teachers: for thy testimonies are my meditation.—DAVID.

Meditation is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the neglects of meditation and recessions from that duty; and according as we neglect meditation, so are our prayers imperfect,—meditation being the soul of prayer and the intention of our spirit.—*Jeremy Taylor.*

CORRESPONDENCE

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IRELAND.

Belfast, Feb. 3, 1869.

Dear Brother Carrington,—I arrived here the morning after I saw you; had I waited another day we would have been shipwrecked, but we acknowledge the guiding hand of our Father in heaven. So it has been with us since we left our home in the mountains: we have distinctly seen dangers and death scattered round our path, and we have traveled in the midst unhurt; and so it shall be with us. We both pray earnestly that we may be humble and faithful.

We met some of the brethren and sisters the day after we arrived, also on the two Sabbaths since. They seem to enjoy a good spirit, and are pretty well informed. I may remain a little longer here than I intended, as I have many friends, and I feel it good to bear my testimony to them. They are extremely anxious to learn something about our doctrines, and some would join us, but for the "plurality of wives."

We had lengthy arguments with two Presbyterian ministers; one of them seemed delighted with the plainness, truth and simplicity of our testi-

mony, and said he had no fault whatever to find with us. Some of them that assent to everything we say, go away sorrowful, for they are rich. Some I have been in company with that I would delight to have in the Church, but I have come to the conclusion that the Lord will save whom he chooses, not whom I choose, I feel, therefore, more true love and respect for the faithful Elder than I have ever felt. I pray, then, that the Lord may bring in the sincere, untrammelled poor, even such as shall be eternally saved.

Belfast is much improved and enlarged since I saw it 16 years ago; business has been better here than in any other town in Ireland. Strange to say, the greater part of the town is built on low ground, and last week hundreds of the houses had two and three feet of water in their cellars. The sea was higher than it had been known for 35 years; they don't believe in the sea going beyond its bounds!

Sister Howard joins in love and respects. Faithfully yours,

WILLIAM HOWARD.

METEOROLOGY.

(Examiner.)

There are three things of which, in this nineteenth century of grace, we have about as much practical knowledge as the savages in the undiscovered islands. The first of these is Air, of which we know that it is a certain admixture of oxygen and nitrogen, and that it is subject to certain laws in common with all other gaseous fluids; but when we come to apply this knowledge to the ventilation of our dwellings, of our sewers, our underground railways, our smoky chimneys, and to the hundred and one other incidents of daily life, we find that the little knowledge we do possess is indeed a dangerous thing. The next is Water; and on this subject

we have books and treatises without number, yet we, who are dependent on the sea for our very existence as a people, have ruined and are still ruining our tidal harbors and estuaries by our stolid ignorance of the operations of nature. Rye Harbor, which once could float a 64-gun ship, is now little better than a creek for fishing-smacks. A hundred years ago there was no less than 12 feet of water in the mouth of the Olyde at low water; and twenty years ago that depth had in some places diminished to just one-half. The water-supply to our large towns, and more particularly the means of getting rid of that supply after it has been used, are such obvi-

ous cases that they only need a bare allusion. The remaining one of these hidden secrets is Air and Water combined in their most complex form to constitute what we call the weather. "Do you think it will rain this afternoon?" "Will it be fine to-morrow?" are questions which each one asks of his neighbor, and if he gets an answer it is just as likely to be wrong as right; in fact, the asker looks for nothing more. Many people still have implicit confidence in a change of the moon bringing about a change in the weather; and if we admit that a change, happening within two or perhaps three days of a change of the moon, is a consequence of it, we must also admit that the believers in the lunatic or lunar theory are right, for the moon changes every seven days. The only influence that any scientific observer has in modern days attributed to the moon is, that the full moon has a tendency to dispel clouds; although, we believe, with a water barometer, tides have been observed in the atmosphere similar to those in the ocean.

Far be it from us to say that the same condemnation applies in all these cases. In the two former, sloth, shirkiness, and an insatiable greed for land, come into play; in the latter, mankind have, till very recently, agreed with one consent that we could no more find out whence the wind cometh nor whither it goeth, than we could tell how or why we think, or how the will operates on particular muscles. At the worst, we have not retrograded; and those who think most deeply appreciate most earnestly that although the wind may apparently blow where it listeth, yet Nature, in her wildest tumults and vagaries, is subject to the laws imposed by Nature's God. On the contrary, since the day when Mr. Cardwell, at the Board of Trade, first inaugurated the study of meteorology as a branch of the Statistical Department, vast strides have been made in our knowledge, and a mass of facts gathered from every quarter of the globe, which may, and probably will in the lapse of time, shed a light on the operations of nature, that meteorologists will predict the weather for next week or next month as surely as an astronomer predicts the next eclipse.

We may be somewhat Utopian in our views; but who would have ventured to state a hundred years ago that there are as many different kinds of heat as there are colors in the rainbow?

We know how a great many things happen, and we can trace their consequences; but what remains for us to find out is, why they happen, and to discover their causes. We know that with a polar wind, that is from the north or east, the barometer rises; with an equatorial wind, that is south or west, the barometer falls; it falls also for wind or rain, and rises for calm or fine weather; but these are effects rather than causes, and there are many who fail to detect, with a steady or rising barometer, that a north-east gale is impending. How can we find out when the atmosphere will be clouded over, or saturated with moisture? We know that when it is there will be no dew; nor, unless we have a very intense frost, will the rivers and open waters be frozen over. We know, too, that our tropical winds come to us laden with moisture from the great oceans of the southern hemisphere—a beautiful dispensation of Providence, which shows that the apparently unequally distributed land and water harmonizes to work out the well-being of mankind. Would it be possible—by a series of observations carried on at that part of the tropics where our winds may be supposed to cross, in conjunction with a similar series here—to obtain any clue as to what weather may be expected? We must leave the answer to those more conversant with these matters than ourselves.

In speaking of the weather, we must always be careful to discriminate between facts and appearances. The meteorological statistics for 1868 show in most places a rainfall considerably above the average, whereas the year will long be remembered as one of great drought—a drought, we believe, attributable in no small degree to the improvident system of drainage carried on throughout the country; for, instead of endeavoring to store up the superfluous rains of winter, we waste what would be a priceless boon in summer, by hurrying it down to the sea in the form of destructive floods.

Drainage in moderation, and as an adjunct to the operations of nature, is perhaps the most beneficial means of reclaiming land that man has yet devised, but it is possible to abuse the most useful servant.

We have no desire to take the bread out of the mouth of Zadkiel or of Old Moore. Such predictions as "a long, cold spring, without any severe frost, followed by a hot, dry summer," are but guesses quite as likely to be falsi-

fied as not; but we would urge all amateur observers to obtain the most perfect instruments they can procure, as observations made with unreliable instruments are generally very useless and often misguiding; whereas, in addition to the satisfaction any one may obtain from gaining an insight into the weather twenty-four hours in advance, correct observations are just as easy to make, and will add much useful information to the general stock.

"THE CIVIL LIST" OF INDIA.

(*Friend of India.*)

Few people are aware of the cheapness with which the vast empire of India is administered and governed. Whether we look to current expenditure or consolidated debt, British India stands at the head of all civilized Governments in point of cheapness. The debt is only twice the annual revenue. The administration proper costs less than seven millions a year, or—to take the figures of last year—£1,724,000 for the executive, £2,841,000 for the judicial, and £2,427,000 for the police establishments, and that among a hundred and fifty millions of people, with other fifty millions under feudatory princes. But the contrast between the Indian and European Governments becomes much more striking when we look at what is called "the Civil List"—that is, the personal salaries and allowances of the Governor-General, Governors, Lieutenant-Governors, and Chief Commissioner of the eight provinces, omitting Berar and Mysore. The figures for 1866-67 are these:—

Salaries of Governor-General and Members of Council....	£62,085
Governor-General's Household	16,364
“ “ Tour charges	52,311
Salaries of Bombay Governor and Council.....	23,672
Governor's Household.....	10,519
“ Tour charges	8,015
Salaries of Madras Governor and Council.....	24,133
Governor's Household	8,779
“ Tour charges.....	3,021

Salary of Bengal Lieut.-Gov..	£9,167
Household.....	1,650
Tour charges.....	4,688
Salary of North-west Provinces Lieut.-Governor.....	9,167
Household.....	2,806
Tour charges.....	5,608
Salary of Punjab Lieut.-Gov.	9,167
Household.....	2,771
Tour charges.....	5,264
Salary, Allowances, Secretary, and Establishment of Chief Commissioner of Oudh	12,842
Ditto Central Provinces.....	16,596
Ditto British Burmah.....	10,431
	£299,056

If we would institute a strict comparison between the Civil List of India and those of the kingdoms of Europe, we ought to confine the comparison to the Governor-General. The Secretary of State and Council at home, of whom we have taken no account, though they are paid out of Indian revenues, and the Governors, Lieutenant-Governors, and Chief Commissioners here, correspond in truth to the first rank of the governing classes in England, such as the members of the Cabinet, the Lord Advocate of Scotland, and the Lord Lieutenant of Ireland. The annual cost of the Governor-General is as follows:—

Salary.	Household.	Outfit.
£25,600.	£16,364.	£5,000.

Estimating the outfit at a thousand a year, we have the sum of £26,600 as salary, and £42,964, or less than fifty

thousand pounds, as the total cost. The tour charges are, or ought to be, simply necessary travelling allowances. The £26,600 corresponds to the £60,000 paid yearly by the Lords of the Treasury into her Majesty's Privy Purse. The whole expense of the Royal Household is £385,000, exclusive of £40,000 paid to the Prince of Wales; of the revenues of the Duchy of Cornwall, which, thanks to his father, now yield a net sum upwards of £50,000; of £10,000 allowed to the Princess of Wales; £15,000 a year to Prince Alfred; £8,000 to Princess Frederick William of Prussia; £6,000 to Princess Ludwig of Hesse Darmstadt; £6,000 to Princess Christian of Schleswig-Holstein; £6,000 to the Duchess of Cambridge; £3,000 to her daughter, the Grandduchess of Mecklenburg-Strelitz; £5,000 to Princess Teck, formerly Princess Mary of Cambridge; and £12,000 to Duke George of Cambridge. In short, the people of India pay only fifty thousand a year for the personage who rules them, while the people of England pay about half a million sterling.

The most just and able Mussulman ruler the people of India ever had was Akbar; yet how vast the waste, the non-productive expenditure, of himself and his court as described by his own chronicler, Abu Fazl, in the *Ain I Akbari*, of which Mr. Blochmann has recently presented us with so excellent a translation! We there read that, "although many servants of the household receive their salaries on the list of the army, there was paid for the household in the thirty-ninth year of the Divine era the sum of 309,186,795 *dams*. The expenses on this account, as also the revenues, are daily increasing." Now this sum of *dams*, which were Akbar's pice, is equal to about

£80,000 of Queen's rupees, or to five times that sum if the value of money now be compared with what it was then. To take the most moderate estimate, Akbar spent upwards of a quarter of a million sterling every year on his household, against the modest sum allowed to the Viceroy of an empire greater than his—and yet only one, and the least known, of the many dependencies of the little islands of Great Britain and Ireland. It does not appear that the expenditure on the harem is included in the above sum. Akbar's policy was to "form matrimonial alliances with princes of Hindustan and of other countries, and secure by these ties of harmony the peace of the world," says his admiring chronicler. So his Majesty had five thousand women, each with a separate apartment, and all divided into sections under "several chaste women" as *daryghas*. The salaries are sufficiently liberal. "Not counting the presents, which his Majesty most generously bestows, the women of the highest rank receive from 1,510 to 1,028 Rs. *per mensem*. Some of the servants have from 51 to 20, others 40 to 2 Rs." If to the vast expenditure of the Emperor and his court, and to the wasteful wars desolating whole provinces, we add the corruption and oppression of the soubadars or lieutenant-governors and their subordinates, we may well congratulate the people of India on seeing nearly the whole of a revenue of about fifty millions sterling levied in a way which makes them the lightest taxed people on earth, while so microscopic a sum is spent on the *personnel* of the administration, and the rest returns to fructify and defend the country which contributes it.

THE CONSUMPTION OF INTOXICATING LIQUORS.

We mean no reflection when we ask, can modern society boast of the virtue of sobriety in the degree that characterised our ancestors? It may appear somewhat a dubious task to compare the libations of the present with a for-

mer generation. But a return just issued from the Inland Revenue Department enables us approximately to gauge the comparative results. Whether we take the grain from which beer is manufactured, or British or fo-

reign spirits, we find an enormous increase in the total consumption in the United Kingdom relatively to the increase of population. In 1801, when the population was less than 16,000,000, the number of gallons of British spirits charged with duty for consumption was about 3,250,000, and of foreign spirits 2,500,000; while the number of bushels of malt charged with duty was 19,500,000. By the year 1831, when the population was 24,135,422, the consumption of malt had increased to 39,250,000 bushels; British spirits to 21,845,408 gallons; but foreign spirits had declined to 1,268,198 gallons. Last year, however, when the population (according to the census of 1861) stood at 28,974,362, the consumption of foreign spirits had advanced to over 4,000,000 gallons; British spirits to upwards of 21,000,000 gallons, or 1,000,000 less than in 1866; and malt to 47,891,815 bushels, or 4,500,000 less than in the preceding year. In the same way the consumption of colonial spirits nearly doubled in the half century. Of course the rate of duty has had some influence on the fluctuations; but in most cases this tells against modern drinkers. For,

whereas the duty on British spirits in 1801 was only 5s. 4½d. per gallon, for the last seven years it has stood at 10s., and the duty on malt has, in like manner augmented from 1s. 4½d. per bushel to 2s. 7d., and 5 per cent. additional, at which it has stood during the last eleven years. From these figures it is clear that more than double the quantity of alcoholic liquors is now drunk compared with what was consumed little more than half a century ago. How is this? Are Englishmen, Irishmen, and Scotchmen less sober in their habits than their ancestors? The logical inference from these facts is that we must have twice as many inebriates as our fathers were blessed with. And no doubt Mr. John Abel Smith and his friends of the Alliance would draw some analogy between these figures and the increase of lunatic asylums. We, however, decline to believe that the social virtue of sobriety is so rapidly on the wane. More than a little must be allowed for the cessation of smuggling and illicit manufacture, which half a century ago flourished and defrauded the crown to an extent unknown.—*Globe*.

SUMMARY OF NEWS.

FLOODS IN THE MIDLAND COUNTIES.—The immense quantity of rain which has fallen during the past fortnight has again caused the Trent, Soar, and the rivers in the counties of Lincoln, Nottingham, Derby, and Leicester to overthrow their banks, and the surrounding meadows are now submerged in water. The houses in the lower parts of Nottingham are flooded, and the neighbouring meadows appear like a vast lake.

SUBSIDENCE OF THE RUSSIAN CAPITAL.—The following interesting but apparently rather sensational piece of news is going the round of the German papers. It is said that in 50 years St. Petersburg will have ceased to exist. The whole soil on which it stands is sinking, imperceptibly it is true, but with fearful regularity, and the examination that has been made has turned out so unfavorable that steps are being taken preparatory to removing the court.

Last Friday, Feb. 5, appears to have been the hottest day ever recorded in the first week of February. Mr. Allnatt, the Sussex meteorologist, says that the mean temperature of the day was 51.2 degrees, and at half past three the thermometer in the sun marked 71 degrees.

A VILLAGE DESTROYED BY FIRE.—The village of Buzan (Ariège) has just been almost entirely destroyed by fire. The church, priests' residence, and nearly 100 houses or farm buildings were burnt down in a few hours. The disaster commenced in a chimney, and as a high wind blew at the time, the flames spread with great rapidity. Six or seven houses only were insured.

Why is laziness like money?—Because the more a man has of it, the more he wants.

COLLIERY EXPLOSION AT ABERDARE.—Loss of several lives. An explosion of fireamp took place at Forchamman Colliery, Aberdare, Feb. 9. Three men were killed and several injured. The recovery of two of the injured men is doubtful.

A COALFIELD ON FIRE.—A great conflagration is now at its height in the celebrated Miller coalmines, 15 miles south-east of Pittsburg. The fire began some time since, and great efforts have been made to extinguish it, but to no purpose. An attempt to check its fierce career was made by the erection of mud walls and the pumping in of large quantities of water, and by this means the fire was partially smothered; but the heat became so intense, and the pressure of gas so great, that the walls were burst, and the flames are now sweeping onward with greater force than ever. The fire is spreading through the old mines at the rate of 60 yards per day, and it is feared the entire field may be destroyed. The mine over which this great subterranean deluge of fire is sweeping is one of the most valuable on the Monongahela, and extends a distance of some eight or ten miles. It is difficult to say what will be the result of this underground conflagration if it is not checked very soon. Wherever a vein of coal extends the fire must follow it, and the whole Pittsburg coal region may yet be endangered.—*Louisville Courier.*

FALL OF METEORIC STONES IN SWEDEN.—A correspondent, writing from Stockholm, says—"On New Year's Day several Meteoric stones were seen to fall on the estate of the Count von Essen, in Upland, and to the south of Upsala the peasants of many of the villages, on their return from attending divine service at the parish churches, distinctly heard in the air above them three loud detonations, followed by a hissing noise which lasted, according to their account, for more than a minute, when several stones were seen to fall on the frozen surface of a small lake they were passing. Many of these were picked up, and found to be still warm; others had made holes in the ice and had sunk to the bottom, either from their greater size and weight, or from still retaining sufficient heat to melt the ice on which they fell. The stones picked up have sharp edges with slightly curling horns, and on the outside are of a dark colour, as if they had been exposed to a violent heat, whilst the interior is grey, much resembling the rock of this country known by German geologists as *Grauwacke*. The largest that have been picked up are the size of a man's fist, others are not bigger than a walnut; several fell so close to the churchgoers, that they were immediately picked up and brought away. The women were much frightened at the unusual phenomenon. About a dozen of the fragments have been forwarded to this city, where they have been recognised as genuine meteoric stones, and are to be analysed."

The *Chronique* of Louvain, in Belgium, relates an extraordinary case of sequestration at a convent near that town. The victim is a nun belonging to one of the best families of the neighborhood, and whom the lady superior had placed in a damp, unhealthy underground cell. She had been several days in confinement, when from the narrow opening by which her prison received a little light from the garden, she succeeded in attracting the attention of a man working there, and who, at her entreaties, consented to procure for her writing materials, and to convey a letter to her brother-in-law. This last, on receiving the communication, proceeded to the convent and asked to see his sister-in-law, but was informed that she was in religious retirement and not visible. He returned three hours later, accompanied by a commissary of police, whom he left outside, and then repeated his demand. He received a similar reply, but he insisted, and the superior at length became evidently embarrassed. He then opened the door to the police-officer, who compelled the directress to accompany them to the cellars underground, where they found, not only the lady in question, but also five other nuns confined in the same manner, all of whom on recovering their liberty took advantage of the commissary's presence to quit the establishment and return to their friends. The case is to come before the courts of law.

D I E D.

SAXTON.—At Parrow Hill, Slavery, Jan. 3, Brigham Young Saxton, son of Thomas and Rebecca, aged 18 years, 1 month and 23 days. He led a very amiable and exemplary life, was much respected and beloved, and departed in full faith and fellowship.—Com.—“Deseret News” please copy.

STANKEFORTH.—At Calverton, near Nottingham, Dec. 13, 1868, Elizabeth, daughter of John and Harriet Stankeforth, aged 3 years and 12 days.

HARWOOD.—In Glasgow, Jan. 12, Sarah Harwood, wife of James Brown, aged 30 years; she was a faithful member of the Church for 21 years.—“News” and “Telegraph” please copy.

SMART.—In Baltonsborough, Jan. 22, Thomas Smart, aged 70 years and 8 months. He had long been a faithful Elder in the Church, and expected to emigrate this season.

GOATMAN.—In Mendon, Cache Co., Nov. 12, 1868, Henry, son of George and Mary Goatman, aged 19 years, 7 months and 13 days.

PERKINS.—In Paiowan, Iron County, Nov. 20, 1868, Eve Estella, youngest daughter of John and Jane Benson Perkins, aged 3 years, 1 month and 2 days.—“Salt Lake Telegraph.”

MORRIS.—In Richville, Morgan Co., Nov. 22, 1868, Isaac C. Morris, formerly of Llanfair-Talhaiarn, Wales, aged 22 years and 3 months.

BLOOMFIELD.—In Hyde Park, Cache County, Nov. 30, 1868, John Blomfield, aged 68 years 1 month and 9 days.—He was a native of Bungay, Suffolk, England. Emigrated to Utah in 1862.—Com.—“Salt Lake Telegraph.”

HUGHES.—In Salt Lake City, Dec. 9, 1868, Eliza, daughter of Francis D. and Harriet Hughes, aged 1 year and 9 months.—“Salt Lake Telegraph.”

BARNES.—In Salt Lake City, Dec. 13, 1868, Sarah Whitley, wife of Mark Barnes, aged 27 years.—“Salt Lake Telegraph.”

BANKS.—At Coventry, Dec. 30, 1868, Catherine, wife of Thomas Banks, aged 53 years and 27 days.

THOMAS.—In Aberdare, Jan. 5, Evan Thomas, aged 48 years.

ETHERINGTON.—At West Weber, Nov. 24, 1868, Ellen Maria, daughter of Thomas and Sarah Etherington, aged 10 months and 20 days.—“Deseret Evening News.”

BRAMMALL.—In Salt Lake City, Nov. 11, 1868, Charles Brammall, aged 42 years, 3 months and 2 days.—“Deseret Evening News.”

HARDING.—At Willard, Box Elder Co. Dec. 4, 1868, Eliza Ann, daughter of George and Mary Jones Harding, aged 15 months.—“Deseret Evening News.”

WEST.—In Salt Lake City, Dec. 9, 1868, Mary Rebecca, daughter of Charles and Eliza West, aged 2 years and 11 months.—“Deseret Evening News.”

P O E T R Y.

OUR MOUNTAIN HOME.

Tune,—“America”.

God bless our mountain home,
Let no foul traitor come
To Deseret.

Land where the faithful dwell
Will ever wish thee well
Thy beauties we will tell
Sweet Deseret.

Our lovely country, the
Land of the chosen free
Our Deseret;

We love thy rocks and hills

Juvenile Instructor.

Thy mountains and thy hills.
God shield from every ill
Sweet Deseret.

Our Father who art in heaven,
To thee our thanks are given
For Deseret.

Long may our home be blest
With happiness and rest
A home for the oppress'd
Sweet Deseret.

RAMTHA.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 9. Vol XXXI.

Saturday, February 27, 1869.

Price One Penny.

THE PIONEERS OF THE PACIFIC RAILROAD.

(Deseret News.)

The alleged opposition of the "Mormons" to the national inter-oceanic railroad, the telegraph, and every means of bringing us into closer contact with the outside world, was a favorite theme with a certain class who delight in evincing their enmity to us, until the alacrity manifested by our people in aiding to further these great works, gave a practical and incontrovertible contradiction to such statements. Yet now, there are numbers who would continue to insult our past record by declaring that we accept the approach of the railroad because we are powerless to prevent it.

It would be a waste of labor to use argument against such persons; but for the benefit of many who are honestly desirous of becoming acquainted with our early views and opinions on these subjects, we produce to-day a few historical facts, which place the matter in its true light. When the Pioneers, led by President Brigham Young, started from the Missouri river, to seek a home amid the wilds of the west, during the whole of their long and tedious journey the idea of a national railroad was ever present with them, and they sought out a line of road on which it might be built. When our people located in this valley, one of the first things to which, through their representatives, they directed the attention of Congress, was the same subject. In the first annual session of the Legislature of the Terri-

tory of Utah, "a memorial to Congress for the construction of a great national central railroad to the Pacific coast," was adopted, and was approved by his Excellency, Governor Brigham Young, March 3, 1852. The following is that memorial:—

To the Honorable, the Senate and House of Representatives of the United States in Congress assembled:

Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, respectfully pray your honorable body to provide for the establishment of a national central railroad from some eligible point on the Mississippi or Missouri river, to San Diego, San Francisco, Sacramento, or Astoria, or such other point on or near the Pacific coast, as the wisdom of your honorable body may dictate.

Your memorialists respectfully state, that the immense emigration to and from the Pacific requires the immediate attention, guardian care, and fostering assistance of the greatest and most liberal government on the earth. Your memorialists are of opinion that not less than five thousand American citizens have perished on the different routes within the last three years, for the want of proper means of transportation; that an eligible route can be obtained your memorialists have no doubt, being extensively acquainted with the country. We know that no obstruction exists between this point

and San Diego; and that iron, coal, timber, stone and other materials exist in various places on the route; and that the settlements of this Territory are so situated, as to amply supply the builders of said road with materials and provisions for a considerable portion of the route, and to carry on an extensive trade after the road is completed.

Your memorialists are of opinion that the mineral resources of California, and these mountains, can never be fully developed to the benefit of the people of the U. S., without the construction of such a road; and upon its completion, the entire trade of China and the East Indies will pass through the heart of the Union, thereby giving our citizens the almost entire control of the Asiatic and Pacific trade; pouring into the lap of the American States the millions that are now diverted through other commercial channels; and last, though not least, the road herein proposed would be a perpetual chain or iron band which would effectually hold together our glorious Union with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in times of peace, and our defence from foreign invasion, by the speedy transmission of troops and supplies, in times of war.

The earnest attention of Congress to this important subject is solicited by your memorialists, who, in duty bound, will ever pray.

Approved, March 3, 1852.

The same Legislative Assembly also adopted the following "Memorial to Congress for an electric telegraph from the Mississippi to California," which was also approved March 3, 1852, by Governor Young.—

To the Honorable, the Senate and House of Representatives of the United States, in Congress assembled:

Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, respectfully beg leave to suggest, that,

Whereas the inhabitants of this Territory are situated in the Great Basin of North America, occupying an intermediate position between California and the States on the Mississippi; and being shut out by their isolated

position from a ready intercourse with their mother States; the roads passing over arid plains, rough and desert mountains, taking a term of thirty days in the best seasons of the year for the mails to pass through from the confines of civilization to this Territory; and considering the obstructions arising from storms, floods, and the depredations of hostile Indians, all combining to render our means of intercourse extremely limited and precarious; therefore your memorialists respectfully pray your honorable body to provide for the construction of a Telegraph from some convenient point on the Mississippi or Missouri, via Great Salt Lake City, to San Diego, San Francisco, Astoria, or such other eligible port on the Pacific coast as your wisdom may direct. And your memorialists respectfully beg leave to state their sincere conviction, that no movement of Congress could be better calculated to preserve inviolable our glorious Union, than to bind the east and west by an electric stream, whereby intelligence and instantaneous intercourse, from the eastern to the western limits of our wide-spread country, annihilate the distance, and make the freemen of Maine and Oregon, Florida and California, immediate neighbors.

The favorable consideration of this important subject at an early period by Congress, is respectfully solicited; and your memorialists, as in duty bound, will ever pray.

Approved, March 3, 1852.

The prospect that the desired road would be completed, again called forth a Memorial from the Legislature of Utah Territory, in which they expressed their views of the best route for the location of the line. A perusal of this memorial shows how carefully the country had been examined by the Latter-day Saints for these express purposes, for the best engineering skill of the country in actually locating the line, has followed the route indicated in the memorial from the Missouri river to Bear river, although the road down Weber Cañon was selected in preference to that down Provo Cañon. This memorial was approved by Governor Young, Jan. 14, 1854, and reads as follows:—

To the Honorable, the Senate and House of Representatives of the United States, in Congress assembled :

Gentlemen, — Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, beg leave respectfully to represent to your honorable body, that it is with no ordinary feelings of interest that we witness the progress of events, which appear probable to result in the construction of a railway across the continent. It is not deemed necessary at this late day to urge the importance and necessity of this great work, nor even its practicability, for these are questions which the intelligence of the people and their representatives have freely and fully discussed, and happily disposed of by the action of Congress, in authorizing reconnoissances to ascertain the most practical route. Hence, our main object in this memorial is to give our candid views on what we deem the best route for the location of the first line of railroad from the Mississippi river to the Pacific ocean; this we shall do from reliable information in our possession, and in the briefest manner that our judgment will admit, without entering into the details of distances, elevations, and depressions, which can only be satisfactorily determined by the careful survey necessary to finally locate the route.

Without further preface, and with all due deference, in our judgment, the route in question should commence at Council Bluffs city, keep up the main Platte to its south fork, and up the south fork to the proper point for diverging to the summit of the Black Hills, in the neighborhood of what is known as the Box Elder pass; or commencing near the mouth of the Kansas, and keeping up that stream to the Republican fork, and up that to where you leave it to reach the same pass. A glance at the map will show the difference of distance between the Missouri river and said pass, by the two named routes, to be very trifling, and the grade would be equally low, and the amount of timber, grass, quality of soil, climate, and facilities for settlement are almost or entirely identical.

The Box Elder pass is a wide, low depression in the Black Hills, with

very gentle ascent and descent; from this point the route is across the southern portion of the level, well watered, and grassy Laramie plains, to the Medicine Bow Butte; thence by gentle grade across the north fork of the Platte to a low, beautiful pass on the summit of the Rocky Mountains, called Bridger's pass. Here the route reaches the eastern outcrop of the rich and thick bituminous coal-beds of the extensive region drained by the waters of Muddy and Bitter creeks, where strong indications of rich iron ore beds were also noticed, and pursues its easy grade across Green river, near the mouth of Henry's fork, an affluent from the west, whose outlet is just above Brown's Hole; thence up Henry's fork, and across Bear river and Weber river by its lower cañon into Kamas prairie, and down the Timpanogos, or Provo river, into Utah valley. From the mouth of the cañon of Provo river, by the north end of Utah lake, to Walker's river pass in the Sierra Nevada, the face of the country is nearly a dead level, with the exception of short isolated ranges of mountains, which could easily be turned, if any were found on the line. From all we can learn, Walker's river pass is the most eligible in the Sierra Nevada, anywhere north of Walker's pass, which is near latitude 35°, and, of course, much too far south. Between Walker's river pass and San Francisco, on a direct line, there is no unusual obstacle.

The most casual inspection of any late map will demonstrate the route above indicated to be the shortest, most direct, and most central that can be located between the Missouri river and San Francisco, by way of any practical mountain passes now known. From the Box Elder pass to the rich valleys skirting the west base of the Wasatch mountains, independent of the inexhaustible coal beds, and strongly indicated iron ores of Bitter creek, there are more favorable localities for settlements on and near the line indicated, than on any other between the same parallels of longitude, unless a route is made extremely crooked, and solely with a view to accommodate such locations.

The mouth of the Timpanogos, or

Provo cañon, opens immediately upon the eastern edge of Utah valley, and near Provo city, which will, ere long, be rich and powerful, through skill and labor well applied to its abundant resources. This is the most eligible point for branching through a rich chain of fortunately located valleys to Oregon on the one hand, and San Diego on the other. From longitude 113° 30' to the Sierra Nevada, there is but little chance for settlements of much importance on any route.

Having thus briefly expressed our views upon this all-absorbing subject, we beg leave, with all deference, to express our firm conviction that the desired action on this subject by your honorable body, to render this a national work, is almost unanimously

demanded by the whole country, and is entirely constitutional: all of which is respectfully submitted.

Approved Jan. 14, 1854.

These memorials fully vindicate the early anxiety of our people for the completion of the great works to which they refer, and should silence the tongue of calumny on this point—could such a thing be done. They also prove that it was no mere verbal expression of an opinion or wish, but the result of a settled purpose and desire, proved by careful research and painful explorations, to put the nation in possession of valuable information which would facilitate the construction of the great railroad, then merely contemplated as a future probability.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

As early as the sixth century of the Christian era, the Israelites had become numerous and opulent in Spain, while at the same time Christianity had kept pace with it as the dominant religion. During the reign of Recared, the first Catholic sovereign of the Gothic race, the long continued and relentless work of persecution began. He issued edicts to the effect that the Jews should not celebrate the Passover according to their usual custom; that they should in no case be permitted to bring a suit against a Christian in a court of justice; that they should never be allowed to bear testimony against a Christian; that they should not be allowed to contract marriages according to their own usages, and should abstain from circumcision. During the seventh century a number of Ecclesiastical Councils were held in Spain, especially at Toledo, and the spirit of animosity toward the utterly harmless Jews was infamous and damnable. Thus the Sixth Council of Toledo decreed that every Spanish king, on the occasion of his accession to the throne, should take an oath to enforce against the Jews all the severe edicts which had already been passed. Such terror had been inspired by the

display of this hostile spirit, that many Israelites were overcome by it, and informed the Council by a deputation, that they were willing to adopt the Christian religion except as to the matter of eating pork; that their aversion to the meat of that unclean beast was unconquerable. Even that accommodation to an innocent, and perhaps even a wise aversion, they could not obtain.

A singular exposure was made in a decree passed by the Tenth Council of Toledo, by which it appears that some of these persecuting bigots, who could consign their fellow-men to misery and sometimes to death, in consequence of their conscientious scruples, were in reality such infamous hypocrites as to sell Christian slaves whom they owned to Jewish purchasers, when by so doing they could obtain a higher price. The words of the Council were as follows:—"Even many of the clergy—a fact monstrous and incredulous—pursue an execrable traffic with the ungodly, and do not scruple to sell to them Christian slaves, and thus give them up to the peril of being converted to Judaism." Even in this decree the zealous Council did not condemn the traffic in human property because it

was wrong, or contrary to the spirit of Christianity, but only because those who sold Christians as slaves sold them as such to Jews !

The Twelfth Council of Toledo, held under the reign of Ervig, about the year A.D. 639, exceeded all its predecessors in cruelty ; for while it approved of the persecuting decrees which had been previously passed, it added thereto others which have been unparalleled in the annals of judicial or legislative ferocity. It decreed that any Jew who profaned or ridiculed the name of Christ, or rejected the Lord's Supper, or blasphemed and denied the Trinity ; who refused to have his children and servants baptized, but observed the Passover, New Moon, or Feast of Tabernacles ; who desecrated the Christian Sabbath, or any of the church festivals, by working in the field or in his shop, should be punished with one hundred lashes on the naked body ; after which he should be put in chains, banished from the country forever, and all his property confiscated !

This assemblage of sanctimonious demons further enacted, that if a Jewish father circumcised his child, his person should be mutilated, and the consenting mother have her nose cut off, and all her property confiscated ! The same penalty was inflicted on any person who was instrumental in converting a Christian to Judaism. Scourging, imprisonment, banishment and confiscation, were inflicted on all who made " any difference in meats ;" that is, who did not relish hog's meat as much as roast beef. No marriage could thereafter be celebrated, unless it was expressly stipulated that both parties would become Christians. All the Christian subjects who harbored, assisted, or concealed a Jew who was subject to these penalties, were to be scourged and lose their property. Whoever received a bribe from a Jew to induce him to connive at the practices of the Jewish religion, was fined thrice the amount of the sum received. The Jew who himself read or permitted his children to read any book against Christianity, received a hundred lashes for the first offence ; for the second he was banished and his property confiscated. All those Jews

who held slaves were ordered to bring them on a certain day to the churches to be baptized, under very severe penalties. All Jewish slaves, by professing to embrace Christianity, at once were declared to be free. No Jew could receive any office which gave him authority over Christians. No priest or bishop could intrust any church property to a Jew, under a severe penalty. No Jew could travel from one town to another without permission from a bishop or a judge. Whoever protected a Jew against the tyranny of his overseer, should be excommunicated, and pay a very heavy fine.

A subsequent Council, convened at Toledo, decreed that all the property of the Jews should be confiscated to the use of the Royal treasury ; that all their children under seventeen years of age should be taken from them and brought up as Christians, and the whole Jewish community be sold as slaves. The result of such fiendish barbarity was, that myriads of Jews instantly fled from Spain and crossed over to Africa, where, under the mild dominion of the Moorish Caliphs, they enjoyed security and repose. Those who were unable to effect their escape learned, by sad experience, the utmost excesses of ecclesiastical bigotry and ferocity, inflicted under the specious disguise of earnest zeal for the supremacy of the true faith.

If the condition of the Jews in Spain, during the sixth century, was one of extreme misery and excessive persecution, they were the victims of nearly equal cruelties in the neighboring kingdom of France. The Merovingian princes, who then ruled over the several provinces of that country, and whose lives were generally divided between their excesses of debauchery and their mutual conflicts of ambition, agreed at last on one point ; that it was their duty and their interest to persecute the Jews. In this amiable work they were assisted, and perhaps impelled, by the zealous co-operation of the clergy ; and the annals of those times exhibit proofs that some of those who were the most prominent teachers of Christianity, were utterly ignorant or neglectful of its spirit. Examples like the following prove the truth of this observation.

Avitus, the Bishop of Clermont, instigated the people on Ascension Day to surround the Synagogue in that city and destroy it. When the Jews were duly impressed with terror at this display of the popular feeling respecting them, Avitus sent them a message that they must either abjure their religion immediately, or leave the city. He added, however, with a mockery of hypocritical charity, that he did not wish to force them to embrace Christianity, but generously gave them the choice of either of those alternatives. The Jews refused both, and hastily assembling in a large building, they shut themselves within it with their wives and children. The infuriated mob surrounded the edifice, and threatened to force the doors and assassinate every one of them. Overwhelmed with terror, the Jews sent word to the bishop, beseeching deliverance, and promising to comply with his demands. The result was, that five hundred Jews, to avoid being massacred, were publicly baptized on the ensuing Whit Sunday; but every rational person will readily believe that conversions produced by such detestable means could not be safely regarded as sincere, and as being more disgraceful than honorable to Christianity and to its over-zealous representatives.

Another circumstance, displaying a similar spirit, occurred at Tours. A wealthy Jew, named Priscus, residing at that city, was the chief banker of Chilperic, the king, who was grieved at the reflection that his necessities compelled him to be dependant on an Israelite. He accordingly employed Gregory, the Bishop, to exert his utmost efforts to convert Priscus to the true religion; but the latter was not convinced by his arguments, and remained attached to his hereditary faith. He was soon afterward assassinated when on his way to the Synagogue, by a renegade Jew, who was supposed to have been incited to the deed by the discomfited bishop; and one circumstance which seems to confirm this supposition is the fact, that the murderer fled to the church, and was securely protected there by the bishop against all the agents and pro-

cesses of the law. After the lapse of some time, however, he deserted his asylum, supposing that the rage of the avengers had subsided. He was mistaken, and was eventually slain privately by the hand of some one who was probably employed by the family of Priscus. About this period the French synods repeatedly forbade, by decrees, the Jews to marry Christians, excluded them from all offices of trust and emolument, and made as many distinctions of an unfavorable character as they could between the members of this race and all others.

It is a singular circumstance which has been demonstrated by the whole history of the Israelites, that they have generally been treated with more charity and forbearance by Mahomedan communities and sovereigns, than by those which professed to be Christians. After Mahomet had subjugated the various tribes which inhabited Arabia, as already narrated, some of whom were Jews, and thus executed his determination that none but his own followers should exist in that country, very few instances ever afterwards occurred in which his successors on the throne treated the Jews with rigor, while, on the contrary, they usually protected and favored them. Thus, even during the reigns of Mahomet's immediate successors, wherever their conquering armies marched, many Jews attended them, who supplied the wants of the commissariat department. Their ships and caravans, loaded with corn and other provisions, followed their path, and the Jews were always protected in the sale of their property. Their superior intelligence and thrift rendered them valuable allies, and no prejudice existed against them to interfere with the advancement of their interests. Accordingly, when the celebrated Colossus of Rhodes, appropriately called one of the Seven Wonders of the world, was displaced from its position over the mouth of the harbor of that city, the prostrate mass was sold to a Jew of Emesa, at such a price as made him wealthy; and nine hundred camels are said to have been requisite to carry away the broken metal.

[TO BE CONTINUED.]

ECCENTRIC HEAD-DRESSES.

The Paris correspondent of the *Daily News*, writing of the tendencies of "Imperial France," points out that there are indications of a healthy change in the literary and dramatic taste of Parisians, and goes on to say—"This is a tendency worth watching, because it hits at many things, and threatens *les petits creves* and *les cocottes*, and many more ephemera. In this curious country, logical and inconstant, everything holds together, and the tendencies of art reflect or forerun political modifications, and find their inevitable expression in the alteration of *la mode*. If there is a serious return to truth in the drama, and if in literature and art genuine and strong sentiment alone is held capable of interesting the public, a quantity of small social fictions will be knocked on the head at the same time; and what is more, red hair will be banished. At the present moment things have grown to so absurd a height, that reaction is already showing itself against the impossible absurdities that have till now reigned. You may see in shop windows long tails of fiery crimson—tails such as the Cent Gardes stick on their helmets when they are in full dress. These flaunt away by the side of other tails of bright buttercup yellow, or of brilliant shining white. All are destined for the heads of Anonyma, and were getting to be worn by women whose names, far from being unknown, were, alas, the best part of themselves. On the top

of these appendages the constructions raised under the name of bonnets, or *coiffures*, were beginning to surpass what ordinary imagination is capable of inventing. A few days since I saw a newly-married *cocodette* make one of her bridal visits in a dress of scarlet velvet upon a blue velvet under petticoat, whilst on the top of a positively white chignon—she went in for being a silver blonde—was perched what looked like a small black coal-scuttle, from whose aperture protruded carrots and turnips, mixed with celery leaves and parsley. I am bound to say that when she took her leave there was a general outcry; but she bears a great name, and animadversion was not so vehement as it ought to have been. But now the hairdressers have taken it in hand! This very night there is a congress of *coiffeurs* in a public assembly room in Paris. They are twenty or thirty, and are to operate publicly upon the heads of people of good will, and stand or fall by the verdict of the public. Here is an application of universal suffrage such as you did not perhaps dream of. There are to be prizes awarded to the most skilful, and to the head-dresses showing the best taste. The parliament of *coiffeurs* is opened, and the days of eccentric chignons may perhaps be drawing to a close. As I said before, all holds together in France; and in dress, as in art, the school of Compiègne is evidently on its trial just now."

FIDELITY.—Never forsake a friend. When enemies gather round—when sickness falls on the heart—when the world is dark and cheerless—is the time to try true friendship. They who turn from the scene of distress, betray their hypocrisy, and prove that interest alone moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure you sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. Who has not seen and felt its power? They only deny its worth who have never loved a friend, or labored to make a friend happy. The good and the kind, the affectionate and the virtuous, see and feel the heavenly principle. They would sacrifice wealth and honor to promote the happiness of others; and, in return, they receive the reward of their love by sympathizing hearts and countless favors, when they have been brought low by disease and adversity.—*Sunbeams for all Seasons.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 27, 1869.

THE FIRST PRINCIPLES.

PAUL, reproving the Hebrew Saints for their dullness, said : "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." They had neglected to improve upon the light they had received, consequently the Apostle found it difficult to advance many precious truths that he wished to teach them. The plan of life and salvation in the kingdom of God consists of eternal principles, through obedience to which comes redemption from death, hell and the grave, and the obtaining of eternal life and progression. These principles, termed "the first principles," are the only way of life and salvation in the celestial kingdom of God, therefore it is essential that all should understand them. The Savior said that He was the door by which if any man entered in he should be saved, impressing upon all that salvation consisted, in the first place, of faith in His divine mission, He being sent of God to proclaim the principles that would lead to life eternal. And when He was asked which was the greatest commandment, He replied : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." This is the foundation of true religion, for if we do not believe on Him and love him, we will not be very likely to keep His commandments. "He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." By keeping His commandments we prove that we love Him, and it is our obedience to the "first principles" that places us in communication with Him, by which He is manifested unto us.

When the Savior sent His Apostles into all the world to preach the Gospel, He declared that all who received them, believing on His name and being baptized, should be saved, and those who rejected their testimony should be damned. In rejecting the "first principles," they rejected the salvation promised by the Father through obedience. By carefully reading the discourse recorded in the 2nd chapter of Acts, we understand that it was a powerful testimony concerning Jesus of Nazareth, whom God had made both Lord and Christ. When the multitude were pricked in their hearts, realizing the great error they had been guilty of in rejecting the Messiah, they asked, "what shall we do?" and Peter, who understood the first principles, having been taught of the Savior, and also having had conferred upon him the keys of the kingdom, said : "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." By this we understand that it is necessary for all whom the Lord our God should call, to repent

of their sins and to be baptized, that they might receive the gift of the Holy Ghost. When Philip preached Christ at Samaria, the believers were baptized, both men and women; but, as he only held the Aaronic Priesthood, he could not confer the gift of the Holy Ghost. When the Apostles heard that they had received baptism, they went to Samaria and "laid their hands on them, and they received the Holy Ghost." Wherever the Gospel was preached these "first principles" were essential to be obeyed, to obtain an entrance into the Church of Christ. In the case of Cornelius, the jailor, the eunuch, or unto whomsoever the Gospel was preached, all had to obey the first principles, to obtain salvation. Paul, finding certain disciples at Ephesus, asked them if they had received the Holy Ghost since they had believed; they replied they had not so much as heard if there be any Holy Ghost; ascertaining that they had been baptized unto John's baptism, he told them: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Jesus Christ." The result was that they were baptized again in the name of Jesus Christ, and received the promise to believers, the gift of the Holy Ghost.

Faith in God and in Jesus Christ—whom we should love with all our hearts—repentance of sin, baptism by immersion for the remission of sins, and the reception of the Holy Ghost by the laying on of hands, are the "first principles of the oracles of God," by which we enter into the "sheepfold," and receive the manifestation from the Savior promised to all who would prove their love to Him by keeping His commandments. In obeying His requirements there is no fear of being deceived; and if we do not receive and obey these first principles, it is obvious that our faith is in vain, and an evidence that the love of God is not enjoyed by us, for He hath said: "He that loveth me not keepeth not my sayings." Whoso receive and obey these first principles, manifest that the love of God abideth in them, and then can they walk in the light, have fellowship one with another, and the blood of Jesus Christ cleanseth them from all sin, because they keep His commandments. We cannot have true fellowship with Christ unless we receive, as a foundation on which to build our future life, these first principles, wherein is evinced the power of God unto salvation, and by which we understand that the righteousness of God is revealed from faith to faith. Search the Scriptures, and see if these things are not so. "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands," but strive to keep all the commandments of God, and fulfill all requirements made at our hands, that we may prove our faith by our works, and be justified by that living faith that has always been manifested by works, and by which holy men of old have ever been justified, that we may obtain favor of God our eternal Father, and be saved by His grace through our obedience to those principles He hath manifested for the salvation and exaltation of His obedient children.

G. T.

ANSWERS.—In regard to tithing, it is understood to be one tenth of what one receives. In calling attention to it, it is expected that the Elders will patiently, kindly and clearly explain the benefit to be derived from paying tithing, bearing in mind that it is neither required nor desirable to crowd or

oppress any one in his feelings or circumstances, for the Lord delighteth in and blesses the cheerful doer. When through short work, no work, sickness, or other uncontrollable circumstance, paying one's tithing in whole or in part involves him in that much debt, it may be wisdom to omit paying so much as to leave himself in debt, until his circumstances improve, or until he is enabled to realize, through increased faith and obedience, that the blessings of the Lord upon the expenditure of the amount remaining from the prompt and cheerful payment of tithing will cause it to be productive of more benefit than the whole would be through a neglect of so important a duty. Doubtless all are aware that paying tithing is individually as well as generally beneficial, to an observance of which great blessings are appended, it is therefore confidently expected that each one striving to live his religion will endeavor in this matter to act justly to himself and to our God and His cause.

Of course the Mission Fund and Tithing are entirely distinct in their character, the former arising from donations, the latter from payments made under the requirement of the revealed will of Heaven. They are also distinct as to their proper mode of control, and the receipts, disbursements, and all accounts connected therewith should be kept equally distinct. The Mission Fund being voluntarily produced by donations, the proper officers in any Conference are permitted to disburse it in paying hall rents, support of the Elders, and other necessary legitimate expenses, being expected to disburse it with the best economy, prudence and wisdom they are capable of exercising. It is much to be desired that the Mission Fund in each department of the European Mission should be sufficient for all its financial operations and affairs, that the tithing might be kept strictly intact for the direct control of the First Presidency, whose sole right it is to order its disposal. But this at present seems to be beyond our reach, for which reason permission was given in the STAR, No. 7, Feb. 13th, to use such portion of tithing for the Mission purposes as the Mission Fund failed to supply, being careful to do so with the utmost economy, and to so keep the Tithing and Mission Fund accounts that the two classes of funds can at any time and at all times be definitely known under their appropriate heads.

Where persons keep their tithing paid, and are in addition able and willing to denote to the Mission Fund, it is hoped they will so do as far as wisdom may direct, for the reasons already given. But when any are behind in their tithing, it is deemed to be the more just to them, as mentioned in the STAR above referred to, to have their payments credited on their tithing account.

As to the person said to not attend meeting, &c., if his present course and occupation are compelled by the force of circumstances, but he is desirous of living his religion, let him use due diligence to emigrate this season, if possible, also to quit his present occupation as soon as he can find one more fitting.

Where there are names of persons who have "*not been seen or heard of for years,*" let such names be dropped from the books and reports.

Write your name by kindness, love, and mercy, on the hearts of the people you come in contact with, and you will never be forgotten.

The grandest man is he who troubles himself least about the verdict that may be passed upon him by his contemporaries or posterity, but who finds in doing good, honest work, to the best of his ability under existing conditions, "*its own exceeding great reward.*"

CORRESPONDENCE

WALES.

Swansea, Feb. 18, 1869.

Pres. A. Carrington.

Dear Brother,—It pleases me much to be able to inform you that the same good spirit still prevails in the Swansea Conference, that made all feel so happy and joyous when you favored us with a visit. The instructions and valuable counsels given by you on that occasion continue to be appreciated and impressed upon the minds of the Saints, prompting them to perseverance and faithfulness in serving their God. The Priesthood and the Saints are united, and in excellent feeling. It is really a pleasure for me to travel through the Branches. There is no opposing spirit of any kind to be felt, no cases of transgression to decide, no strife, and the spirit of freedom and counsel is enjoyed everywhere on all occasions, almost without exception. The Saints are united in their efforts to build up the kingdom of God and keep pace with the times. The "Word of Wisdom" is taking root most effectively, and is observed with an understanding heart. Our evening and Sunday schools are kept up, and much benefit is derived therefrom, especially by those who were deprived of schooling in their youthful days. The children are still doing their part towards being delivered from Babylon, by contributing their spending money towards their emigration. I am confident, if the children of this Conference had commenced to take this course two or three years ago, that many of them would have been able to pay their own passage to Zion this coming season.

We are baptizing a few here and

there, and expect to baptize quite a number by emigration time, many of whom are in comfortable circumstances, and intend to join the Church, sell off, and emigrate. I think this Conference will contribute liberally towards swelling the numbers of emigrants this season; some have means of their own, and others expect to be helped by their friends in Utah, and their sons who were sent there last summer.

We have frequent visits from Pres. Morris, whose mind is a source of living revelation for the people, and he is much beloved by all.

I endeavor to cultivate the spirit of self-improvement, and to impart it to the Saints, feeling that one of the main objects of this Latter-day work is to prepare and educate a people to receive and associate with the Savior when He comes to take possession of His own, for none will be able to abide His appearing but those who have observed His requirements. But as Moses, through faithfulness, was enabled to talk with the Lord face to face, so can the Latter-day Saints gain the same blessing by taking the same course, and have the privilege of not only seeing the Savior, but of dwelling with Him when He reigns on this earth as King of nations. Since some of the Saints make rather slow progress, is it not full time for such to rouse from their slumbers and make more rapid strides towards perfection, and be prepared for coming events?

Praying God to bless you and all who are striving to know and do His will, I remain your brother in the Gospel of Christ,

JOHN S. LEWIS.

MINUTES OF A CONFERENCE

HELD IN THE LARGE LECTURE HALL, NELSON STREET, NEWCASTLE-ON-TYNE,
FEB. 14, 1859.

10.30 a.m.

Present from Utah: A. Carrington,
President of the European Mission;
E. A. Noble, President of the New-

castle and Durham Conference, and
John W. Lee, Travelling Elder in said
Conference.

It being a council meeting, Pres.

Carrington gave instruction and advice in relation to the duties and responsibilities of those who are called to the ministry; several of the Elders also expressed their feelings, evincing an earnest desire to magnify their callings.

2.30 p.m.

Pres. Carrington spoke with much liberty and plainness upon the principles of the Gospel, edifying and encouraging the Saints in their most holy faith.

6 p.m.

The Hall being again well filled with Saints and strangers, Pres. Carrington addressed the congregation in continuation of his discourse in the afternoon. Before he concluded, he was pleasantly asked to mention some of the peculiarities of "Mormonism," for proof that an angel ministered to Joseph Smith, and about polygamy, his replies to which were apparently

received with a goodly degree of satisfaction.

The meetings were opened and closed as usual.

Sunderland, Feb. 15, 7 p.m.

At a Branch meeting, after several of the brethren had freely spoken their views and feelings, Pres. Carrington gave such instructions as the Spirit dictated, when much unanimity prevailed, and all seemed anxious to profit by the past, and to press on with renewed diligence to the accomplishment of every duty.

EDWARD A. NOBLE.

[At the Sunderland meeting, which had been appointed to attend to some local questions, both speakers and hearers deserve much commendation for their kindly spirit, strict and patient attention until a late hour (11.15), and their unanimous agreement to strive, with renewed diligence, to live their religion.—ED. STAR.]

FRUIT-TREES FOR ORNAMENT.

(*The Field.*)

It is a common thought that nature is usually sparse of leaf beauty where the flower is highly ornamental, and stingy with flowers where leaves assume large proportions and elegant outlines; and, to a smaller extent, that she is apt to exhaust herself in an analogous way upon fruit. Strictly examined, nothing can be more apart from the truth than this supposition. It is one of those flimsy thoughts which, though handed down from one generation to another, do not bear a moment's examination.

When one comes to glance over the flowering capabilities of the greater portion of our fruit-trees, one is struck with astonishment that they are not more planted for the sake of their beauty alone. Take the apple in its countless varieties, and just consider that, if it did not give such crops of fruit, beautiful to look upon, and more delicious in flavor than half the boasted fruits of the tropics, we should seek after it for the sake of its blushing cups, which turn the formal orchard into a scene of fairyland.

But it happens to bear fruit of various colors, sizes, and flavors, and, of course, that is an excellent reason why we should not employ such a noble northern tree in the ornamental pleasure garden. Then we have the pear, which comes in earlier, and furnishes snowy masses of bloom, and with a more picturesque and handsome habit than the apple, but unhappily with the same fault of bearing luscious and attractive fruit.

From nearly every hardy fruit we may reap a like harvest of beauty—almonds, apricots, cherries, crabs, medlars, peaches, plums, and quinces, being all more or less ornamental. And some of them have not even the demerit of fruiting—the double cherries and double peaches, for example. Both of these trees should be planted ten times more abundantly than they are at present, for no trees are more attractive. There is a scarlet variety of the double peach, which imparts a vividness of coloring to the shrubbery in early spring that we have hitherto been quite devoid of; and there are

others deeply colored, as well as a pure white one, all of which deserve to be extensively employed.

The idea of employing our beautiful fruit-trees very much more as ornamental objects is a very simple one, and easily carried out. We have naught to do but place the objects usually hidden in the orchard or within the walls of the garden in any open spots, in pleasure grounds, by wood walks, in the fences at intervals, instead of the worthless stuff that now too often occupies them—and, in a word, in the many positions where many trees neither good for timber nor flowers now take up valuable ground.

But there is another phase of the question to which our readers are probably strangers, and that is the ornamental orchard. We have never seen it attempted but once, and that was at Prince Napoleon's, at Meudon, where it was very successful. Usually the orchard is, of all spots, the most formal; but there is no need that it should be so, as any one with extensive pleasure grounds can quickly prove. At Meudon the position was a sort of valley-like hollow, but in an elevated position—just the spot to make a concise pinetum or pleasure ground. Instead of planting it with trees and shrubs of the ordinary type, it was resolved to embellish it with well-arranged fruit-trees. On one side a large clump was devoted to handsome pyramidal pear-trees, on another one to apples, another to plums, and so on. The grass was not broken up, nor any of the ornamental features of the spot interfered with in the least.

We need hardly point out how varied, as well as exceedingly useful, such an arrangement might be made. There might be mixed groups of new and untried kinds, as well as masses of thoroughly appreciated ones; there might be isolated specimens of various kinds on the grass, from an apple on the dwarf paradise stock to a fully grown and handsome pear growing on the pear stock 25ft. high. Fruits little known or of doubtful utility, like the *Eugenia* or the cherry plum, might be associated with the others with greater propriety than in the fruit garden proper. Such things as the American

blackberries—and very fine some of these are—would find a congenial home; so would the dewberry and the various cranberries, which some like so much. The relatives of our common fruit-trees might of course be planted in the near neighborhood for comparison sake; standard peaches, figs, and apricots might be tried with safety if the garden were south of London; and the whole would prove one of the most interesting features in a country place.

The objection to such arrangements would no doubt be their attractiveness for the boys; but this will not forever defer such a desirable improvement. British boys are not naturally worse than others of their species, and in various parts of Europe it is quite common to see the roads bordered with fruit-trees, which are not destroyed by the boys. Of course, when they are not planted thus commonly, they are a double attraction. We once knew a daring youth who used to rob a peach-garden by making ladders of the fruit-trees on the walls, and it would appear almost better to bait such fruit-loving boys with a sufficiency of edible fruit. At present, in many parts of the country, robbing a garden or orchard is for many boys a special glory and delight. Were fruits as plentiful as they ought to be, no danger of the kind need be apprehended.

There is scarcely a country seat in which hundreds of good kinds of fruit-trees may not be planted without interfering with an inch of space devoted to any useful product. Where their expense would be a consideration, a lot of stocks should be raised in the garden, grafted, and made ready for distribution. Indeed, it would be an excellent plan in private places to cause the gardener to raise an annual batch of the very best kinds of pears, plums, apples, cherries, &c., for planting wherever it might be thought desirable, as well as for giving away to laborers, cottagers, &c. A present of a few good kinds of fruit-trees to such people might in the end serve them infinitely more than double the amount spent in other matters. For the young trees would grow into goodly specimens within a very few years, and

then yield annually many times their original cost. Thus, one would have the additional pleasure of knowing that, while the homes of poor people were made the more interesting and attractive, a very desirable addition to their material comforts would be made at the same time. All the sunny walls of laborers' cottages, &c., should be covered with fruit-trees, and even

the north walls might be covered with Morello cherries, or early summer pears, like summer Doyenné; ay, even the very roofs might be covered with valuable fruit in many instances. This, of course, applies as well to every species of out-office or other wall surface. Apart from the profit to be derived, nothing would add more to the appearance of all these structures.

THE EARTHQUAKE IN BENGAL.

The Indian papers just received contain details of the earthquake that had visited Silchar, Cachar, Assam, and the surrounding districts on the 10th of January. The *Englishman* says:

The earthquake was felt most severely throughout Assam. Gowhatty, where it was thought so severe, is less damaged than Shillong, Nowgong, Tempore, Nazira, and Sebsaugor, at all of which places much injury was done to masonry buildings. At Kurseong, near Darjeeling, the earthquake was felt very severely. So alarming were the shocks that many of the inhabitants darted out of their houses, fearing every moment they would be overthrown. A gentleman returning home saw the trees around him rolling from side to side in the most extraordinary manner. The natives gave vent to the terror which filled them, in shrieks of Huree-bol! and Ram! Ram! But the effect of the undulatory motion on terrestrial objects was still more wonderful at Chittagong. A gentleman then at Kussilong, in the hills some 90 miles from Chittagong, states that the earthquake burst upon them with tremendous force. It was travelling apparently eastward and slightly north. The undulations were very severe, and lasted nearly two minutes. The effects were very remarkable. It seemed as if some mighty wave were sweeping on under the earth, and as it passed the solid earth rose and fell with a motion distinctly visible along the banks of the river and on the hills beyond. From the spot where this gentleman was standing he could see the ground rolling wavy-like, the hills reeling, and the trees waving to and fro. The

spectacle was wonderful and fearful, and one which once seen could never be forgotten.

"In Cachar, where the earthquake was severest, the shocks had not ceased on the 14th, and the earth still continued to crack and heave. The Bina-kunddy Bungalow and Tea-house had succumbed, and the Sealtic godown and the land about it were sinking bodily. The barracks at Chinsurah sustained considerable damage from the earthquake of the 10th instant. Shillong also suffered a good deal. At Silchar the earthquake shook down the walls of the gaol, and the prisoners encamped in the neighbourhood of their late prison."

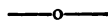
The following letter is from Silchar, and dated Jan. 10:—

"About a quarter to five o'clock this evening we had a terrible shock of an earthquake, which has destroyed the whole station. I had just returned from Arcuttipore Garden, where I was spending the day, and lay down on my bed to rest. I had been there hardly five minutes when the house commenced to shake, and ten seconds afterwards the wall was down over the bed I had been lying on, and the house was in ruins. I very providentially escaped, and did what I could to stop the panic. The ground rose about 20 feet in a long wave, the river changed its course and rushed upwards for fully half an hour, overturning many boats. The earth opened in hundreds of places, and volumes of blue sand and water were thrown up everywhere. The river was a fearful sight; the water was thrown 50 feet up in the air, and the water-

spouts were numerous. Our new building was thrown down level with the ground, also the spire of the church, and nearly all the station building. Mr. J. had a narrow escape. He and our minister were behind me in coming from Arcuttipore, and had just time to jump out of the ferry-boat when it went down. Even when on the bank of the river, he was nearly swallowed up in the yawning gulfs, but escaped by jumping over a large one before it closed. I visited the bazaar before dark, and found it in ruins. Water was spouting up from the cracks in the street, and all the

pucka-shops were down. Some of the houses are buried 20 feet below the level of the ground where they stood before, and I am afraid many lives are lost. We have nowhere to sleep to-night, but if we had, it would be out of the question, for, to make matters worse, the military are nearly all out of the station. News came to-day, while we were out, that the Loshai tribe had burned down the Woodlands and Soonarbund buildings, that the planters were missing, and the coolies killed. Mr. Edgar left with a force to-day, but the real facts are not to hand."

SUMMARY OF NEWS.



Old maids are described by an American paper as "embers from which the sparks have fled."

A heavy snowstorm fell over Birmingham and the neighborhood on Friday afternoon, Feb. 12th.

A fatal accident occurred in Glasgow, Sunday morning, Feb. 14th, through the gale. It appears that a large chimney, 80 feet high, fell to the ground, completely burying a house and killing five women, a man, and two children, who were in bed at the time.

HONG-KONG, Jan. 25.—A collision has taken place near Swatow between the inhabitants of some villages and the crew of her Majesty's gun boat Grass-hopper. The British were compelled to retreat, having had 11 of their number wounded. A naval force of 400 men is proceeding to Swatow.

A LONG SLEEP.—A Paris correspondent states that there is in the hospital at Bicêtre an old man who has slept without interruption for the last three weeks, in spite of the unremitting efforts to rouse him. Every vital function except that of breathing is suspended. He has grown rather fatter than the reverse. His pulse is low, but he retains a fresh and healthy appearance.

EXTRAORDINARY HIGH TIDE IN THE THAMES.—Yesterday morning (Feb. 15th) the tide in the river rose to an unusual height, inundating the wharves and warehouses adjacent to both banks, and causing considerable damage to property. In the low-lying districts at Lambeth, Vauxhall, Nine Elms, and Battersea, the water ran along the streets at an alarming pace, flooding the houses, and necessarily damaging property to a serious extent. At the upper part of the river the stream is gradually swelling, and immense tracts of land lie under water, especially in the neighborhood of Reading, Cookham, Maidenhead, Windsor, and Datchet, but fortunately hitherto no destruction of stock has been reported.

A YEAR'S BIRTHS.—The Registrar General's report shows that the births of 1,047,859 children were registered in the United Kingdom in the course of last year. The deaths which were recorded in the same period were 636,881, so that the births in the land show an excess of 410,978 over the deaths. The latter total represents the natural increase in the population of the kingdom, in the absence of all disturbing influences. Emigration, however, has been steadily going on, for it is on record that at least 142,731 persons of home origin left our shores in the past year to seek their fortunes in foreign lands. Probably the number of emigrants was greatly in excess of the total just given, but even this reduces the natural increase in the inhabitants from 410,978 to 268,247.

D I E D.

KENLOCK.—Jan. 12, in the Glasgow Branch, John Kenlock, aged 54 years and 7 months. He was baptized 1841, and was respected and beloved for his exemplary conduct and his steadfastness in the cause of truth.—Com.—“Deseret News” and “Telegraph” please copy.”

LANG.—In Salt Lake City, Dec. 15, 1863, Benjamin Lang, aged 36 years, 4 months and 28 days.—“Deseret Evening News.”

SMITH.—At Logan, Cache Co., Dec. 9, 1863, Elizabeth, wife of Evan Smith, aged 67 years.—“Deseret Evening News.”

TUCKFIELD.—In Salt Lake City, Dec. 6, 1868, James Tyler, son of James and Elizabeth Tuckfield, aged 9 years and 9 days.—“Deseret Evening News.”

P O E T R Y.

THE RIGHT QUESTION, AND A TRUE ANSWER.

Oh tell me, ye “Mormons,” who’re striving to
gather
To Utah’s fair vales in the west,
Why ‘tis that your conscience don’t teach you to
rather

Remain where your forefathers rest?
Remember how often in battle they’ve striven
Your freedom and rights to obtain;
Oh think how the boon that they’ve manfully
given

Is treated by you with disdain.

Oh think not, dear kinsfolk, that we are abusing
The deeds that our forefathers did;
We ne’er can do honor to them by refusing
To do as Jehovah may bid.

We know that the people with strong chains of
error

Were bound by the “Pope and the Priest.”

And were forc’d by such chains to honor, through
terror,

The “damnable creeds of the Beast.”

Tw’as then that our fathers so boldly united

To strip the “Great Beast” of his power
And give us, through courage and faith firmly
plighted,

The blessings we have to this hour.

Ah, boldly they fought it and, thanks be to
Heaven

Who guarded them well on the field,
They made the grim chains of dark error be riven
In twain, and the “Monster” to yield.

Whitbury, Jan. 28, 1869.

Moreover, the Kings in eternity knew them,
Ere “Popedom” had place upon earth;
And through the dark mist of the future could
view them
Give freedom of conscience a birth.
They also foresaw that such spirits were able
To open a highway for Truth,
That the man of grey hairs might sit at his table
With freedom and teach it to youth.

True righteousness now has come down from the
Heavens,

And Truth has sprung out of the earth;
And mankind no longer have room for mis-
givings.

But rather for singing and mirth.

Rejoice, oh ye islands, yea, send forth your praises
To Him who in Heaven does dwell;

The Standard of Truth on the mountains He
raises,

We fly to it, crying “farewell”.

We fly to God’s house on the tops of the moun-
tains,

That we may there learn of His ways,
And that we may drink from the clear flowing
fountains

Of Virtue, to lengthen our days.

We go, that the will of our Heavenly Father
On earth, where we live, may be done

As ‘tis in the Heavens; where troubles ne’er
gather,

But where all in all things are one.

JOSEPH LEGGAT.

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"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 10. Vol XXXI.

Saturday, March 6, 1869.

Price One Penny.

AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

(*Deseret News.*)

TERRITORIAL GOVERNMENT.

The organization by act of Congress of the Territory of Utah in 1850, went into effect in 1851. By the organic act the executive power of the Territory is vested in the Governor, who is appointed by the President of the United States, and holds his office for four years, and until his successor is elected and qualified, unless sooner removed by the President. Until 1868, the Governor was ex-officio Superintendent of Indian Affairs. He approves the acts passed by the Legislative Assembly, and fills all vacancies occurring in offices until the meeting of the Legislature. He is commander-in-chief of the militia. He may grant pardons for offences against the laws of the Territory, and reprieves for violation of the laws of the United States until the decision of the President is known. It is his duty to see that the laws are faithfully executed.

The Secretary of the Territory is appointed for the same time and in the same manner as the Governor. He records the laws and proceedings of the Legislative Assembly, and the official proceedings of the Executive, and transmits copies annually of the laws and journals to the Speaker of the House of Representatives, and the President of the Senate for the use of Congress, also to the President of the

United States. In case of a vacancy in the office of Governor, the Secretary becomes Acting Governor.

The Legislative Assembly consists of a Council composed of thirteen members, and a House of Representatives of twenty-six members. The former are elected for two years, the latter for one. The members of the Assembly must be qualified voters in the districts in which they reside. The apportionment of representation was made in the first instance by the Governor, and subsequently by the Assembly, by giving each district representation according to its population as nearly as may be. Each branch of the Assembly elects its own officers. The respective sessions of the Assembly are limited to forty days. The Legislative powers of the Assembly extend to all rightful subjects of legislation consistent with the Constitution of the United States and the provisions of the Organic Act. Copies of all laws passed by the Assembly and signed by the Governor, are forwarded to the presiding officers of both Houses of Congress, and if disapproved by that body, become null and void.

The apportionment of the Legislative Assembly is as follows:—

Washington and Kane counties, one Councillor and one Representative.

Beaver, Iron and Pi-Ute counties, one Councilor and two Representatives.

Millard and Juab counties, one Councilor and two Representatives.

San Pete and Sevier counties, one Councilor and two Representatives.

Utah and Wasatch counties, two Councilors and four Representatives.

Cache and Rich counties, one Councilor and two Representatives.

Weber and Box Elder counties, one Councilor and three Representatives.

Davis and Morgan counties, one Councilor and two Representatives.

Great Salt Lake, Tooele, Summit and Green River counties, four Councilors and eight Representatives.

The Legislative Assembly have held seventeen sessions; and so carefully and judiciously has the legislation of the Territory been conducted, that Congress has only exercised the power of disapproval in one instance, and that for political effect, designed to interfere with the marriage rites of the Church of Jesus Christ of Latter-day Saints. This is a record of which the Territory may justly be proud. The principal body of the laws, including the civil and criminal codes and modes of procedure, were passed in Governor Young's administration, and remain substantially.

The judicial power of the Territory is vested in a Supreme Court, District and Probate Courts, and Justices of the Peace. The Supreme Court consists of a Chief Justice and two Associate Justices, appointed by the President of the United States for the term of four years. The Territory is divided into three judicial districts, one of the justices of the Supreme Court being assigned to each as a District Judge. The jurisdiction of the several courts, both appellate and original, and of Justices of the Peace, are as limited by law; with the proviso that Justices of the Peace shall not have jurisdiction in any controversy involving the title or boundaries of land, nor for sums exceeding one hundred dollars.

The organic act requires the district Judges to reside in their districts. The first judicial district includes the counties of Utah, Wasatch, Sanpete, Juab, Millard, Sevier and Pi-Ute. The court

is held at Manti. The second judicial district includes the counties of Washington, Kane, Iron and Beaver. Court is held at St. George. The third embraces the counties of Tooele, Salt Lake, Summit, Davis, Morgan, Weber, Box Elder, Cache and Rich. Court is held at Salt Lake City.

A Probate Judge is elected for each county by the Legislative Assembly. He holds office four years, and has civil, criminal, and surrogate jurisdiction in cases arising in the county. There are also elected three Selectmen, a Sheriff, Treasurer, Recorder, Superintendent of Schools and Coroner. A Justice of the Peace and Constable are elected in each precinct.

There are in Utah 30 incorporated cities. The acts incorporating Salt Lake, Ogden, Provo and Payson cities, are modeled after that of Chicago. The financial policy of the Territorial Legislature, the county courts and municipalities, has been to keep free from debt. Appropriations are annually made by the Legislative Assembly to defray the expenses of the Supreme and District Courts, and the Penitentiary. All the salaries of officers are low. Appropriations are also made by the County Courts to defray the expenses of the Probate Courts incurred in criminal cases. The principal portion of county and Territorial revenue being applied to the making of roads and the building of bridges.

Appeals may be taken from the Probate Court to the District Court, and from the District to the Supreme Court. Each county elects, for the term of three years, three selectmen, one going out of office and one being elected annually. The selectmen, with the Probate Judge, form a County Court. They divide the county into precincts, school districts, locate the roads, define the boundaries of irrigation districts, levy the taxes, provide for the erection and keeping in repair of county buildings, and provide for stray pounds in each precinct.

The militia of the Territory consists of the able-bodied men between the ages of eighteen and forty-five, organized into a military body known as the "Nauvoo Legion," commanded by a Lieutenant-General. The Legion is divided into military districts, each

district having a commander whose rank is determined by the number of men in his district. A company consists of not less than sixty men rank and file, a battalion one hundred and twenty men, a regiment six hundred, a brigade twelve hundred, and a division two or more brigades.

The reports of the Adjutant-General for 1867, show 12,024 men armed and equipped according to law. A great number of the newly-arrived immi-

grants being without arms are not enrolled.

The field officers are, one Lieutenant-General, two Major-Generals, nine Brigadier-Generals, twenty-five Colonels, one hundred and twelve Majors, with their necessary respective staff officers.

One-fifth of the militia is cavalry. There are a few companies of artillery. The infantry and cavalry have modern improved arms.

CANOEING ON THE JORDAN.

—o—

A correspondent writes as follows to the editor of the *Times*:—

I brought my canoe from Damascus round the spur of Hermon by very rugged roads, with the ice crackling under our feet, and the snow beside our path. The "Rob Roy" was then launched on the perennial source of Jordan, near Hasbeya, and paddled down until she was transferred to the pool at Dan, where from out of the moist earth there gushes the largest single spring in the world. The third source is at Banias, the ancient Cæsarea-Philippi, where a torrent rushes out of the rock, and then these three rivers, each born full grown, the Hasbany, the Loddan, and the Banias, converge in the plain of Huleh, and unite in a small lake, "the waters of Merom." To trace the course of water through this marsh, eight miles long and four wide, was my object, and the Rob Roy was carried to the furthest point where a horse could take her, and then I launched her alone. The plain is flat. The people are nearly black in color. The houses are little reed huts, and great buffaloes—the "bulls of Bashan"—plash through the morass or swim the numerous streams.

The natives ran from the fields to see the canoe. They shouted aloud for "bucksheesh," and threw mud and stones to stop me for this. Their numbers increased and their excitement. Soon they waded out to intercept me, but I eluded them. Then they stripped and swam to me, but I distanced them every one. Men now joined with guns, and roared out to

me to come ashore. Women and children joined the chorus, "Baroda, baroda" (guns, guns), until at last one man fired at me quite close. I still paddled on, laughing and trying to keep a bold front, until at the village of Salhyeh a dozen naked men, just like savages, with faces tattooed and only long, twisted top-knots of hair on their heads, were waiting in mid-stream with poles and bludgeons. It was impossible to paddle fast without striking these men, and one of them, waving a huge shank bone of a buffalo in one hand, seized my canoe. The others soon closed, and they dragged me ashore. I refused to get out, as I knew they would rifle her, and my pistol at any rate would have disappeared, so they hoisted the canoe on their shoulders, and bore it, with me sitting inside, to the tent of the Arab sheikh. A large crowd followed, shouting and dancing. I insisted upon having the Rob Roy brought into the tent. A grand palaver was held. I told them I was an Englishman. "Sowa, sowa," (friend) they said. I said I must pass on to the lake. They assured me there was no road. I said I must go to see.

The seniors of the tribe assembled to consult, and several precious hours were wasted in talk. Meanwhile I made sketches for some, gave a lesson in geography to others, fired off some wax matches for the rest, and cooked my luncheon of hot soup in my "canoe cuisine" to the wonder and delight of all. Over and over they pressed for "bucksheesh," and I answered, "Cer-

tainly, but it must be given to your sheikh." He winked to me. I knew I had bought him then. I privately gave him a gold Napoleon, and he pressed me to stop the night in his tent, but I was at last allowed to go on, and so in triumph launched the canoe again on the fast flowing stream.

The crowd soon followed, and on both sides of the river, when away from their sheikh they began again for "bucksheesh." One man pointed his gun at me at least twenty times, but he did not fire. My speed tired them all out except a dozen. These were nearly all naked, and they dashed into the water like ducks to ford the countless streams. At last the river branched out into three, and the branch I followed ran straight to the great barrier of reeds, papyrus, and canes. This is three miles broad, a mile thick, and often 15 feet high. Still I plunged on, and at length I jumped into the water myself. A sharp twinge on my bare leg reminded me that here are water-snakes, and that in a pool near Bania leeches are caught by thousands merely by a momentary dip of the naked limbs.

Having fully proved that no boat could go further (and probably no human being could in any way whatever penetrate this marvellous floating jungle), I acknowledged they were right, that there was no road, and I turned back. After a most tiring paddle against stream to the village, I took my canoe to a tent. The village worthies assembled at night, and a bowl of excellent "kuskoosoo" was brought with delicious clotted buffalo milk. We at the top of the table (or floor, rather) ate with three wooden spoons, the rest with their hands, but all from one bowl. Every one gave me his pipe to smoke, and I lighted my canoe lamp and had a page of the *Times* to read. Only one of them had ever before seen an Englishman.

The great fire in the tent had now smouldered down, and they gave me carpets to sleep upon, for my clothes were wet. Seven hours before this I had managed to send off one of them on a good horse to my dragoman, who was, with my tents, many miles away, and in the dead of the night I heard his distant hail, as the faithful fellow,

Michael Harry, of Beyrout, came over the march, after fourteen hours of riding that day.

I shouted aloud, and the old Arab in the tent was amazed. Things now changed entirely, and after a good sleep I took the Rob Roy next day round the obstruction of reeds. Four days I spent in her upon Lake Hulet, and I succeeded in finding the mouth of the Jordan there, and went up three miles to an inner lake of great beauty, where most probably no man has ever been. Here was a wild swan. At another place there were 16 wild swans in one flock. I shot a pelican with a pistol in the open lake, but only winged him; and as I feared to fight him afloat, lest my paddle might be broken, or my boat (or my head), I drove him before me for three miles in the water over to my camp, and there got a gun and shot him again. Even then he battled hard till we threw an Arab cloak over his wings. I cut one off and measured it—4ft. 6in., which (with the body) would be about 10ft. between the tips.

I traversed the lake in all directions, and took soundings and compass bearings everywhere, and without entering into details, I may state the following as my conclusions:—

The Hasbany river is the true Jordan.

The river Leddan spreads almost at its birth into a hundred streams, and gets lost. The Bania and Hasbany rivers each lose one-half of their bulk in this way, but they unite at Tell Sheikh Yusuf. The united stream runs south about three miles, and then spreads into a morass. On this is a vast floating forest of papyrus and cane, perfectly dark inside. I could never penetrate more than three feet. I measured one cane, and (allowing one foot for the root) it was just twenty feet high. The papyrus is called *babir* by the Arabs. Many of the stalks of it are as thick as my arm. The water percolates below and through the spongy marsh, and loses at least one-half of its volume by absorption and evaporation. The impassable barrier is only a mile thick. I reached northwards to within a mile of the place I stopped at in going south. The Jordan flows in a stream 100 feet wide,

and 15 feet deep on the western side of the centre of the morass (not the eastern, as it is given in Vaudevelde's splendid map). The lake of Hulet is very irregular in outline. Its upper edge is the only one bounded by reeds and marsh. The bottom is nearly level. It is about 12 feet deep, and in no part more than 20 feet. No part of it is more than three miles across. The whole of the spacious area might be drained dry by a single cut at the southern end. Until it comes to Jacob's bridge the river flows deep and smooth, but the canoe had to be carried past the long line of torrent. After that I paddled her into the lake of Gennesareth, where I have spent six hours of this fine summer-like day in a careful scrutiny of the water on the north-east shore. I soon found ruins under the clear water, and it seemed that no one was within half a mile of me then, but suddenly a man came forth, as if out of the earth. He was of the color of the soil, too, and perfectly naked. He gave a loud

shout before plunging in to reach my boat, but the warning was in time, and of course he could not catch me by swimming. I asked some of the Arabs why they wished to get hold of the canoe. Some said, because the boat was so low in the water they thought I was sinking; others, that being alone, I must be lost. "Then to save me from being lost or drowned," I answered, "you think it best to shoot me." The real reason is, I believe, that an Arab cannot resist firing at what is new and moving. In England many of us would take a shot at a man flying in the air if he suddenly hovered over some country village.

I had already seen Palestine before, in the usual way, but the varied enjoyment of this journey has made it all new again, and I finish the tour, so novel in its mode, with my boat uninjured, and the happy recollection of months of glorious weather, in which every day has been a delight to the crew of the Rob Roy, always in perfect health.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

It was at this period, in the seventh century, that the Jews had generally exchanged their agricultural occupations for the more secure and remunerative labors of traffic; they were gradually acquiring the character of the money-changers and money-lenders of the world. During the reign of Omar, the second caliph, so important had the Jews become in his dominions, that the financial department of the administration was chiefly in their hands, and the coinage was entrusted to the care of one of them. To avoid the crime of stamping an image on the circulating medium, the monarch was relieved by the adroit proposition that the words, "There is but one God," should be substituted, a doctrine in reference to which both Jews and Moslems agreed. Omar was a secret follower of Ali, the prophet's vicar, whose name was, at that time, publicly cursed in the Mosques; and he formed the purpose of abolishing the custom,

and uniting in friendship the secret partisans of that hero with the rest of the Mahomedan community. To accomplish this result, he had recourse to the preconcerted agency of a Jew, as follows: At a full assemblage of the courtiers and officers of the kingdom in the palace, this Jew boldly approached the sovereign, as he sat on the throne, and demanded his daughter in marriage. Omar replied that he could not give his daughter in marriage to a person of another faith. The Jew rejoined that Mahomet had married his daughter to Ali. To this the caliph answered, that the two cases were not parallel, because Ali was a Moslemite, and the Commander of the Faithful. "Why, then," demanded the Jew, "do you curse him in your mosques?" The caliph then turned to his courtiers, and said: "Answer ye the question of the Jew." A long silence ensued, broken by no response. At last, Omar, as if sud-

denly convinced of the absurdity and iniquity of the practice, commanded it to be thenceforth abolished forever.

Incidents such as these clearly indicate the favorable position occupied by the Israelites under the dominion of the Mahomedan monarchs. During the eighth century they were permitted to have schools for the instruction of their Rabbis, which became celebrated for their learning; and the order of the Gaonim, or Illustrious, flourished as the most eminent of the Rabbinical doctors. As is generally the case with all men under such circumstances, prosperity led to rashness and freedom; and the school or community of Karaites became more numerous than ever. These were the Protestants or Rationalists of Judaism, who opposed the authority, and condemned some of the teachings of the Rabbins. They rejected the authority of tradition, of the Cabala, of the Mishna, of the Gamara, of the whole body of Talmudic learning, and adhered solely to the written law, as contained in the Old Testament. The chief leaders of this sect at the time were Anan and his son Saul. Disappointed ambition seems to have had something to do with their hostility against the orthodox Jewish faith; because, when a successor was to be chosen to fill the shadowy dignity of the "Princedom of the Captivity," which still continued to exist, Anan, who was a candidate, was rejected, and another was appointed. Anan assembled the remains of the Sadducean faction, who might be termed, in some respects, the predecessors of the Karaites, even in the time of Christ; and he induced them to elect him to the vacant post, thus creating a rival office and a rival incumbent. The consequence was that violent tumults arose between the two factions, and Anan was imprisoned by the reigning caliph as the cause of the disturbance. He succeeded, however, in making his escape by the payment of a heavy bribe; and he then retired, together with many of the Karaites, to the vicinity of Jerusalem, where they continued to believe and to practice the simple tenets of their faith, and to condemn the innovations of the Rabbins.

The former consisted of the pure

and unadulterated doctrines which they supposed to constitute the original system of the Mosaic dispensation, and were as follows: 1. That the world and all things were created; 2. That they had an uncreated Creator; 3. That God is without any form, and is in every sense one; 4. That he sent Moses on his mission; 5. That God delivered the perfect law to Moses; 6. That the believer must derive his faith from the study of the law as taught in its original language, and from the pure interpretation of it; 7. That God inspired the rest of the prophets; 8. That God will raise the dead at the day of judgment; 9. That God will reward and punish all men according to their deeds; 10. That God has not rejected the Jews, but that he was purifying them by their sufferings, and preparing them to be redeemed by the coming Messiah.

It is said that the sect of the Karaites exist till this day in various countries, under other names; and that they are still hated and condemned by the Rabbins and their partisans, who constitute the majority of the Jewish community.

This remarkable sect derive their name from the word *kara*, which signifies the text; and hence their peculiar characteristic of close adhesion to the Old Testament Scriptures. They claim to have existed as early as the time of Daniel and Ezekiel. They also asserted that Christ himself was one of their number. It is probable that they were not identical with the Sadducees, because the latter rejected a portion of the Scriptures even in the time of Christ. The Karaites practice circumcision; they refuse to wear fringes in public worship, as other Jews do, except at morning prayer, when they use the *talith*, which is made of cotton, and has four fringes. The Orthodox Jews have eight threads to their fringes, whereas the Karaites have thirty-two. The Rabbins make their fringes only of white wool, the others of white and blue silk. The feast of the New Year and of Pentecost continue among the former two days, among the Karaites only one. Among the former, the feast of dedication continues during eight days; the Karaites do not observe it at all.

The latter have four fasts during the year, on the 17th of Tamuz, and 9th of Ab, on the 10th of Tabbeth, and the Day of Atonement. Some other differences exist between these two sects of minor importance which serve to keep them separate and even hostile. The Karaites exist in different numbers, in the various countries of Eu-

rope, and also in Asia. They are regarded by the great body of the Jews as innovators, while they themselves claim the character of Reformers, desiring to divest the Jewish faith and religion of the additions made by Rabbinical writers and teachers, and bring them back to their primitive simplicity and purity.

[TO BE CONTINUED.]

THE ALABAMA CONVENTION FEELING IN AMERICA.

A New York correspondent of the *Daily News* writes—If you ask what those who oppose the convention propose in its stead, I reply, nothing. The plain truth is that people do not want to have the Alabama controversy closed. There was some inclination to bring it to a peaceable conclusion a year ago. Had Mr. Adams remained in England, I think he could have settled it with popular approval. But Mr. Johnson's course has not only made it impossible for any treaty negotiated by him to secure approval here, but has revived the declining animosity against England. Every one of his "conciliatory" after-dinner speeches has acted on Americans like a slap in the face. People have been positively infuriated by the accounts he has been giving of their love of England and Englishmen, of their readiness to forgive and forget, and of their desire to be good friends again with such people as Messrs. Roebuck and Laird. In fact, a more irritating application than his soft words it would be hard to think of. They therefore desire two things. One is to have Mr. Johnson at once recalled; and the other is to have the Alabama controversy left open indefinitely. The more bitter and hot-headed portion of the public would like it to be as it is till England is involved in a war, and then let slip plenty of Alabamas and Shenandoahs; have the District-Attorney fall sick; the Secretary of State leave the British minister to furnish evidence amounting to proof, and the

collector of the port let the cruisers run down the bay, and so on—repeating the English performance as nearly as circumstances will permit. The soberer and more intelligent, while acknowledging that an attempt at retaliation would be unwise as well as undignified, acknowledge that, whatever the ultimate settlement of the quarrel may be, they feel too sore to settle it now, and think it would be humiliating for the United States to rush into reconciliation, after all that has happened, particularly after the English refusal to arbitrate two years ago, the minute England holds out her hand. Nearly every mail brings some bit of news which aggravates the prevailing irritation. The last, for instance, that the Glasgow Chamber of Commerce had been addressing Mr. Johnson in favor of free trade, has only damaged Mr. Johnson and free trade both. Feeling as they do about him, people are more and more provoked at finding him received and appealed to as a person whose opinions or recommendations are likely to produce any effect on American policy on any subject, and I know of nothing so likely to postpone indefinitely the final triumph of free trade principles in this country as their persistent presentation by Englishmen. The most effective argument now used by protectionists consists in speaking of free trade as "British free trade"—it is worth more than all the figures and fallacies they can accumulate.

Censure is the tax a man payeth to the public for being eminent.—SWIFT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 6, 1869.

AUTHORITY.

WHEN we meditate upon the first principles of the Gospel, and realize the necessity of obeying its laws to obtain salvation, we cannot fail to discern the essentiality of authority to administer in its ordinances. The reason the Gospel was anciently preached in such simplicity and plainness, but with such assurance and power, was because its Apostles and Prophets had received their authority from God through Jesus Christ, and, consequently, were His ambassadors; and the word of God through them was as though it had been spoken by their Lord, for they entreated the multitude in Christ's stead, with authority from Him and by the power of the Holy Ghost. Whosoever received the Apostles and the doctrines they taught, received the Savior and the eternal principles of life everlasting; and whosoever rejected them and refused to receive the principles they taught, rejected the Father and the Son, and thereby deprived themselves of the beatitude which, in His infinite mercy and loving kindness, the All-wise Father had determined for the obedient. Without such authority, administration in the ordinances of the Gospel is of necessity disappointing, for, although the letter of those principles may be read and advocated, and people be induced to believe and repent, yet, an administration of the Gospel ordinances without the requisite authority cannot be followed by the desired result. The Scriptures plainly teach that no man can acceptably administer in the ordinances of the Gospel, unless he has authority from and is sent of God. In national or business transactions it would be considered folly to attempt to represent a nation or firm, without having the proper authority for so doing; are the transitory transactions of this world of more importance than the realities of an eternal life? or can any one reasonably imagine that the Lord will hold a person guiltless who presumes to act and officiate in His name, without having any express command or being authorized by Him?

If the teaching of the Scriptures is credited, it is clear that we cannot be saved in the celestial kingdom without obedience to the Gospel, and this induces the necessity of authority from God to administer in His holy ordinances. It is written: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" The Author of salvation sends whom He pleases and when He pleases, but, unless He sends them, their mission must be more or less fruitless. Nor, without being sent of Him, can any one be acknowledged of Him as preaching His Gospel. When He instructed the ancient Apostles, saying, "go ye into all the world and preach the Gospel," that commandment was given only to them, and for any other person to go on that authority would be as simple and useless as to build an ark because God commanded

Noah. Faith cometh by hearing the word of God, but who has the word of God, save those who are sent of Him? who teach and entreat the people in the power of the Holy Ghost in God's stead, and who are in reality His ambassadors and ministers of salvation to the people. The question may arise, how are men sent to preach? Paul, in his epistle to the Hebrews, said: "No man taketh this honor unto himself, but he that is called of God as was Aaron." The Bible informs us that Aaron was called by direct revelation from God, consequently the necessity for continued revelation. If it was necessary for Aaron to be called of God to preach, and if no man has a right to this honor unless he is called as was Aaron, it is obvious that it is imperative to have authority from the Almighty to preach His Gospel. The principles of the Gospel can be properly appreciated only through faith and obedience thereto, wherefore, if teachers have no authority, through not being sent of God, they can only understand the things of God so far as they can be learned without the aid of the Holy Ghost, without which it is not to be expected that they and their hearers can attain to the required "unity of the faith." That the ancient Apostles and teachers were called and sent of God is learned from perusing the history of the Church of Christ, wherein we are informed that God's minister—the Holy Ghost—continued to call men to preach the Gospel. On the occasion of the calling of Paul and Barnabas, "there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Ghost takes of the things of the Father and Son, and reveals them unto His obedient children; as the Savior said: "when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatever he shall hear, that shall he speak: and he will show you things to come." It was the will of God that Saul and Barnabas should be separated for the work of the ministry, and the Holy Ghost revealed it, "so they being sent forth by the Holy Ghost, departed into Seleucia." Being called of God, they could preach the Gospel in the power and assurance of the Holy Spirit, with signs following the believers.

All the children of God, upon being initiated into the Church of Jesus Christ and receiving the witness, can testify to its truth, as Paul did as soon as he came convinced that Jesus was the Christ; but, to confer upon him power to baptize for the remission of sins and to confer the gift of the Holy Ghost by the laying on of hands, he had to be called, sent of God and ordained to the ministry. It may be asked, has any one authority now to preach the Gospel? And, if so, how can we tell who has that authority? "If any man will do his will, he shall know of the doctrine, whether it be of God." Those having authority from God, preach the same doctrines that the Savior taught, the signs follow the believers according to their faith, as anciently, and they enjoy the like spirit of revelation—the Spirit of truth—and therefore they can promise the witness of the Father to all the obedient. Those who have the testimony of Jesus, and are sent of God, preach the same Gospel, "the power of God unto salvation," and all the willing and obedient can ascertain, by obtaining for themselves the faithful and true witness manifested to every one who keeps His commandments.

Authority from God and the ministration of the Holy Ghost have been restored, and the Gospel of the Son of God is being preached in fulfillment of the word of God through His holy Prophets, and men are again clothed with authority to proclaim His precious truths, to baptize for the remission of sins, and to confer the gift of the Holy Ghost by the laying on of hands; and a voice of authority is heard, crying: "Fear God, and give glory to Him; for the hour of His judgment is come." The Lord does not require us to receive a testimony or message from Him in ignorance, but has promised to all the obedient that He will bear witness to the truth of His faithful servants' testimony and mission, for He is the "faithful and true witness."

G. T.

A LETTER has been sent to this Office for Mr. C. Phail.

CORRECTION.—In STAR number 9, article "Answers," "denote," in the second line of the third paragraph, should be donate.

CORRESPONDENCE

—o—

AMERICA,

Salt Lake City, Feb. 4, 1869.
Pres. Albert Carrington.

Dear Brother,—Your kind and interesting letter reached me on the morning of the 27th ult., only twenty days from date, at a rate, in round numbers, of 12 miles of incessant travel per hour, a rapidity in broad contrast with the "slow length" time of the past.

It is truly cheering to read your report of the European Mission, and of the faithfulness of the Elders abroad, generally. Our constant prayers are for the spread of truth and the redemption and salvation of the Israel of God. Home progress is steady and commendable.

The subject of co-operation is actively engaging the attention of the Saints; this is demonstrated by the organization of societies throughout the settlements and in some of the City Wards. The wholesale store is not yet in operation; we deem it wisdom to wait till goods can be freighted through by rail. In the meantime the brethren who co-operate purchase from our merchants at wholesale rates, and the retail profits are their own.

The weather continues remarkably mild, which is very favorable for the construction of the railroads. The progress thereof is wonderful, especi-

ally on the eastern line. The Central Pacific is now near Humboldt Wells. The Union Pacific has reached Slate Point, some nine miles down Weber Cañon. Our work on the lower tunnel was completed last Saturday, and Slate Point will probably be through by Saturday first. The "big" tunnel, which the Company's men took off from our hands to complete in a hurry, has been proffered back again. They have had not less than four men to our one constantly employed, and, withal, have not been doing over two-thirds as much work. Superintendent Reed has solicited us to resume it again. We were well pleased to have the job taken off from our hands when it was, as it enabled us to complete our other work on the line; but, now that that is so nearly completed, probably we shall finish the tunnel. Bishop Sharp and Joseph A. Young are using the nitro-glycerine for blasting, and its superiority over powder, as well as the sobriety, steadiness and industry of our men, gives us a marked advantage. It is fair to suppose that the locomotive will be in Ogden early in March.

Encouraging reports have reached us from Laie, Ohau, Sandwich Islands. Brother George P. Nebeker writes us of a steady improvement in the manufacture of sugar. From five acres of

cane, they had made sixteen tons of sugar and some 1600 gallons of molasses: they had a market at 7½ cents per pound for the sugar. Brother Nebeker reports about 500 acres of land equally productive with that just quoted.

Ashley's Bill for the dis-memberment of Utah Territory seems to meet with very little favor from the substantial men of Congress; nothing has lately reached us concerning that bill, which was to have been brought before the House on the 29th ult. Brother Hooper has a "Memorial for admission" from the Legislative Assembly, and is preparing a speech with a view to present the "Memorial" as soon as Ashley's Bill gets its quietus.

We are sorry to hear of brother Thomas's illness; if it continues, it will be best to send him home. [He left for home on the *City of Baltimore*, Jan. 20.] Brother Joel Grover, now laboring in the Glasgow Conference, Scotland, is suffering from disease of the lungs; his father apprehends danger therefrom, and has deposited money to have him come home. We suggest that he be relieved and come home as soon as possible; but, as the exposure to cold, wet weather, &c., in

crossing the ocean might injure him, it may be advisable to send him down into the south of England, where the air is comparatively dry and warm, till the season is more favorable for his passage home.

As to the Saints paying their own expenses to New York, not being able to come any further, and stopping there or at other places in the States to earn means to a better advantage, I know of no objection.

We have had your letter read quite frequently in the Office, and all the brethren join with me in love and well wishes to yourself and coadjutors in the great work. We feel truly thankful to God for His constant watch-care over those who love and serve Him.

I am happy to inform you that I am well, as also are brothers Smith, Wells, Cannon, Joseph A., Brigham, jun., and John W., all of whom desire to be kindly remembered to you, as well as to all the brethren in the Office.

To-morrow morning we start on a visit to Provo, to hold a two-days-meeting.

I pray God to bless you long to do good. Your brother in the Gospel,

BRIGHAM YOUNG.

TREE AND SERPENT WORSHIP.

—o—

At the Royal Institution a few days ago Mr. Jas. Fergusson, F. R. S., lectured "On Tree and Serpent Worship, as exemplified by recently discovered Indian Monuments." In the course of his discourse he called attention to drawings and photographs of parts of three temples in different parts of India, especially that of Sanchi, whereon trees and snakes were largely sculptured. He said that Buddha was born of royal parents in the year 623 B.C., in a district at the foot of the Himalayas; he had a happy childhood and a happy marriage, but, being struck with the miseries of humanity, he resolved to reform society, and, leaving his home and friends, he spent six years in secluded prayer and thought, at the foot of a tree which is called to this day the "tree of knowledge." There he preached and made many converts, till, in the year 543

B.C., he died, at the age of 80. Buddhism was afterwards sometimes favored and sometimes persecuted, till, in the year 250 B.C., Asoka did for Buddhism what Constantine did for Christianity, and made it the State religion, after which it also spread rapidly in the countries surrounding India. At the present time there is probably not one single Buddhist in India, although this religion is prevalent in the neighboring countries, and is followed by a very large proportion of the inhabitants of the earth. It is, therefore, interesting to inquire how these changes took place. India, more especially in its southern portion, was in very early times inhabited by the Turanian race. They were then conquered by an Aryan Sanscrit-speaking race, who mixed and intermarried with the Turanians, and planted the Vedic religion among the people. Finally,

both the Vedic religion and the Aryan gradually became corrupt, and then Buddha urged the natives to rise, and to drive out the Aryans and their religion together. The Turanians are a building race, and this character distinguishes them from the Aryans. Buddha seems to have revived the ancient religion of the country, and not to have started an entirely new one. It was not till after his days that the Turanian element gained the ascendancy, which is probably the reason why no temple in India is older than the time of Asoka. This king erected pagodas, monasteries, and churches, the latter being very much like our own, with an altar and a place for the choir, besides other resemblances. The serpent, and sacred trees, and Buddha are carved in most of these churches, one of the most remarkable of the temples being that of Sanchi, built about the year 200 B.C. There is evidence that, after a time, snake worship became more prominent than Buddhism itself. As far as we could trace it, tree and serpent worship spread all over the world, wherever there is an underlying Turanian element in the population. In the opening chapters of Genesis, the "myth" which has troubled many is probably a curse upon serpent worship. The brazen serpent, uplifted by Moses, is the first healing serpent on record, though there have been many since, even in Greece and Rome. Hezekiah is narrated to have turned the serpents out of the temples, and to have destroyed the groves; so it would appear that tree and serpent worship was then followed among the Jews, though the habit was looked upon as a backsliding by their priests. In Assyria, as shown by the monuments, tree worship was very common, but serpent worship was followed to a lesser extent. The Egyptians can hardly be said to have been serpent worshippers, though the serpent is often used allegorically in their monuments; but the case was different among the ancient Greeks, who were of the Turanian and not the Aryan race. The Homeric myths, and most of the ancient traditions, give evidence of the prevalence of this superstition; the oracle at Delphi was pythonic; and at last the partial ser-

pent worship of the Greeks spread to Rome, till tame snakes became so plentiful in the latter city that they were a nuisance. Wherever there is an underlying Turanian element in the population, there will traces of tree or serpent worship be found. The Germans in ancient times worshipped trees; and in Scandinavia, among the Finns and Laps, who are of Turanian origin, tree and serpent worship is an important element in the religion. In Esthonia trees were worshipped down to a very late date, and some of the prayers to them which are yet preserved show that the religion is evidently an offshoot of the Hindoo mythology. He thought there was a little evidence that tree and serpent worship once reached the North of Scotland, as indicated by ancient stones and legends, met with more especially in the Orkneys. In England, only the faintest shadow of such a worship is found; and if it came here, it must have been introduced by some southern route. What are possibly traces of it are found mostly in Wales and its borders. In Africa, tree and serpent worship prevails largely at the present day, more especially at Dahomey, where it forms the sole or chief religion of the country, and where thousands of snakes are kept, all descended, it is said, from one primeval serpent. In parts of America, especially in Mexico, serpent worship was once common, and seems to have been of Turanian origin. In fact, remnants of this old religion crop up everywhere, and are found nearly all over the world. Conjoined with it is found the custom of building up rude stones into cromlechs and circles. In India, many of the tribes are building cromlechs at the present day, just like those found so plentifully in Wales, Brittany, Southern Europe, Asia Minor, Syria, and nearly all over the world. Very recently an Indian officer, while breaking through some jungle in that country, came upon thirty or forty ancient cromlechs, and, strange to say, in company with them were twenty or more large rough stone crosses, evidently Christian; so he photographed the scene and sent home the pictures.—*Builder*.

PROTECTION v. SLAVERY.

(New York Tribune, Feb. 4.)

That the people of the United States, had they followed the advice of all our early statesmen by the adoption and maintenance of the principle of protection to American industry, would have obtained the gradual and peaceful abolition of slavery, is a conviction to which all must come who study the relation of cause and effect existing between protection to Russian industry, and the peaceful emancipation of the Russian serfs. The condition of the United States and that of Russia in 1820 was much the same. Both had beaten back the wave of Napoleonic wars—Russia repelling the armies of France, and the United States those of England, more by distance than by battle, and because the force of the invader had been spent before it reached them. Both had vast areas, immense forests, unopened mines, and no manufactures but those, which the war, by cutting them off from Great Britain, had developed. The first railway was not run in England until thirteen years after. Russia performed two-thirds of her labour by slaves. In 1812 there were fewer cotton and woolen factories in all Russia than we now have west of Lake Michigan. With the peace of 1817 the two nations started in the same direction. Russia, the late ally of England, was won for a time to Free Trade. America, the late enemy of England, adopted the same policy. British goods flowed into Russia and America, their gold flowed out, and by 1823, while England was resuming specie payments, the United States and Russia were both in ruin. The manufactures stimulated into being during the war had in both countries been overslaughed and destroyed, and Andrew Jackson in America and the Emperor Alexander in Russia united in declaring that the ruin was due to Free Trade. Both nations in 1824 instituted the system of protection to their industry. In Russia it has been pursued without interruption, and with steadily increasing skill and success ever since. Russian nobles have opposed the policy, because of its ten-

dency to convert their serfs into skilled workmen, and so into freemen; for the moment a serf acquired a trade, he must go wherever work' offered, and, instead of rendering menial service to his owner, he could only remit a portion of his wages, and enjoyed otherwise his freedom. The protective policy adopted by America, in 1824, set out in the same road. Manufactures and trade revived. Our people, having more to buy with, imported more than before. We paid off our debt. Even among the slaves, freedom was growing; for not only had the most of the Northern States abolished slavery, but Virginia and Kentucky were seriously agitating it; and throughout the South the same system of hiring their freedom had begun, which proved to be in Russia the dawn of emancipation. In 1828, while Alexander was decreeing that the serf could not be sold from his land, philanthropists here were agitating to prevent the separation of slave families. But here a provision intended to check the importation of slaves acted as a stimulus to their domestic production. The constitutional provision, forbidding the importation of slaves after 1808, was the only absolute prohibition on imports ever passed by the United States. A tariff of \$500 per head could not have so effectually protected and stimulated the production of slaves. The cotton of the South needed only abundant slave labour to make it a monopoly. The molasses and sugar crop needed a special tariff; and that tariff, amid all our fluctuations in financial policy, was steadily maintained. The South, therefore, whose three great staples were slaves, cotton, and the sugarcane, enjoyed constitutional prohibition against the importation of the first, an absolute monopoly of the second, and a high special tariff for the third. It would be denying the value of protection to industry to doubt that under this, the most absolute protection the world have ever known, these three branches of industry rose in power over all others. The tariff of

1824 promised to afford some degree of protection to Northern manufactures and agriculture as well; but the South, having all the protection its own industries needed, rebelled against the protection of manufactures, and in 1832-3, by her open nullification and defiance of the tariff law in South Carolina, broke down the policy, inaugurated free trade, brought on the crisis and crash of 1837 to 1842, and has since prevented the permanent protection of any of the industries of the free States until the rebellion ended her control in our Congress. Slavery grew, because the slave-produce was given by the Constitution a monopoly of the American market. Freedom declined, because the free labour of the North had no monopoly of any market. In Russia, freedom grew, because industry was protected in its home markets. The monopoly of the

noble over his serf melted gradually away under the simple effects of giving the serf higher wages, which flowed from placing his industry in greater demand by the development of manufactures side by side with agriculture. In 1860, the United States, out of a population of 37,000,000, had only 1,299,339 hands employed on manufactures, or one in 28. European Russia, in a population of 60,000,000, had over 6,000,000, or one in 10; yet these Russians were the grandchildren of Mongul, Kalmuck, and Slavie savages, while America blended the best blood of Western Urope. Russia had grown two-and-a-half times as fast as we in manufactures, and hence has been able to free her serfs without the loss of a single life, though forty years ago serfdom was three times more important to her industry than slavery to ours.

SUMMARY OF NEWS.

—o—

"A RESPECTFUL NEGATIVE".—The photograph that flatters.—*Punch*.

During the week ending Feb. 20th, 75 wrecks were reported, making for the present year a total of 348.

At Rock Island, Illinois, the statue of an Indian maiden has been discovered, a solid copper pedestal 7 feet high, and an obelisk of solid brass. Other Indian curiosities have lately been discovered in the same vicinity.—*Hereford Times*, Jan. 20, 1869.

A NOVA SCOTIAN GIANTESS.—Among the cabin passengers just arrived from New York by the steamship *Columbia*, was Miss Anna Swan, a native of Nova Scotia, but of Scotch descent, who is *en route* to London and Paris. Miss Swan is stated to be 8ft. 1in. in height, and stout in proportion, weighing about 400lbs. She is 21 years of age, prepossessing in appearance, has a cultivated mind and engaging manners. She intends, previous to returning to New York, to make a short tour through Scotland.

The "Missions Catholiques" publishes accounts from Japan to the 15th December, 1868:—The persecution of Christians continues; it is particularly violent in the Goto Isles, to the west of Nagasaki. Letters from Mgr. Petitjean, Vicar Apostolic of Japan, contain the following extracts:—"Nagasaki, Dec. 6. The Christians of Kachiragachima and of Fonsakadjima, in the Goto Islands, have been almost all imprisoned and tortured. Two died from the torments inflicted on them; but, by the grace of God, all held firm to the faith." Also the following:—Dec. 12. "We are still receiving the most painful advices from the Goto Islands. At Fonsakadjima, 181 Christians, men, women, and children, have been confined in a vast prison, and for a month past have been subjected to horrible tortures, because they will not renounce Christianity. Nine have been condemned to die a violent death: the others to expire in slow agony. Similar acts are being committed in the other islands of the archipelago. The 114 victims of Ourakami, and the 110 prisoners of Armoura, of whom 70 have died in the last year, show sufficiently the disposition of the Japanese Government."

Seven farmers in one Vermont village have 102 children. Jonathan Eddy's share is 19. He heads the list.

The *Morning Post* says that the offer of mediation by the United States between Spain and the allied republics of South America has been accepted.

A Cincinnati genius advertises for a situation, saying that "Work is not so much an object as good wages."

CONSTANTINOPLE, Feb. 22.—All the Turkish ports are now re-opened to the Greek flag. The measure for the expulsion of Greek subjects from Turkey have been annulled.

A gentleman received an unpaid letter, commencing, "Sir, your letter of yesterday bears upon its face the stamp of falsehood." His answer was brief and to the purpose—"Sir, I only wish your letter of yesterday bore upon its face a stamp of any kind."

The Reformation Society of Neuchâtel in Switzerland has issued the following programme:—"A church without priests, religion without a catechism, worship without mysteries, morals without theology, and God without creeds."

A shopkeeper purchased of an Irishwoman a quantity of butter, the lumps of which, intended for pounds, he weighed in the balance and found wanting. "Shure, it's yer own fault if they are light," said Biddy, in reply to the complaints of the buyer; "it's yer own fault, sir; for wasn't it with a pound of yer own soap I bought here that I weighed them?"

The following characteristic advertisement appears in a New York paper:—"If the party who took a fancy to my overcoat was influenced by the inclemency of the weather, all right; but if by commercial considerations, I am ready to negotiate for its return.—JOHN BROUGHAM, No. 325, West Fourteenth-street."

AN ARGUMENT FOR MARRIAGE WITH A DECEASED WIFE'S SISTER.—Mr. T. Chambers is resolved to challenge the House of Commons once again to a decision on the question of marriage with a deceased wife's sister. The best ground on which to settle that question with which we are acquainted is suggested by an anecdote told of the late Lord Palmerston. The noble lord was appealed to for an opinion on the subject; and in reply, with his well-known chuckle, he said—"If a man who has married once, and had the good fortune to bury his wife, is fool enough to marry again, by all means let him marry his deceased wife's sister; as then, at any rate, he will only be afflicted with one mother-in-law."—*Globe*.

HORSES SOLD FOR A PENNY EACH.—An Orange (N.S.W.) paper states that at the Blayney pound 180 horses were sold at a 1d. per head. Surely the minimum price was then reached. On some runs at the adjoining colony, wild horses have become such a nuisance that devices for trapping them at their favorite watering places have been resorted to. When secured, the branded ones are returned to their owners or impounded; the unbranded ones are shot and skinned, the skins selling at 4s. each, and the hair at 1s. 6d. per lb. in Sydney. One squatter is mentioned who has, with two of his neighbors, thus shot over 1500 horses within the last twelve months.—*Melbourne Argus*, Jan. 4.

A Malta correspondent, writing on the 6th ult., says—"For more than a week past the Islands of Malta and Gozo have been in a perfect whirlwind; the usually-calm Mediterranean has been driving enormous waves against the cliffs and fortresses, enveloping them in clouds of spray, while even in the harbors the waves became so wild that boat traffic had to cease. Fort Manoel and the adjoining lighthouse—the latter on a projection of rock well out at sea—became like cataracts. Rain and sleet, heavy and incessant, has been damping the ardor of both residents and visitors; those at Valetta, having been deprived of their afternoon promenades in Strade Reale, the Regent-street of the city, have had compensation by indoor delights. Attire of the English warmth for winter became suddenly indispensable, to the great benefit of the trading community, and to the development of fashion, in which at all times the residents here endeavor to excel.

ADDRESS WANTED. If John or Elizabeth Irvén, who left Leadgate, County of Durham, for Utah in 1858, will write to their sister M. B., Mrs. Dixon, 55 Cambridge street, Newcastle-upon-Tyne, England, they will oblige.—“Deseret News” and “Telegraph” please copy.

MARRIED.

In Salt Lake City, Dec. 25, 1868, by Bishop P. H. Young, W. H. Green and Mathilda Watkins.—“Deseret Evening News.”

DIED.

RAWLINGS.—In Salt Lake City, Dec. 31, 1868, Prudence Mary, wife of Richard Rawlings, aged 42 years, 10 months and 14 days.—“Salt Lake Telegraph.”

POETRY.

WISHING.

(Selected.)

Of all the amusements of the mind
From logic down to fashing,
There is not one that you can find
So very cheap as “wishing.”
A very choice diversion, too,
If you but rightly use it.
And not, as we are apt to do,
Pervert it and abuse it.

I wish—a common wish indeed—
My purse was something fatter ;
That I might cheer the child of need,
And not my pride to flatter.
That I might make oppression reel
As gold can only make it,
And break the tyrant's rod of steel
As gold can only break it.

I wish—that sympathy and love,
And every human passion
That has its origin above,
Would come and keep in fashion ;
That scorn and jealousy and hate,
And every base emotion,
Were hurled fifty fathoms deep
Beneath the waves of ocean.

I wish that friends were always true,
And motives always pure ;
I wish the good were not so few,
I wish the bad were fewer ;
I wish that persons ne'er forgot
To heed their pious teaching ;
I wish that practicing was not
So different from preaching.

I wish—that modest worth might be
Appraised with truth and candor ;
I wish that innocence were free
From treachery and slander ;
I wish that men their vows would mind,
That women ne'er were rovers ;
I wish that wives were always kind,
And husbands always lovers.

I wish—in fine—that joy and mirth,
And every good ideal,
May come erewhile throughout the earth
To be a glorious real ;
“Till God shall every creature bless
With his supremest blessing,
And hope be lost in happiness,
And wishing be possessing.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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ASHLEY'S BILL.

(*Deseret News*, Jan. 26th.)

A few days ago it was stated in our telegraphic dispatches that Mr. Ashley, of Ohio, had introduced a Bill into the House of Representatives for the dividing of Utah Territory among her neighbors. To-day we give the leading features of his Bill as we find it reported in the *Congressional Globe*.

We do not publish it because of its merits or demerits; but to preserve it on our records, that the character of men who are called statesmen may be known.

Mr. Ashley, of Ohio, reported back from the Committee on the Territories a bill (H. F. No. 1625) concerning the boundaries of the States of Nevada, Minnesota, and Nebraska, and the Territories of Colorado, Montana, and Wyoming.

The bill, which was read, provides in the first section that there be added to the State of Nevada all that extent of territory lying within the following boundaries, to wit: commencing at a point formed by the intersection of the one hundred and fourteenth degree of longitude west from Greenwich with the Colorado river; thence up the channel of said river to its intersection with the one hundred and thirteenth degree of longitude west from Greenwich; thence north along said degree of longitude to its intersection with the forty-first degree of north latitude; thence east on said degree to a point in Great Salt Lake midway between

Antelope Island and the eastern shore of said lake; thence northwesterly on a line through said lake midway between Antelope and Fremont Islands and the eastern shore of said lake to Bear River bay; thence up the channel of said Bear river to the mouth of the Malad river; thence up the channel of said river to its intersection with the forty-second degree of north latitude; thence west along said forty-second degree of north latitude to the eastern line of the State of Nevada. This transfer is not to take effect until the Legislature of the State of Nevada accepts the same.

The second section would give to the State of Minnesota a portion of the Territory of Dakota, about a degree north and south, and about four degrees east and west. This is of no special interest to us or our readers. The third section would give another slice of Dakota to Nebraska, and that Territory would disappear from the map. The fourth section interferes with the present boundaries of Idaho, and increases the territorial area of Montana.

The fifth section enacts that there be added to and made a part of the Territory of Colorado all that extent of country lying within the following boundary, to wit: commencing at a point formed by the intersection of the one hundred and ninth degree of longitude west from Greenwich with

the thirty-seventh degree of north latitude, being the southwestern boundary of the Territory of Colorado; thence west along said thirty-seventh degree of north latitude to its intersection with the channel of the Colorado river; thence up the channel of said river to its intersection with the one hundred and twelfth degree of longitude west from Greenwich; thence north along said one hundred and twelfth degree to its intersection with the thirty-ninth degree of north latitude; thence east on said degree to its intersection with the one hundred and eleventh degree of longitude west from Greenwich; thence north along said one hundred and eleventh degree to its intersection with the forty-first degree of north latitude; thence east along said forty-first degree of north latitude to its intersection with the one hundred and ninth degree of longitude, being the present northwestern boundary of Colorado.

The sixth section provides that there be added to and made a part of the Territory of Wyoming all that extent of territory lying within the following boundaries, to wit: commencing at a point formed by the intersection of the one hundred and eleventh degree of longitude west from Greenwich with the forty-first degree of north latitude; thence west along said forty-first degree of north latitude to a point in Great Salt Lake, midway between Antelope Island and the eastern shore of said lake; thence in a northwesterly direction on a line midway between Antelope and Fremont Islands and the eastern shore of said lake to Bear River bay; thence northeasterly to the mouth of Bear river; thence up the channel of said river to the mouth of Malad river; thence up the channel of said Malad river to its intersection with the one hundred and twelfth degree thirty minutes longitude west from Greenwich; thence north along said one hundred and twelfth degree and thirty minutes to its intersection with the channel of Snake river; thence up the channel of said Snake river to its intersection with the one hundred and twelfth degree of longitude west from Greenwich; thence north along said one hundred and twelfth degree to its intersection with

the crest of the Rocky Mountains; thence in an easterly direction along the summit of said mountains to the one hundred and tenth degree and thirty minutes longitude west from Greenwich; thence due east to the one hundred and tenth degree of longitude west from Greenwich; thence north along said one hundred and tenth degree to its intersection with the forty-fifth degree of north latitude; thence east along said forty-fifth degree of north latitude to its intersection with the one hundred and second degree of longitude west from Greenwich; thence south along said one hundred and second degree to its intersection with the forty-first degree of north latitude; thence west along said forty-first degree of north latitude to the place of beginning. It is provided that all that territory included within this boundary which now forms a part of the State of Nebraska, shall not form part of the Territory of Wyoming until the Legislature of the State of Nebraska consents thereto.

The seventh section provides that the river which flows through the Territories of Idaho and Washington into the Columbia river, called Snake river, shall hereafter be known and designated as Oregon river; and that the river which flows through that part of Utah hereby added to the Territory of Colorado, called Green river, shall hereafter be known and designated as Colorado river.

Mr. Ashley, of Ohio. I desire to say, Mr. Speaker, that this bill proposes no increase of the expenditures of the Government, but paves the way for the decrease of those expenditures of the Territories. It creates no new offices. The Senators and Representatives from the States immediately interested in this change of boundary are in favor of the bill. The Delegate from the Territory of Wyoming is in favor of it.

Mr. Washburne, of Illinois. I should like to know who the Delegate from the Territory of Wyoming is. [Laughter.]

Mr. Ashley, of Ohio. I mean the gentleman claiming a seat as Delegate, and whose credentials were presented and referred the other day. The bill is not to take effect, so far as the change of boundary is concerned, ex-

cept upon acceptance of the territory transferred by the States of Nevada, Minnesota, and Nebraska respectively.

In my judgment this bill will make the best disposition which can be made of the Mormon question, by reducing the territorial area of the prospective State, thus giving the Mormon community notice that no State government will ever be organized there by our consent; and that so soon as the population in the adjacent organized States and Territories shall be able to take care of this population, which, voting as a unit, has persistently for fifteen years defied the Government of the United States, and for eight years flagrantly disobeyed its laws, the control of the affairs there shall be given to the "Gentile" population. This was the motive which prompted the committee in reporting the bill, so that in the great central or mountain States of this country there should be territorial area enough when they come to organize State governments to have a population enough at least for one Representative, and that States might not be multiplied out of Territories of the size of Utah with small populations, but that the area might be so extended that at the beginning they shall have population enough for one member and a prospective population for more. I desire to put the bill on its passage.

Mr. Washburne, of Illinois. I ask the gentleman to hear me a moment. I have had but a few minutes to look at this bill. From the reading of it, and from the statement of the gentleman, it seems to be a bill to dismember Utah Territory. I merely desire to suggest that as the Delegate from that Territory is not here, being detained by sickness, it seems to me it would be but fair to postpone it until he can be heard. The people who sent him here have a great deal of interest in this measure, and I suggest that it be postponed so that it can be reached at a given time hereafter.

Mr. Ashley, of Ohio. In reply to the gentleman's suggestions, I will say that I see no necessity for postponing the bill. It does not touch the settled portions of Utah, but it adds to the Territory of Colorado all that part of Utah unsurveyed and unoccupied by

the Mormons, and thus extends the jurisdiction of Colorado over that part. It excludes the Mormons socially, of course, from that part, but they can move where they please. It concentrates whatever of the Mormon element governs the Territory of Utah within a limited jurisdiction, so that the farce which they have played there for ten years of electing a Governor and Legislature and enacting State laws, may be annulled by the notice which this bill gives them that they shall not have territorial area enough left to make a State. I drew the bill originally to blot out the Territory, but the committee thought it was best to let that part of it remain where the great body of the Mormons were, until such time as the population of the adjacent Territories and State would be able to take care of them, and not be over-borne by the consolidated vote of that oligarchy.

Mr. Washburne, of Illinois. I do not think the gentleman has met my point. He acknowledges, in the first place, that this bill takes away a large portion of the Territory of Utah. That Territory is represented here. Now, I think it but fair and just to that Delegate, in a matter which so deeply affects his constituents, that he should be here when the bill is acted upon. He is detained by sickness; and I appeal to my friend, if he were in the same situation, whether he would not consider it rather sharp practice to dispose of the bill in his absence.

Mr. Ashley, of Ohio. My committee will not be called again this session, so that unless it is passed now there is no hope of getting it through the Senate.

Mr. Washburne, of Illinois. I do not ask to have the bill placed in any worse position than it is now. That would be unreasonable. But we can postpone it so that it will not be placed in a worse position.

Mr. Cullom. When will the Delegate from Utah be here?

Mr. Washburne, of Illinois. I understand he has started from home; and the reason why he is not here is, he is detained by sickness.

Mr. Ashley, of Ohio. If the House will agree to postpone the bill one week from to-day immediately after the reading of the Journal, I will consent to it.

Mr. Eliot, of Massachusetts. I object.

Mr. Ashley, of Ohio. Then say after the morning hour.

Mr. Brooks. I think we should allow a longer time, so that the people of Utah can hear what is to be done. Say two weeks.

Mr. Ashley, of Ohio. Very well; I have no objection, if the bill shall then be taken up and disposed of.

Speaker. If the order is made by unanimous consent the bill will be the special order at that time, and will be taken up and disposed of. Is there objection to postponing the bill to this day two weeks, immediately after the morning hour? The Chair hears none, and it is so ordered.

By following the boundaries proposed in the above bill, it will be found that that part of our Territory lying north of about Farmington, including Morgan, Weber, Cache and Rich coun-

ties, would be included in Wyoming Territory. From about Farmington south as far as about Chicken creek, Juab county, our Territory would be a strip two degrees of longitude in width; from that point south to our present southern boundary, it would be reduced to a strip one degree of longitude in width. Most of our settlements in Davis, all those in Salt Lake, Utah, Summit, Wasatch and Juab counties, and those in Tooele county—though Grantsville might possibly be west of the line—Scipio, Fillmore, Beaver, Parowan, and probably Cedar City, would be included in the strip; but Washington and St. George would be excluded, and would be in the State of Nevada; that is, if the State of Nevada, through its legislature, will accept of them. By this arrangement Sanpete county would become a part of Colorado.

“AFTER THE MORMONS.”

(*Salt Lake Daily Telegraph*, Jan. 28.)

The *San Francisco Call*, talking of the pending Utah Bill, says—

“Ashley, of Ohio, wishes to despoil the Mormons and disperse them as a Christian sect by cutting up their territory and dividing it among the neighboring powers and territories. We think the action ill-advised. It will serve to create new complications, jealousies, and disturbances, without producing any good. If let alone, the Mormon problem will be worked out without the slightest difficulty. The impetus which will be given to inland commerce and immigration by the Pacific Railroad will cause a peaceful settlement of the Mormon difficulty, if politicians do not interfere, as Ashley proposes.”

That's the idea exactly—a peaceful settlement. A peaceful solution of the Mormon problem, worked out quietly, harmoniously, and without difficulty. Certainly there is no difficulty in settling the Mormon question. Difficulties are mirages, as the old adage has

it. They disappear when boldly confronted. The Mormon difficulty exists solely in the disordered imaginations of scheming politicians and morbid parsons. There is no difficulty about the matter to plain and sensible people. It is all in the mind's eye, Horatio; or, as the trite proverb runs, All my eye and Betty Martin. Only people who mind other people's business rather than their own imagine any trouble with the Mormons. Of course such meddlers can have trouble with anybody for the making, and it does seem that they must make trouble with somebody or other. They languish when not making mischief. It is their forte. They are nobodies in a reign of peace. Like the typical Irishman, they are blue-moulding for a fight. When they can't have a fight, or a difficulty, or a vexed question, they are entirely out of their elements; like a fish out of water, they are so uneasy in their mind that they are in a perfect torment. They have the bump of combativeness sticking out

like the hump of a camel, and many of them have the bump of meanness about coequal, if not a little larger—some of them considerably larger.

But about this peaceful solution. Grant is for peace; so are we. When Grant and the Mormons are for peace, why should not peace flow as a river? There is something inexpressibly lovely in the idea and the fact of peace. Why should it not prevail over the earth? Grant is for peace; the Mormons are for peace; England is for peace; Napoleon is for peace; Bismark is for peace; the Paris Conference of European great Powers is for peace. Why should not peace be the rule? Is it not a good thing? Is it not beautiful? Is it not delightful?

Is it not most favorable to human happiness? Certainly.

Very well. You visit Utah and the Mormons, and eat of our strawberries and apples, and we will visit you and taste your strawberries and apples. You need not have more than one wife each, if you don't want to. There is no compulsion about it. And as Heaven hates putting away, of course we cannot put away our wives, especially when they won't be put away. But that need not trouble you a bit. Your peace may flow as a river just the same; just as ours will if you do not interfere, and dam it up somewhere. We go in for the peaceful solution all the time.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

About the eighth century a singular development occurred in the history of this people, which furnishes contrast to the dependence and persecution which were their customary fate. At that period a numerous and powerful tribe of Turkomans inhabited the region of country which exists between the rivers Don and Wolga, in which there were many large and opulent towns. These people exchanged the furs, the dried fish, and the slaves of the north-eastern countries of Europe, for the precious metals and the luxurious articles of the South; and traders of many nations constantly visited their ports, among whom the Jews greatly predominated. At length these people, by their superior intelligence, obtained so great an influence over Bulan, the King of the Turkomans, that in A.D. 740, he publicly announced his conversion to their religion, and he invited Jews and Jewish Rabbis to settle in his territories. He also enacted that devotion to the Jewish religion should be an indispensable characteristic in all his successors upon the throne. His kingdom was known as that of *Khozar*.

This Jewish monarchy—for it well deserved the name—continued to flourish during two centuries and a half,

and the fame of it gradually spread over Europe. It attracted much attention; and there were peculiarities connected with it, which naturally made it an object of scrutiny. The king was held in mysterious reverence, and seemed to have had something of a sacred and judicial character. His authority was absolute, and when he ordered his high officers to slay themselves, in punishment of some offence which he supposed them to have committed, they are recorded to have at once retired to their homes, and invariably obeyed the command. This singular sovereignty was made more particularly known to the communities of Western Europe by means of Rabbi Hasdai ben Isaac, an eminent and learned Spanish Jew, who addressed a letter to the King of Khozar, desiring more particular information in reference to himself and the people over whom he ruled.

Rabbi Hasdai lived at Cordova, in Spain, and the great respectability of his character rendered his communication worthy of notice; and after the lapse of some time King Joseph, to whom it was addressed, returned an answer. In it he informed Hasdai that he was the twelfth sovereign of his dynasty; that Bulan, the first of

the line, had been converted to Judaism by means of a Divine vision: that the people of Khozar were descended from Japhet and Thogarma, and were related to the Jews through their forefathers' blood; and that they obeyed the law of the Rabbis of the Babylonian and Syrian schools. This letter contained other details descriptive of the extent and resources of the country. As the letter sent by Rabbi Hasdai is more authentic, and as it is a curious specimen of antique writing, containing details which are themselves interesting, we here insert it. The author speaks in the third person, as was proper, while addressing a great potentate like the King of Khozar; and after using a complimentary and respectful introduction, he continued as follows:—

"He believes that the great distance between countries is the cause of ignorance which has hitherto prevailed in Spain respecting the kingdom of Khozar, although report said that already a few learned Spaniards, namely, R. Juda bar Meir bar Nathan and R. Joseph, had the fortune to be shipwrecked on the coast of Khozar, and had beheld the magnificence of that land with their own eyes—a fortune, which he wished he had experienced for himself, although he served a king who was considered the greatest of all the caliphs, inasmuch as he governed fertile and wealthy Spain (of which he would add also a brief mathematical and physical description,) and many kings sought to obtain his favor. He, Hasdai, had the office of receiving all the ambassadors and delivering their presents to his king. He had embraced every opportunity to inquire of ambassadors coming from distant countries about the kingdom of Khozar, but received no intelligence. It was true that a few merchants from Chorazin had given reports of it; but their accounts appeared to him incredible, and he had perceived interested motives in their narrations. However, the ambassadors from Constantinople confirmed him in the existence of a real Jewish kingdom in Khozar, and added that there were still other nations by land between the Greek and Khozar kingdoms, whilst by water a close con-

nection existed between both; that the Khozarites sent fish, hides and other merchandise, to Constantinople; and that, generally, the commerce with the Khozarites was very brisk; and finally, that the name of the present king was Joseph.

"He had sought for a faithful messenger in order to dispatch him with a letter to Khozar, and had bestowed this commission (the acceptance of which was declined by so many) on a certain R. Isaak ben Nathan, and furnished him with money and recommendations to the Court of Constantinople; but he had been obliged, after the lapse of six months, to return without accomplishing his object, because, said he, the sea was navigable only at certain seasons, and also much too stormy, and the people in the country were engaged in war. This had occasioned him much grief. He had subsequently requested some persons from Palestine to send the letter, and they had promised him to forward it by way of Nisibis and Armenia, inasmuch as the ambassadors of the king of Gabal (interpreted by Al Kozolow, both of whom being unknown to us) had arrived, who had brought with them two Jewish Rabbis, M. Saul and M. Joseph, who had taken upon themselves to forward the present document by other ambassadors to its destination.

"The king has promised to answer this letter by his secretary, and to give him intelligence as to the tradition about a primeval emigration of the Jews from the region of Mount Seir (not the one spoken of in the Bible) to a region which was probably the same with the Khozarites; he lamented that a Khozarite, (according to the account of those men,) who had arrived six years before and been well received at the court of Spain, and who, notwithstanding every endeavor to find him, was not to be found.

"Since he had been thus deprived of the prospect of obtaining more particular intelligence of that kingdom, he would request him to send an exact account of the country of Khozar; the constitution; the internal condition; its inhabitants and products; the provinces subjected to him; the customary wars; moreover the history

of the nation and everything which might be of interest."

After the lapse of several centuries the kingdom of Khozar gradually lost its identity with the Jewish race, in

consequence of the influx of foreigners and the change of dynasty; so that at the present time only a few traces of their former existence can be there discovered.

[TO BE CONTINUED.]

BUSH FIRES IN AUSTRALIA.—A VILLAGE DESTROYED.

The 24th of December, 1868 (says the *Melbourne Argus*), will be for some time remembered in Victoria on account of the intensity of the heat felt that day, and the ravages caused in parts of the country by wide-spread bush fires. In Melbourne the thermometer reached 110° in the shade, a range but very rarely attained in Melbourne. At Beechworth and Albury the mercury stood at 152° in the sun and 115° in the shade, a figure higher than any previously recorded at Beechworth. Bush fires covered a large part of the country, causing great destruction amongst the crops and the grass. Gipps Land seems to have been the part which most suffered from this cause. One whole township—the small mining hamlet of Gladstone, on Maximilian Creek—was entirely destroyed by a great fire which came down from the ranges with extreme rapidity, urged onwards through the dry bush by the strong hot wind, and the small population of the place had but just time to make their escape to some mining workings in a neighboring gully before the whole place was in a blaze. The account given by a local paper states—"The flames surged onwards and roared like a raging sea.

As the women looked out from their retreat they could see nothing but black smoke, relieved occasionally by the red flare of the fire, whilst the noise was deafening and the heat insupportable. The children were crying all the time for water, and there was none to wet their lips. For two hours did they remain in this position, with no hope of ever again seeing the light of day, when one of the men ventured out in search of water. He was, however, fully half an hour groping about in the dark before he could find a water-hole. As the smoke gradually cleared, however, and the daylight returned, the scene which met the gaze was one of desolation—not a vestige of a house was to be seen—the entire village had been but a morsel in the mouth of the devouring giant, and no living object was visible. Horses, pigs, goats, dogs, poultry, every species of the lower animals, had been consumed, with the exception of a bulldog that had broken from his chain and hid in a water-hole, and even this animal was completely crippled. The creek was strewn with the burned carcasses of horses, goats, and other animals."

There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—JOSEPH SMITH.

REPUTATION.—Very often a man's reputation does not measure, really, his character. What you are in yourself, and the shadow you cast on men—the impression you make upon them—are two different things. A man's reputation puts him, oftentimes, much higher than his real character, and oftentimes it puts him much lower. Your reputation, men's estimate of you, does not go forth with you from this life. Much that they think of you belongs to this world. They think of you as sharp, business-like, enterprising, industrious; they think of you as proud, as vain, as successful or unfortunate; they think of you in reference to the things of time; and such things perish with time.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 13, 1869.

OF OUR MEANS.

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WHEN we embrace the fullness of the everlasting Gospel, receive the gift of the Holy Ghost, and realize that we have found the "strait gate" and "narrow way" that leadeth unto life, the question naturally arises, what does the Lord require of our means? We understand that the Gospel has to be preached, temples have to be built, the poor gathered, &c., all requiring more or less means to sustain and assist in promoting the cause of God upon the earth. Through obedience to the Gospel we receive an assurance of its truth, and for so great a blessing it would seem that all should wish to fulfill all its requirements, that they may not fall short of any of its blessings, or be deprived of any of the glorious promises of the Redeemer, or be found wanting in faith and good works.

From the beginning the Almighty instituted a law that rests upon all His children, whether they be rich or poor, that they should consecrate to His service one tenth of all He blesses them with. All who cheerfully comply with this requirement, gain that experience and blessing that arise from the fulfillment of this ordinance. But some not fully appreciating the principles of the Gospel, deem all the means they are blessed with to be insufficient to supply their wants, and consider it out of their power to pay a tenth of their income, seeming to forget that blessings are promised only to obedience. Had the law left it for each one to contribute at his option, the liberal minded would do so freely, while the more selfishly inclined would fall short, and at the same time be apt to flatter themselves that they were justified, thus inducing inequality of performance among professing heirs of the same promises. But this law of the Lord is suited to all circumstances and conditions, and the blessings of Heaven are promised to its cheerful observance. Those who enjoy the revelations of the Holy Spirit delight in observing the ordinances of the Lord, and understand the propriety of the payment of tithes and offerings, realizing that inasmuch as they neglect these requirements they come so far short of living their religion. They realize that, being the children of Abraham, heirs to the same precious promises, it is their privilege to enjoy a like faith, and their duty to strive for and manifest that faith by their works.

A knowledge of this law caused Jacob, when on his journey to Padan-aran the Lord God of Abraham appeared unto him, to vow this vow: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Jacob understood this eternal law, for he had been instructed in the ordinances of the God of Abraham. When God revealed His will concerning the means of Israel, He revealed the law of tithing, which

was practiced in the days of the Savior, who, when reproving the Pharisees, said: "for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." They justified themselves in fulfilling the laws of Moses, like unto the Pharisee in the parable of the Pharisee and publican, who confessed that he fasted "twice in the week, I give tithes of all that I possess."

In this, as in all the divine requirements, we realize its truth through our own free and willing compliance therewith, and the children of the kingdom gain increased testimony, faith, knowledge and blessings through their free, willing obedience to the requirements of Heaven. "Will a man rob God? Yet ye have robbed me. But ye say, wherefore have we robbed thee? In tithes and offerings," were the questions and answers in reproof against those who should profess the name of the Lord, and yet neglect to comply with His ordinances. Experience teaches that the Lord does not require anything at our hands but what He will give us faith and power to accomplish, for complying with His ordinances is ever productive of appropriate reward. He loveth a cheerful giver, and a cheerful countenance, and we can manifest our faith and confidence in Him by consecrating to His cause a tenth of all that He gives us, indicating our willingness to obey His ordinances and to acknowledge His hand in all things, relying upon Him for the blessings He has promised, and whoever found His promise vain? It is written: "the just shall live by faith," and, undoubtedly, it requires a measure of faith to pay a tenth of our means for His service; but it is deemed to be time for those who have lacked faith in this ordinance to cheerfully and willingly comply therewith; for to-day is a day of sacrifice and a day of tithing of the people of the Lord, and He has promised salvation and eternal lives to those who keep His commandments. It is a cheerful obedience that the Lord requires from His people, without coercion, for, as the poet says:

"He'll call, persuade, direct aright,
Bless him with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind."

G. T.

STAFFORDSHIRE CONFERENCE.—Pres. N. B. Baldwin writes, among other items, that "there are a few here who could emigrate, if they thought proper so to do; but they say they think their business will hardly justify such a step this season." All who can emigrate this season, wherever they may be, we feel, for their own sakes, constrained to advise so to do, or we very much fear that "their business" will be in a worse condition by this time next season. Besides, when the command is constantly ringing: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," what choice blessings can a member of this Church reasonably expect, if he lingers in Babylon after the way is open for his escape? What single good reason is there for so lingering?

ASHLEY'S BILL, with the proceedings thereon, as published in the *Congressional Globe*, are printed in this *Star*, that the subject for some late newspaper comments upon Utah and her people may be better understood. It is presumed that the Bill was not taken up at the expiration of the two weeks,

since nothing more has been heard of it ; therefore, it is not deemed profitable to take further notice of a matter not now before the public, and which may never be again. Mr. Ashley's congressional life, if remembered rightly, expired on the 4th inst., and, doubtless, hereafter his malice toward true men and principles will be confined to nursing and venting itself in the retirement of private life, from which he would seem to have never been fit to emerge.

“THE RELIGION OF EUROPE.”

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Publicola, in the *Weekly Dispatch*, Feb. 14, concludes a lengthy article, under the head quoted, as follows :—

“Love is of God—and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love.” Nearly nineteen hundred years ago we were taught this New Commandment. Have we learnt it yet? Is the practice of the world one hair's breadth nearer this spirit than it was before Christ was ever heard of? What are we wrangling about now? We are Ritualists or Evangelicals—Papists or Protestants—Churchmen or Dissenters—but does any of us think wherein consists being Christians? Take your Thirty-nine Articles, or your Westminster Confession, or your Mass-book. Tell me honestly—is there one intelligent Pagan who, if either of these “standards” were put into his hands, would deduce from them the remotest conception of the real sum and substance of Christianity? Is either the war spirit, or the practice of war, less among the English, the Americans, the French, the Prussians, than among the Greeks and the Romans? Are we less sensual, less self-seeking, less pauperised, less criminal? Are we less sordid; do we care more for our fellow-creatures; are we any more fraternal in spirit? Mackonochie, Manning, Cullen, Ignatius, Close, Newman, Pusey—is there one of them, with all their wrangling and their suits of law, that so much as approaches the radical, the cardinal point, the master doctrine of Jesus Christ? That enormity of our social being called law, what is it but a great instrument of torture, that mankind stand by and see daily applied to the racking and ruin of their fellow-creatures? “We

are,” said Lord Campbell, the future Chief Justice, to a great lawyer, who himself became a Chief Judge, “the leaders of an infamous profession.” How isolated we are, how sordid, how selfish. Even our very charity, how little fraternal, how purely mechanical or utilitarian it is. Here, now, is a “Sister of Mercy” (!) Retiring to a convent, she is kept on mutton and made to take candle-grease out of the chaps on her fingers; when straight-way, in place of meekness, forgiveness, the spirit of peace, she unburdens the overflowing charity of her soul in an action for £5,000 damages; and the chief tribunal and the columns of the journals are devoted for many days to such trash as inquiries into the wrangling of nuns and priests, the airing of blankets, the largest plate of beef, and the borrowing of boots neatly mended! This Irish Church, that is so calamarous to keep itself alive, rushing hither and thither, crying “My ducats! oh! my daughter!”—what claims does it prefer to forbearance? Has it “lived at peace with all men?” has it cemented the social bonds of brotherly love? has it extended the reign of charity, or drawn together the bonds of peace? It claims to convert Papists to Protestantism—does it convert Protestants to Christianity?

We are all sailing on the wrong tack. Christianity enters no more into the politics or government of Europe than it did into those of Herod or Agrippa. We are squabbling about chasubles, candlesticks, transubstantiation, and prevenient grace, while the world is lying in wickedness, ignoring the very elementary rudiments of the Gospel. The Almighty is still the “Lord of Hosts.” In place of making

men better we fine, fetter, and hang them for being worse. We relieve mendicancy where we should raise it to independence, and hunt crime down, in place of making men cease to be criminals. Churches, sects, prosecute each other, parsons and preachers abuse each other about mint and anis and cumin, while judgment and mercy are never mentioned to the ears polite of clerical polemics. The "common people," who "heard Christ gladly," tell the clergy roundly they never enter a church because they can no longer find Him there. How can we wonder at the progress of idolatry, when we have so long since ceased to worship in spirit and in truth? The world waits for a second Reformation more thorough than the first. When is it to begin?

PUBLICOLA.

[The sought for "Reformation" began with the restoration of the fullness of the everlasting Gospel and the

Priesthood of the Son of God, as foretold by John the Revelator, from the Heavens through Joseph Smith the Prophet; was followed by the organization of the Church of Jesus Christ of Latter day Saints, on the 6th of April, 1830, since when hundreds of thousands, in many lands, have borne and are bearing their testimony to the truth of the mission of the Prophet Joseph, by the gift and power of the Holy Ghost again conferred upon all true believers, as in the days of the Savior; and will continue, until that Gospel is preached "to every nation, and kindred, and tongue, and people"; until wickedness and abominations are swept from this earth; until "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." But, perhaps, that is not the kind of "Reformation" that Publicola wishes, for but few seem to be seeking it.—ED. STAR.]

THE PARSEES IN INDIA.

(*Friend of India.*)

Among the many races which flourish under the shadow of our rule in India, none has endeavored to identify itself more closely with our civilization than the followers of Zoroaster, and none has as yet derived so many of those benefits which civilization bestows. It is only when we compare the history, and above all the beliefs, of the Parsee and the Hindoo, that we can estimate the wide difference between them. No people lived more completely in the past of a glorious race than did the Parsees, until the quickening rays of European knowledge fell upon them. And yet how little have they done for the elucidation of their own history during the long cycle of years which is only represented by the mythical names in the Shahnameh; or what light have they thrown upon the historic period from Cyrus the Great to the overthrow of the Medes and Persians by the victorious Macedonian at Arbela?

The history of the Parsees in India yet remains to be told. Among the

many writers who, in English as well as the vernacular tongues, represent the views of the Parsee community, no one has yet produced a satisfactory account of the Indian branch. Sorabjee Rustamjee Bunshah's "Parsee Calendar" furnishes us with a list of very nearly all the existing members of the race that were once masters of Asia, as well as much valuable information regarding their social condition. The rich prizes which the commerce of Western India afforded were despised by the warlike Maharatta, and were not to be attained by the ignorant Bhattia, or Hindoo of low caste, whose best exertions were paralyzed by the oppression of a tyrannical government and by the exactions of a grasping priesthood. Free from the trammels of caste, and ambitious only to obtain wealth, the Parsee engaged in every calling in which there was a prospect of increasing his means, and explored every country in the East where gain was to be made by trade. With the exception of the

Jews, no Orientals have ever shown the same cosmopolitan tendencies; and the Parsees, being without a common focus for their national and religious aspirations, have proved that they are better adapted to become citizens of the world, than the people whose eyes turn from every land towards Jerusalem, and who still dream of the establishment of a national monarchy on its ancient seats. To Parsee intelligence and industry the development of the commerce of Western India must be ascribed, although it was left to us to give it a definite direction towards the West. In London, Calcutta, Hongkong, and the other treaty ports, and even in Yokohama, we find Parsee houses doing a thriving business. Some of the firms were, until quite recently, regarded as eastern Rothchilds. The Bombay mania, however, proved too much for those ordinarily clear-headed merchants, and, with a few exceptions, the whole Parsee mercantile community followed the Hindoo Premchund Roychund, as the rats swarmed after the Pied Piper of Hamelin, to their destruction, in Back Bay and other seas of speculation. Whatever commercial honor and credit the Parsees had acquired during centuries of cautious and upright dealing, they now, we are told, regard as forfeited by their conduct in the late mania.

Under native rule the Parsee seems to have eschewed politics, and to have passively accepted every change of Government. He was of a nation of traders, and had entirely lost all that public spirit which must have animated the people who founded such a magnificent structure as the Medo-Persian empire. Indian history affords us no examples of the Parsees exercising any political influence, but they seem to have been allowed to possess their wealth in safety on the same terms as the other trading communities. English education and the influx of Western ideas have aroused the latent energies of the race, or more likely created new ones, and the Parsee now aspires to influence public opinion, and legislate not only for himself, but for the other subjects of our Indian empire. English and vernacular newspapers, in Bombay and in Guzerat and

the Deccan, represent the particular views of the class, and strive to advance their newly-discovered interests. Even one of the two daily papers of Bombay has always been more or less under Parsee influence. The Bombay Association, an institution professing to advance the interests of the natives of that Presidency, is presided over by a Parsee merchant; while the lists of the cognate East-India Association show many names belonging to the same class. Of all Oriental races, the Parsee community has produced the only man who, by his public spirit and large-hearted philanthropy, has been thought worthy to bear an English title, the late Sir Jamsetjee Jeejeebhoy. Lately, loud complaints were preferred by the representatives of the 49,201 Parsees of the Bombay Presidency, that their interests should have been overlooked in the appointment of members of the Legislative Council. Another prominent feature in the Parsee revival is the abandonment of commerce for other professions. The native press has attracted many of the best educated Parsees in the Bombay Presidency, and dating from 1851, the Parsees are now able to boast of a small galaxy of national authors. The attractions which the Bar offers have not been ignored. In spite of theological and other barriers, a Parsee has even made his way into the class and graduation lists of exclusive Oxford, and an annually increasing number of Parsees pass through the curriculum of the London and Bombay Universities.

Zoroastrianism is being fast sapped by Western thought, although the progress of Christianity among its followers has not been very marked as yet. In the attempt to revive the study of the sacred books of Zoroaster, we see the same spasmodic reaction which Puranism is making in the Hindoo world. In both cases the result must be the same, though it may be effected under less revolutionary circumstances among the Parsees. The creed of the Hindoo is associated with his nationality, which is its chief basis; while the Parsee disclaims having any nationality, and takes pride in assimilating himself to the natives of the country in which he sojourns. The

faith of the Parsees owes more of its strength to the long years during which they were condemned to witness the practice of a grovelling superstition, which they could not fail to despise in comparison with their own belief, than to any inherent adaptability which the tenets of Zoroaster possess for them. The brief time during which

they have been in contact with Christians, and the minute degree in which the influence of Christianity has yet been able to reach them, give no grounds for despondency regarding the future of the race, however much that future may be delayed, like the destiny of the Jews who resemble them, by a hard and sensuous materialism.

SACRED CARPET OF CAIRO.

(*New York Home Journal.*)

Every year a caravan leaves Cairo for the holy places of Mecca and Medina. This pilgrimage, as is well known, every devout Moslem ought to perform once, at least, during his lifetime. Those who are debarred by circumstances from going, make up for the privation, somewhat, by sending presents thither to ornament the tomb of the Prophet, or to assist in its preservation and maintenance. For the reception of these presents there is in Cairo a sacred carpet, which is looked upon as being peculiarly holy. After it has served this purpose at the tomb of the Prophet, it is brought back with great ceremony to Cairo, and is an important object of reverence and veneration in the celebration of the fête-day of Mohammed. This fête-day occurs on the first of the Arab month, *Rabi-el-Vouel*, and the feast is called the feast of *Mouillet-el-Nebi*. When this day arrives, the chief of the Moslem priests at Cairo rides out in state to Rassaout, accompanied by crowds of faithful disciples, to meet the sacred carpet on its return. The head Imaun, preceding it on horseback, conducts it to the citadel of Cairo, where is the magnificent mosque built by Mehemet Ali. The Viceroy himself is standing at the door of the mosque, and bows again and again as the holy carpet is brought forward; the Imaun alights from his horse, and enters the grand mosque. Prayers having been said, the carpet is carried in solemn procession again to the citadel.

In the older part of Cairo, dating from the end of the thirteenth century, stands a particularly holy mosque,

that of Kaloum, encompassed by narrow lanes, by filth, and by a teeming population. To this holy mosque, as its resting-place for the year, it is now the duty of the chief Imaun to carry off the sacred carpet. He is a good rider, and his long white beard makes him look venerable. A white horse, an Arab of pure breed, perfectly white and pearly in color, with one black lozenge on his forehead and another on his off hind leg, has been kept all the year in the stable, waiting for this grand occasion. He has been well fed, well groomed, carefully attended to, and comes forth out of his stable duly saddled, snorting, and curvetting, and pawing in an impatient sort of way. It is as much as four grooms can do to hold him and get the chief Imaun safely on his back. Once firmly seated in the saddle, the chief Imaun knows well how to hold his own. With the holy carpet tied carefully round him, he grasps the reins, and plunging, curvetting, prancing and rearing, the white steed and his white-bearded rider, the head of the Moslem faith in Egypt, take their way through Cairo to the mosque at Kaloum.

The air is rent with the shouts of the faithful, and, as the sacred procession draws near the foot of the hill, and approaches the narrow lanes leading to the mosque of Kaloum, the multitude, men, women, and children, who have assembled from all parts of Egypt to take their part in this religious drama, prostrate themselves on their faces on the road. Closely packed, side by side, all lying still now, the whole street covered, they await the prancing steed, and venerable

priest, and the holy carpet.

The horse prances over the prostrate forms, ever becoming more and more restive as he proceeds, his iron hoof here crunching down on a hard Egyptian skull, and there sinking into the yielding side of some graceful girl. On, ever faster and faster, the chief Imaun urges his steed, for the more rapid the ride, the less injury will be done. No cry of pain is heard from the sufferers; for as the horse pushes on, the crowd behind rise, and shout with all their might. Noise, and even more noise. Some are hurt, one or two may be killed, for the road all the way to the mosque of Kaluom is thus paved with human beings; but their friends and relatives believe they went straight to Paradise, if killed outright; and, as to the wounded, they will go to Paradise too, some day, when fate so wills it, and in the mean time let those who ought look to them. Are we not all in the hands of fate? Such is the simple creed of the Moslem. It is all fate; life and death, and wounds and healing, all is fate.

The following observations of Madame Olympe Audouard, in her "Mys-

tères de l'Egypte," on this hideous ceremony, are so true, and so much to the purpose, that with them I conclude:—"The present Viceroy, Ismail Pacha, was brought up in Paris. He is considered civilized, and he has certainly done much already to light the lamp of civilization in Egypt. I am astonished that he does not abolish—that he does not forbid this cruel custom. It were an act of humanity to do him honor, did he forbid it, and it would be all the easier, since it is not enjoined in the Koran. It only obtains in Egypt. It is a barbarous custom, not an ordinance of religion.

It is true that the Egyptians, particularly the fanatics, pretend that the horse of the chief Imaun has the miraculous power not to wound or to kill any one. On this account they lift up the injured and force them to walk all the same; and, as to the dead, they carry them off, saying the chief Imaun will cure them. If a European were to interfere, he would be abused. He could not be injured by the horse, for the honor of paving the road for that horse is reserved for true believers, and is not for a dog of a Christian."

SUMMARY OF NEWS.

The number of wrecks reported ending Feb. 27, was 42, making for the present year a total of 480.

A man, arrested in New York as he was carrying off ten hams which he had stolen, pleaded in extenuation that he wished to relieve the sufferings of a poor family in his neighborhood.

AN EARTHQUAKE IN INDIA.—A correspondent, dating from Upper Assam, North-east India, on the 16th of January, writes—"On the 11th instant, about 4.45 p.m., we felt a severe shock of earthquake. It lasted for three minutes, and by the swinging of my glass lamp the motion must have been from north to south or from south to north. There were three other shocks during the night."

There are strong rumours that in calling together the great Œcumenical Council the Pope will find he has brought a hornet's nest about his ears. It is said that not only several of the French bishops, but some from other countries, mean to raise a vigorous protest against the monopoly of the great prizes of Rome by Italians.

Sambo, giving an account of his sea voyage, says, "All de passengers was now heaving, and, as if dat wasn't enough, de captain gave orders for the ship to heave too."

A New Orleans lawyer was, the other day, defending a case against a railroad company for running over and maiming a child. He gravely told the jury that if they awarded damages the people of New Orleans would eternally be sending their children in the street to be run over.

There is a person employed on a certain railway, who brags of having a watch that keeps correct time. He was heard to remark, a few mornings since, upon pulling out his watch, "if the sun ain't over the hill in a minute and a half, he will be late."

DIVORCES IN CHICAGO.—A voracious married man, who hails from the East, recently visited Chicago, and in relating his experience to his country paper says that "as soon as I reached the city I was attacked by a corps of small boys, who pressed upon me the cards of several lawyers and assailed me with shouts of 'Want a divorce, mister?' 'Here you are; divorce in 15 minutes,' and such like astounding cries."—*American paper.*

At Malvern, during the recent storm, a chimney, nearly 100 feet in height, connected with some brickworks, was blown down. The bricks fortunately fell clear of the adjoining buildings; but shortly after the chimney had been blown down a long shed fell, burying in the débris a poor wandering clock-cleaner named Jacobs, who had taken shelter in it from the storm. He was killed.

According to some of the Paris journals, the Russian soldiers are now singing a song of which these are a few lines—"Draw the sword, holy Emperor, and all Russia will march with thee! Draw the sword against the dragging French and against the pagan Turks! Sebastopol cries for vengeance! Draw the sword, holy Emperor!"

A REMARKABLE TRIO OF AMERICAN PRESIDENTS.—The "New York Herald" says—"The greatest epoch in American history was covered by a railsplitter, a tailor, and a tanner—Lincoln, Johnson, and Grant. Under the first, who was a philosopher, the greatest revolution of modern times began; under the second, a mere politician, the work has been delayed; but under the third, a practical statesman, it will be finished."

THE "REAL PRESENCE."—In the Lower House of Convocation, on Thursday, Feb. 25, Archdeacon Denison presented a petition from 99 "priests of the Church of England," containing passages from Thorndike's "Laws of the Church," written A.D. 1659, in favor of "real presence," and asking that they, in affirming this dictum, might be protected from the imputation of unfaithfulness to the Church of England, inasmuch as they are constrained to affirm that to repudiate this doctrine is, *ipso facto*, to cut off the Church of England from the Church primitive and catholic. The petition, after much opposition on various grounds, was referred to the committee of privileges.

THE WESLEYANS AND THE CHURCH OF ENGLAND.—At the Convocation of the Province of York, on Wednesday, Feb. 14, the subject of union between the Wesleyans and the Church of England was discussed at length, the opinion openly expressed by some members being that those who had suggested union had been snubbed in this country, though the proposal had been responded to by Wesleyans on the other side of the Atlantic. After considerable discussion, the resolution passed a year ago was again adopted. That resolution declared that, whereas the union of all faithful Christians is earnestly to be desired, and many of the causes which led to the separation of the Wesleyans from the Church of England are sensibly diminished, Convocation would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church of England.

MASSACRE BY INDIANS.—MORE EARTHQUAKES.—The troubles with the Arancano Indians were increasing, and had resulted in a terrible massacre. The Indians had crossed the Malleco, and carried desolation and slaughter through the extensive region that stretches to the banks of the Renicio. Numerous farmers were butchered, and their women and children captured. This disastrous affair is believed to be an act of retaliation on the part of the Indians, who four days before had seen one of their settlements invaded by a detachment of the Chilean army, who left not a single adult alive, and carried off the children and a large quantity of live stock.

In Peru earthquakes continued.

Earthquakes continued at short intervals at Arequipa. It was reported that the town of Lapay, in the province of Carloma, had been totally destroyed.

AN IRISH PILOT.—A merchant brig got a pilot on board on the south coast of Ireland to take her into Cork. It became stormy, and the pilot quite lost the reckoning. "You're a pretty pilot, truly," said the captain, "not to know where we are!" "Och, my dear," replied the pilot; "show me the Old Head o' Kinsale, and I'll tell you where we are in an instant."

INFORMATION IS WANTED, by Mrs. Lydia Farrow, Hackford, Norfolk, England, of the whereabouts of her son Thomas, who emigrated to Utah about twelve years ago.—"Deseret News" and "Telegraph" please copy.

D I E D.

MCCAN.—At Ovid, Rich Co., Nov. 13, 1868, Brigham McCan, son of Thomas R. McCan, formerly of Lancashire, England.

DEBENHAM.—In Salt Lake City, Dec. 21, 1868, Kate Ruth, daughter of Henry and Sarah Debenham, aged 2 years and 5 months.—"Deseret Evening News."

HOLT.—In Salt Lake City, Dec. 19, 1868, Mary Ann, daughter of Albert and Maria Holt, aged 3 years, 4 months and 2 days.—"Deseret Evening News."

NEWTON.—In Leeds, Yorkshire, Feb. 10, Betsy Newton, wife of Samuel, aged 25 years, 4 months and 1 day. She testified of the peace the gospel had blest her with, which the world could neither give nor take away.

Also Feb. 12, Annie Maud, daughter of Samuel and Betsy Newton, aged 4 months and 22 days. "Deseret News" please copy.

PERKINS.—In Bountiful, Davis Co., Dec. 18, 1868, Catherine, wife of Reuben Perkins. Deceased was born in Waddington, Wiltshire, on the 1st of June, 1811.—"Deseret Evening News."

P O E T R Y.

NEVER SATISFIED.

(Selected.)

A man in his carriage was riding along,

A gaily-dressed wife by his side;

In satin and lace she looked like a queen,

And he like a king in his pride.

A wood-sawyer stood on the street as they pass'd

In the carriage—the couple he eyed,

And said as he worked with his saw on a log,

I wish I was rich and could ride.

The man in the carriage remarked to his wife,

One thing I would if I could:

I'd give all my wealth for the strength and the health

Of the man who is sawing the wood.

A pretty young maid with a bundle of work,

Whose face as the morning was fair,

When tripping along with a smile of delight,

While humming a love breathing air,

She looked in the carriage, the lady she saw

Arrayed in apparel so fine,

And said, in a whisper, I wish in my heart

Those satins and laces were mine.

The lady looked out on the maid with her work,

So fair in her calico dress,

And said, I'd relinquish position and wealth,

Her beauty and youth to possess.

Thus it is in this world—whatever your lot,

Our mind and time we employ,

In longing and sighing for what we have not,

Ungrateful for what we enjoy.

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"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

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Price One Penny.

DISCOURSE

BY PRESIDENT BRIGHAM YOUNG, DELIVERED AT THE FUNERAL OBSEQUIES OF MISS AUGUSTA ST. CLAIR, IN THE 13TH WARD ASSEMBLY ROOMS, JAN. 24, 1869.

(Reported by *David W. Evans.*)

I shall on the present occasion make a few remarks to the living, which, if lived up to, will prepare them for their last change in this tabernacle, preparatory to emerging into a higher state of glory and intelligence. I shall base my remarks on a few passages of Scripture.

Paul, in writing to his brethren, taught many things in regard to the life of man here, and the hopes of man hereafter, through obedience to the principles of truth. In the 15th chapter and 29th verse of the first epistle to the Corinthians, he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—a portion of Scripture which is very little thought of in the Christian world. I do not know that I ever heard it quoted in my life until I heard it quoted by the Prophet Joseph Smith. The 3rd verse of the 4th chapter of the second epistle to the Corinthians, reads: "But if our Gospel be hid, it is hid to them that are lost."

On these two passages of Scripture I shall make a few remarks. Those who are acquainted with the Bible know very well that Paul labored hard to convince a few sects of the Jews that Jesus had risen from the dead, and that the just would rise from the

dead, and that a resurrection awaited all mankind. In his arguments he set forth proofs which, to those who understand the Spirit by which he wrote, are undeniable; but, to those who do not believe, they are dark and vain. These arguments, in connection with other proofs concerning the resurrection of the Savior and of the just who rose at the same time, contained sufficient to prove to the honest in heart in Paul's days, the truth of the doctrine of the resurrection. The tribe of Judah, to the present day, are unbelievers in the resurrection of the Savior, and in the divinity of His mission; but this does not affect those who do believe. I have merely to remark, in connection with this, that there is not a person on the face of the earth but what, if he or she would adopt the principles taught by the Savior, would become a very excellent man or woman. If the tribe of Judah are good, righteous, and godly, by obeying the sayings of the Savior they would become better. For the Gospel that we preach is calculated to make good men of bad men, and better men of good men; "but if our Gospel be hid, it is hid to them that are lost." We can say that we have joy in believing the great principles of the resurrection connected with our faith; we have joy in contemplating the plan

of salvation, for the simple reason that there is not a character on the face of the whole earth, but what his case can be reached by the Gospel of the Son of God, which is calculated to bring up all the sons of Adam and Eve, and to place them in a kingdom of glory, and in possession of everlasting joy and peace, and of every qualification that the intelligent mind can desire. The most of the inhabitants of the earth who have come forth have lived and died without the knowledge of the Gospel which we preach. I shall not take the trouble to enter into any argument to prove that it is true, for the simple reason that the Gospel of Jesus Christ can be known and understood, and its benefits realized, only by those who repent of their sins and turn to God with their whole heart, and who have received the Holy Spirit promised by Jesus to His disciples, which is the Comforter, the Holy Ghost; and with the exception of such persons, we expect the whole human race to be unbelievers. But our Gospel is true, and it is calculated to reach the case of every individual who ever did or ever will live upon the face of the earth. It is not confined to the few,—to those that believe in the Bible. Very few of the inhabitants of the earth have believed in that book; but very few believed in the mission of Moses,—only just a few tribes. In the days of Israel, the nations which surrounded them contended against them and sought to destroy them, and we have it recorded in history that they were held in Egyptian bondage for four hundred years, during which they were subjected to cruel persecution. Are they the only ones who will enjoy the benefits of the Gospel of the Son of God? No; it reaches back to the children of Noah, and from him back to the children of Adam who lived before the flood, and this Gospel will be preached to every creature possessing intelligence, that is capable of receiving its benefits, who ever did live. In this respect their volition is free, and they will be left to choose or refuse for themselves, as you and I were when the Gospel was preached to us.

The doctrine inculcated by Paul in the passage of Scripture to which I

have referred,—about baptism for the dead, is very rarely hinted at in the New Testament, while the Old Testament, or the Jewish Bible, is silent on the subject. We do not find that such a doctrine was ever preached to Adam, or by him to his children. We have no account that it was ever preached by Noah, Abraham, Moses, or the Patriarchs, or by any person that lived down to the days of the Apostles. If it was ever taught by them, we have no record of it. This doctrine is, however, true, and has been revealed in these the latter days, as it was promised that many things would be thus revealed. If it was ever taught by the Apostles, it was looked upon by the Council of Nice as erroneous, or as not profitable to teach to the people, and was consequently rejected by that Council from the canon of Scripture. But whether this doctrine was taught anciently or not matters very little to us; it is taught to us in this our day, and we are believers in it. There are intimations of it in the Scriptures. For instance, when the body of Jesus lay in the tomb, it is written of Him that he went to preach to the spirits in prison, which were sometimes disobedient in the days of Noah; but through the longsuffering and patience of Him who sent the Gospel, it was preached to them while in prison, that they might be judged according to men in the flesh. This is an intimation of this doctrine, but nothing more.

This doctrine was revealed in these latter days to Joseph Smith, the Prophet, and through him to the people called Latter-day Saints; it is now published to the world, and it is a doctrine that will save the children of men to the latest generation.

"If our Gospel be hid, it is hid to them that are lost,"—to them that refuse to receive the light. All such will be counted unbelievers; they can never reap the benefits of the redemption wrought out by the Son of God, without first believing and repenting of their sins, and bowing in obedience to the requirements of heaven, when they will receive the influences of the Spirit of the Lord, which are given to the children of men that they may be able to judge between good and evil. Job says: "There is a spirit in man,

and the inspiration of the Almighty giveth it understanding." This, to any person who believes the Bible, is an intimation that there are invisible influences which operate upon the children of men, causing an instinctive feeling, desire, fear or anxiety that we, perhaps, cannot account for. Now, the Lord has given to each and every one of the children of men the light of His Spirit, so that they can choose the good and refuse the evil; consequently those who wish to receive the Gospel can do so upon the principle of faith in the Lord Jesus Christ and repentance towards God, and then going forth into the waters of baptism and being baptized for the remission of sins.

The question may arise in the minds of some, is there any other method by which the children of men can be saved in the celestial kingdom of God? Is there any other door into this kingdom? No, there is not. Can a man be saved unless he is born of the water and of the Spirit? No, he can not. He cannot be brought back into the presence of the Father and of the Son, unless he bows in obedience to the requirements of Heaven by being born of the water and of the Spirit. This was the declaration of Jesus to Nicodemus, which shows conclusively that this is the only way to be saved. There is no intimation, word, or sentence in the Old or New Testament, that a man can receive salvation without obeying the Gospel.

In our day there are a great many religions among the nations of the earth. Religion is got up to suit the conditions of the people, and they vary according to the disposition of the people, and according to altitude and latitude. But this is all imaginary; it is vain philosophy. The religion of Heaven,—the doctrine of life and salvation, is but one thing. There is but one doctrine—but one door into the kingdom of heaven. I am ready to acknowledge that the people of the world have a great many truths. I would not be so exclusive in my faith and feelings as to say there are no good people, and when we examine the Christian world and learn their doctrines and creeds, we find they have a great many truths; but no one has all

truth. One sect has one truth, and another has another, and amongst them they have a great many truths. In my day, and in the remembrance of some of my brethren, sisters and friends, the doctrine of baptism for the remission of sins has been resurrected by the sectarian world through Alexander Campbell. Before his time there was scarcely a sect—and certainly not in America or England—who believed in the doctrine. There might have been individuals, and no doubt there were, on the face of the earth who believed in the doctrine, but there was no such doctrine practiced. Is this the fact? Yes, it is, according to our best knowledge, and yet it was established beyond all controversy in the New Testament, and no man who believed in that book could dispute it.

Why did not Mr. Campbell resurrect the doctrine of the laying on of hands for the reception of the Holy Ghost? If he did he had no authority to do either—he did not receive the Holy Ghost, and he was not acquainted with its office, power or influence, although he, like every other person, was more or less influenced by the Spirit of God. But the doctrine of laying on of hands for the reception of the Holy Ghost was not resurrected at the time that the doctrine of baptism for the remission of sins was; no, this was the end. "You must not lay on hands for the reception of the Holy Ghost," was the cry of Mr. Campbell; and when we ask him and his followers if they believe in the doctrine of laying on of hands for the gift of the Holy Ghost, and in the gifts and blessings and manifestations of the power of God as enjoyed by His people anciently; and ask them where are your Apostles and Prophets and prophecies, your gifts of healings, of tongues, of discernment of spirits, and do your elders visit the sick, and anoint them with oil and lay hands on them for their recovery? "Oh no, we do not believe in these things." And we may hunt through all the religions on the face of the earth, and there is not one of them which incorporates in its faith all truth, except the Church of Jesus Christ of Latter-day Saints. Does the religion of the Latter-day Saints embrace all

truth? Yes, it does. Do the Latter-day Saints know how to sever truth from error? Many individuals do not, but the Gospel of the Son of God, which is taught them, embraces every truth that ever did or ever will exist. In their religion is incorporated all

true philosophy, every true science, and every truth in heaven, on the earth, under the earth, or in any kingdom, no matter where. This is the Gospel, and this Gospel reaches the condition of all the children of men.

[TO BE CONTINUED.]

THE NEW AMERICAN CABINET.

The Cabinet selected by President Grant will probably be received by the people of the United States with more surprise than dissatisfaction. With one exception, it consists not only of entirely new men, but of men who have been hitherto unconnected with official life.

The Secretary of State's is the most distinguished name in the list. Mr. Elihu B. Washburne belongs to a family well known in the recent politics of America, being one of three brothers who have done important service in the House of Representatives. He is a native of Maine, and is now about 53 years of age. He studied at Harvard University, and practiced at the bar of Illinois, a district of which State he has represented in Congress since 1853. During most of his congressional career he has been at the head of the Committee on Commerce, but he has also been an active member of the committees on the library, immigration, and reconstruction. In the 38th Congress, usage conferred upon him the title of the "Father of the House," he having served continuously for a longer period than any other member of it. His friendship for General Grant is of old standing, and it was on his motion that the New President was made Lieutenant-General of the United States. Mr. Washburne has always been an anti-slavery man, and his appointment will be received with satisfaction by the Radical wing of the Republican party. He is not only a man of business, but a vigorous speaker, his speeches being brief and to the point, and his manner simple.

Mr. Stewart, the new Secretary of the Treasury, has never before been

connected with public life. He is widely known as the great dry-goods merchant and importer of New York, his annual income of late years being estimated at 40 millions of dollars. He enjoys a reputation in New York for unflinching honesty and financial skill. His appointment will be regarded as significant in two ways: first, as a guarantee of President Grant's firmness in his anti-repudiation policy, Mr. Stewart having been from the time of Mr. Chase's secretaryship largely connected with American securities; and second, as indicating the leaning of the Administration toward free trade, the new treasurer being, as an importer, a free-trader by experience and conviction. He has mixed but little in politics, but was a Democrat until converted to Republicanism by the war. Personally he is genial, generous, and popular.

The Secretary of the Interior—General J. D. Cox—is a comparatively young Western man, whose first entrance on public life took place when he was recently elected Governor of Ohio, an office in which he gave general satisfaction to his party. He served as commander of an Ohio regiment early in the late war, and was afterwards general of an army corps in Virginia. He distinguished himself at the battle of South Mountain, and it was greatly owing to his aid that General Schofield, the present Secretary of War, was enabled to capture Wilmington, in North Carolina. He is a Radical Republican, and it is probable that, as Secretary of the Interior, he will advocate a generous policy towards the Indians.

The name of the Secretary of the Navy—Mr. Adolph Bowrie—is that

which will probably be least known outside of Philadelphia. He is a new man altogether.

The Hon. John A. Creswell, Postmaster-General, is perhaps the youngest, and is certainly the most prominent Republican politician in Maryland, his native State. He is just 40 years of age. He graduated with the highest honors at Dickinson College, Pennsylvania, in 1848, and in 1850 was admitted to the bar in Maryland, where he rapidly gained eminence by his learning and eloquence, and was elected to the State Legislature in 1861. Although of a pro-slavery family, he adopted decidedly anti-slavery opinions, and in the reaction against the peculiar institution during the war he was elected (1863) a member of the House of Representatives, when he served with Mr. Washburne on the Committee on Commerce. In 1865, Senator Hicks having died, Mr. Creswell was appointed to the United States Senate for his unexpired term, and gained a reputation as one of the finest orators of that body. He also is a Radical. As a scholar and an impressive speaker he is hardly surpassed among American statesmen, and a great career is anticipated for him by his many friends.

The name of the Attorney-General has been variously reported. The "George E. Hoar," reported by a special telegram in the *Times*, would point to Mr. George F. Hoar, of Worcester, Massachusetts, while the "Judge Hoar" of Mr. Reuter's telegram would indicate that the appointment has been given to his elder brother, Mr. Rockwood Hoar, now the most eminent justice of the Massachusetts bench. In either case the appointment will be hailed by the most intelligent and earnest Republicans in America as the strongest that could be made. Both are sons of the late Mr. Samuel Hoar, of Concord, Massachusetts, who from 1820 to 1844 was prominently connected with the Legislatures of his State and of the nation. The Hon. Rockwood Hoar, who is between 50 and 60 years of age, resides at Concord, and, while he has gained great

eminence as a barrister and judge, has been variously associated with the literary and educational progress of his State. He is an intimate friend of Emerson, Lowell, Longfellow, and other eminent writers. His power as a legal disputant is, in his own State, only rivalled by that of his brother, Mr. George F. Hoar, who may be the Cabinet officer. This younger brother is somewhat more Radical, perhaps, in his political views. Both are graduates of Harvard University, and gentlemen of fine culture and great popularity.

The retention of General Schofield as Secretary of War may be regarded as indicating the President's determination to keep politics out of the military departments of the country. He is, we believe, a native of Ohio, but has more recently resided in Missouri. The military appointments of the President we need not dwell on. The services of Lieutenant-General Sherman and of General Sheridan are associated with the most brilliant events of the late war. Their appointment indicates that the Administration will have in active combination the chief military minds of the country; and there can be no fear that any reactionary party, or Ku-Klux Klan, will dare to stand in the way of the President's determination to maintain "security for the person, for property, and for religious and political opinions throughout the country," the want of which, more than all other causes, perhaps, brought on the calamities of civil war. Sectionally the Cabinet is wisely chosen. The preponderance is given to Western men, but of these one at least is a native of New England. New York has one, and Maryland one. General Sherman's appointment may be taken as a compliment to both Louisiana and California, and the Irish will be pleased to have their ubiquitous nationality honored in the promotion of Sheridan. Next to the newness of its composition, the Cabinet will probably be remarked for its youth. There is not a grey head in it, and the average age of its members is probably under 50 years.—*Daily News*.

The American cotton crop of 1868 is officially estimated at 2,380,000 bales.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

During the eighth century the condition of the Jews in the Byzantine or eastern portion of the Roman empire continued to be favorable. The sovereigns sometimes sat upon an insecure and tottering throne, and their precarious situation rendered them more disposed to conciliate all classes of their subjects than they might otherwise have been. The Jews profited by these propitious influences, and rose to influence and power by means of their wealth. When the iconoclastic or image breaking spirit took possession of the Emperors, and induced them to destroy the innumerable fabrications of that sort with which the Christian churches had been crowded, the Jews were charged with having instigated the sacrilege. This circumstance clearly shows the importance which they had attained in the Eastern empire. A romantic incident is also narrated in reference to the accession of the Emperor Leo to the purple, which, though of doubtful authority, deserves to be narrated. It is said that two Jews, while reposing near a fountain in Isauria, saw a young man pass by who was driving an ass laden with merchandise; and they, influenced by some sudden and mysterious impulse, saluted him as the future Emperor, at the same time urging him, after his elevation, to the strict fulfillment of the second commandment. The obscure youth afterwards became Emperor under the name of Leo the Isaurian; and he signalized his reign by his zeal against images. Constantine Copronymus, Nicephorus, and Michael the Stammerer, who subsequently wore the purple, displayed the same peculiar zeal; and in return they were generally regarded as the patrons and the allies of the Jews. How far this designation was deserved it is difficult to determine; but during their reigns the Israelites were protected in their rights, and shielded from the fires and torments of persecution throughout the Byzantine empire.

With the accession of Charlemagne

to the imperial throne, the Golden Age of the Jewish people began in France and Germany; and it continued not only during his lifetime, but during that of several of his immediate successors. That enlightened and powerful monarch readily discovered that the Jews were a harmless people; that, if not oppressed and persecuted, they would be excellent and valuable subjects; that they had no equals in the departments of finance and commerce; that all the injuries which they had endured were undeserved, and were the result of bigotry, fanaticism, and jealousy; and that the most judicious as well as equitable policy was, to permit them to live in the enjoyment of the same advantages which were possessed by the rest of his subjects.

Accordingly, the prosperity and security of the Jews during the reign of Charlemagne were greater than they had been at any previous period. Though he was a member and patron of the Roman Catholic Church, he was not the supple tool of their hierarchy, in their efforts to induce him to withdraw from them his protection. He even went so far as to oppose some of the proceedings of those who then held ecclesiastical power; and, among other things, he condemned the use of the worship of images in the churches, which, for the first time, was pronounced an orthodox custom by the second Council of Nice, which convened in A.D. 737. The protection extended by Charlemagne to the Jews was exhibited by many significant facts, such as the following:—

In the year 797 he dispatched an embassy to the illustrious Caliph, Haroun al Raschid, which was composed of Counts Sigismund and Lanfred, and a distinguished Jew named Isaac. The last was the most important person of the three; and the success of the mission was due chiefly to his agency, for he alone could speak the Oriental languages, and thus hold direct communication with the Court and Sovereign of Bagdad. Four years

were spent by Isaac in the accomplishment of this mission, and he returned to Europe with the most magnificent presents for his imperial master, among which was an enormous elephant, whose subsequent death was considered an event of such importance that it was duly chronicled by the chief historians of the time. The object of this mission to Bagdad has never been ascertained. Some supposed that it was to procure the transfer of the sovereignty of Judea from Mahometan to Christian rule; others thought that it was to obtain possession of Jerusalem; but whatever may have been its design, the results attained by the skill and influence of Isaac were highly satisfactory; so much so, indeed, that Charlemagne appointed him to perform a similar journey, and to execute the same functions at the Court of Persia.

Other illustrations of Jewish prosperity, at that period, might be adduced. The chief physician of the monarch was a Jew named Zedekiah, who enjoyed his utmost confidence. All the unjust exactions and laws which had previously existed against this people were annulled, and the Emperor bestowed many privileges upon them. He allowed them to refuse the ordeal of fire and water, one of the absurd and cruel monstrosities used in that age to discover the truth or falsehood of accusations. He released them from several oppressive taxes, under which they had long suffered, such as the *Paraverdum*, or tax for exemption from furnishing post horses for the high roads; the *Mansionaticum*, or tax for exemption from furnishing

lodgings for soldiers; and the *telonium*, or tax on imports from foreign countries. Charlemagne confirmed all these privileges to the Jews by a public edict in 830, addressed to two distinguished Israelites, named Rabbi Domat and his son Samuel. As may readily be anticipated, these advantages were so industriously improved by the Jews that they soon attained to unexampled wealth and influence. The entire trade of France and Germany with Venice and the Levant was in their hands. In the south of France they were the most influential portion of the community. At Narbonne, one of the three chief magistrates of the city, during many years, was a Jew; and, to please the people, the fairs, which had always been held on Saturdays, were subsequently held, by imperial decrees, upon another day. Lyons was the centre of their wealth and influence; and they resided in the most splendid portion of the city. The Jews were placed on the same footing, throughout the empire, with the rest of the subjects. If any dispute arose between a Jew and a Christian, it was settled by six arbitrators, three of whom belonged to each of the rival religions; and if they failed in coming to a decision, the matter was referred to the Emperor, who invariably dispensed impartial justice between litigants. The governors and magistrates of provinces were ordered to permit the Jews to travel from town to town with their merchandise, without exacting any toll from them. Priests were forbidden to baptize the slaves of Jewish masters without their permission.

[TO BE CONTINUED.]

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.—ST. PAUL.

When people assemble to worship they should leave their worldly cares where they belong, then their minds are in a proper condition to worship the Lord, to call upon him in the name of Jesus, and to get His Holy Spirit, that they may hear and understand things as they are in eternity, and know how to comprehend the providences of our God. This is the time for their minds to be open, to behold the invisible things of God, that He reveals by His Spirit. Again, suppose a family wish to assemble for prayer, what would be orderly and proper? For the head of the family to call together his wife and children, and when he prays aloud, all present, who are old enough to understand, should mentally repeat the words as they fall from his lips; and why so? That all may be one.—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 20, 1869.

THE FAMILY ALTAR.

It is a duty incumbent upon every head of a family to assemble the family each morning and evening, so far as practicable, to worship the Lord God of Israel. Their prayers should ascend to God in unity, love, and faith, in humble thanksgiving for the great blessings and privileges they enjoy as Saints of the Most High, for His guardian care and protection, and to ask for such blessings as their circumstances may require. Here in this state of probation, surrounded with opposing influences, burdened with the cares of life and its varied anxieties, dependent upon the Giver of all good for every blessing we receive, and upon His kind providences for life, health, food and raiment, it is our duty—and it is a duty of love—to acknowledge His hand in all things, and earnestly seek for that grace, strength and power that will enable us to overcome and endure unto the end. The Saints are highly favored in having been brought into covenant with the Father, and in being able, in part, to comprehend their relationship with Him, and to understand that they are no longer aliens, but children by adoption through obedience to His divine commandments, by which they are enabled to pray, saying: “Abba, Father.” Those who reflect can readily perceive the necessity of prayer, realizing their perfect dependence upon the Author of their being, from whom proceedeth every good and perfect gift, for that peculiar light and intelligence by which we know Him, whom to know is eternal life. We pray to Him because He alone can bestow upon us the peculiar blessings and gifts we need.

Effectual prayer is not a mere form, but proceeds from the honest, faithful desire we have to enjoy the knowledge of God, and to comprehend His wishes with regard to us. To accomplish this it is not necessary to address Him in any set form of speech, but, having faith that He will hear and answer prayer, to address Him in the simple form of speech that may be suggested, or that springs from the abundance of the heart. Man by earthly wisdom knoweth not God, therefore it is essential that we should seek to Him who has so kindly and wisely ordained that, no matter what our advantages may have been to attain an education, or whether we be gentle or humble, all who ask in faith may have the knowledge of life, and the precious wisdom that flows from Him. It is a goodly sight to behold the head of the family assemble them, in the spirit of love and unity, and offer prayer, thanksgiving and praise. Prayer is the path that has been trod by all holy men who have loved the Father, delighted in righteousness and truth, and sought diligently the narrow path that alone leads to endless lives. Family prayer also tends to cement families in the strong bonds of union, and to demonstrate to the rising generation the existence of that God who is a rewarder of those who diligently seek Him, which is early impressed upon their minds by the example and conversation of the head of the house, and they are thus led from their infancy to worship the true and living God.

We are all interested in the prosperity of the going forth of truth, and in the gathering of Israel from all the lands into which they have been scattered, that the earth may be purged from wickedness, and a reign of peace and righteousness be brought about. For this the united prayers of the Saints ascend to the Lord as a sweet incense. John beheld an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." The Apostle James exhorted the former-day Saints to pray for one another, testifying that "The effectual prayer of a righteous man availeth much;" and that, although Elias was a man subject to like passions with us, when he earnestly prayed that it might not rain, it rained not for the space of three years and six months; and when he prayed again, the heavens gave rain, and the earth brought forth her fruit. There is a rapid communication between the heavens and the earth exemplified in answer to prayer, which should inspire all with confidence that our God is not afar off, and that He is the same to-day, yesterday and forever. His ears are ever open to the cries of His people. It is recorded that when Hezekiah was sick unto death, the Prophet Isaiah was sent unto him with the word of the Lord, saying: "Thus saith the Lord, set thine house in order; for thou shalt die and not live." And Hezekiah prayed unto the Lord, and wept sorely. "And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came unto him, saying, turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears, behold I will heal thee." Also, on another occasion, when the Savior prayed unto the Father to glorify His name, there came a voice from heaven in immediate answer, saying: "I have both glorified it and will glorify it again." The people who stood by, who heard it, thought it thundered; others said an angel spoke to him; but Jesus said: "This voice came not because of me, but for your sakes." That was an evidence of the immediate connection there is between the heavens and the earth.

These evidences serve to strengthen and inspire with faith the devout worshiper of to-day, for we realize that if Cornelius, by his fervent prayers and true piety, could be blessed with the visitation of an angel to bear witness unto him that his prayers and alms had come up as a memorial before God, and to instruct him how to obtain the plan of life and salvation, that He, having restored the same Gospel and holy Priesthood, will hearken in like manner unto all who worship Him in sincerity and truth. And notwithstanding the prejudice and false reports that are ever arrayed against the truth, His kind providences will over-rule all things for good, and conduct the faithful into the true sheep-fold. It is a great consolation and blessing to all Saints to realize that their prayers are heard and answered, and that, as the children of the God of Israel, they individually enjoy communication with Him, and that they ever have a Father and Friend unto whom they can seek for consolation and strength in their darkest hours of tribulation, making known unto Him all their cares, and receiving strength according to their day. It encourages and enables all to fight the battle of life and the spiritual warfare with more confidence, knowing in whom they put their trust.

The Savior hath taught his disciples to be simple in prayer, condemning the long prayers of the heathen, who thought they would be heard for their much speaking. And the Apostle Paul exhorted the Saints to "Pray without ceasing. In everything give thanks : for this is the will of God in Christ Jesus," concerning all his Saints. It behooveth the heads of families to assemble them and "pray unto the Lord, call upon his holy name, make known his wonderful works among the people ; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come," according to the revelation which has been given in these last days, and thus, by fulfilling every requirement, we may ever be prepared for every dispensation of His providence, like vessels of honor ever fitted for the Master's use, always watchful and prayerful.

G. T.

MINUTES OF A CONFERENCE

HELD IN BELL'S HOTEL, GLASGOW, SCOTLAND, MARCH 7, 1869.

11 a.m.

Present on the Stand : A. Carrington, Pres. of the European Mission ; J. E. Pace, Pres. of the Glasgow Conference ; James Sharp, Pres. of the Edinburgh Conference ; L. W. Shurtliff, Pres. of the Nottingham Conference ; R. E. Egan, Pres. of the Birmingham Conference ; H. C. Jacobs, Pres. of the Manchester Conference ; Joel Grover, Travelling Elder in the Glasgow Conference ; David Adamson, Pres. of the Glasgow Branch.

Elder Pace made a few introductory remarks, and called upon Elder Grover, who reported the Conference in a flourishing condition, the Saints enjoying the Spirit of their religion.

Elder Pace read a very satisfactory financial report of the Conference, for the year ending Dec. 31, 1868 ; also the statistical report ending at that date, as follows : Branches, 14 ; Seventies, 2 ; Elders, 62 ; Priests, 28 ; Teachers, 40 ; Deacons, 17 ; Excommunicated, 26 ; Dead, 4 ; Emigrated, 111 ; Baptized, 261 ; total, 831. He then presented the Authorities, who were unanimously sustained.

Elder Jacobs said it afforded him great pleasure to meet with the Saints of Glasgow. We often express by our countenances what are the feelings of our hearts, and taking this as his rule, he thought the Saints here were enjoying the right Spirit. We have the truth with us, and it causes us to rejoice ; and, although poor, we are rich

in the possession of the truth. The Lord takes the poor of the earth to fulfill his purposes. We must learn that our glory will be great, if we live for it. All good, both in the earth and in the heavens, is for the Saints.

Elder Sharp thought it a great pleasure to meet with the Saints in Conference. We wish to do all the good we can, and if our success is not equal to our wishes, if we work on faithfully we will earn a great reward. If we wish to keep clear from the contaminations of the wicked by whom we are surrounded, keep the Spirit of God with us, and it will prove a successful shield. The time will never come when we will have nothing to do, for the Gospel we have received teaches us that we will never cease to progress.

2 p.m.

Elder Egan said he was pleased to meet with the Saints, also to associate with his fellow laborers in the ministry, and be instructed by our beloved President. We meet together to be instructed, to learn the way of life and salvation. By strictly attending to the instructions we receive, we have the Spirit of God, and then we can overcome the evils with which we are assailed. We need to be humble and obedient in all our labors, and to strictly adhere to the counsels of the holy Priesthood. We have only taken the first steps in our religion, and we

must continue faithful to the end, to obtain a complete salvation.

✱Elder Shurtliff said he was happy to meet with the Saints in Scotland, and to partake of the blessings of God, and be instructed in the principles of the Gospel. As we progress in the cause we are able to appreciate, to a greater extent, the blessings we are enjoying. We are growing, and, although comparatively few, people are beginning to notice us, for we are as a light on a hill, and they are beginning to see that our desires are good; we desire the welfare of all mankind. He did not expect that we would ever become popular, only with the just and upright. We are beginning to enjoy the blessings of salvation which come through the holy Priesthood, but to enjoy the blessings in full will require our whole time and strict attention.

Pres. Carrington rejoiced exceedingly and always felt at home in meeting with the Saints. We should ever strive to so live as to be always guided by the Spirit of God, in which course alone can we secure and retain unalloyed happiness. In the heavens there is order, the organization is complete, and the Church now established on the earth is complete in its organization.

6 p.m.

Pres. Carrington occupied the time in giving much good instruction upon the first principles of the Gospel, also upon tithing and other principles immediately concerning the Saints.

During the services of the day a good feeling prevailed, and the large audiences of both Saints and strangers seemed much interested in the teachings and remarks. The meetings were opened and closed in the usual manner.

JOEL GROVER, Clerk of Con.

Monday Evening, 8th.

A large party of Saints and strangers met and varied the routine of daily toil and care with songs, recitations, and instrumental music, interspersed with the free and friendly interchange of thought. All seemed to appreciate and enjoy the privilege, and friend Bell most liberally provided the ample and excellent refreshments at lower rates than we had ever before observed. The Committee of Arrangements, friend Bell, and all who contributed to the enjoyment of the evening were heartily tendered a unanimous vote of thanks.

JAMES SHARP.

KNOWLEDGE OF THE WORLD.

It is inconceivable how polite society can tolerate the very inferior persons who add to their otherwise harmless shortcomings the insufferable impudence of introducing themselves with much noise within educated and orderly circles, as reputed men who know the world. Society has to encounter no greater bores. They are living illustrations of the emptiness of the profession as practiced by them: for knowledge of the world, in its refined sense at least, recommends a man to the sympathy of his intelligent fellows; while the assumed accomplishment simply makes him a nuisance. While the former clothes him with a becoming and dignified reticence, the latter invests him with an odious bombast and a contemptible

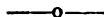
vulgarity that are repugnant to all beholders. The truth is, if a man would rightly understand the living world, which is composed of beings like himself, he must first understand himself. Understand himself for the purpose of cultivating what is creditable in his particular constitution. If he has not solved the problem of his own mental composition, so as to reflect in his habitual demeanor honor rather than dishonor on mankind, it is quite certain he is incapable of determining as to the eccentric irregularities in the minds of others. He may see all stages of humanity. The whole comprehensive theatre of life may move vividly before him. But if he cannot sufficiently master his own parts to be able to estimate the parts of

others at their intrinsic worth, he will remain as ignorant of the world on retiring from its scenes, as he was when he first trusted himself to witness them. His experience will have been nothing but a phantasmagoria, in which he lost himself in trying to see others. Everybody and everything he sees he will take for what they seem to be, instead of for what they are. Persons and things he should respect and value, he will despise. Persons and things he should avoid and abhor, he will worship. He will forthwith consider himself well posted up in knowledge. By many of his own kind he will be spoken of as a man who knows the world. His great satisfaction with his own distorted view of mankind, will prompt him to believe every one who tells him that his experience is great. And altogether he will get into such a delightfully confused state of knowledge of the world and ignorance of the world, that he will be a fortunate man if the latter, at some time or other, causes him to stand still for a moment while he suddenly discovers what a fool he is. On the other hand, let a man enter the world with an obstinate will to dissect the component parts of his own intellectual state before he begins to pass himself off for one who possesses a knowledge of men and things in general, and it will be apparent, almost before he is aware, that he is becoming a philosopher. The concomitant properties of his own mind, under this process, will astonish him. Naturally, and without an effort, he will understand what he sees, without caring for the questionable reputation which comes by blowing one's own trumpet. Silently perceiving and estimating, he will seldom deceive himself or deceive others. Men and things inexperienced people with opaque vision and loquacious tongues see, and see only, he will not only see, but see

through and comprehend. Instead of measuring his knowledge by the quantity he sees, he will every day learn that he sees much too fast to go on knowing what he sees. And what with perfectly understanding what comes in his way, and applying his increased wisdom to himself, as the knowledge of others naturally and constantly suggests a rearrangement in the complication of his own peculiar system, he will have quite enough to do, without making himself objectionable by babbling about things he knows nothing of. Our remarks on knowledge of the world have been made with a view to correct certain crooked and common ideas that are prevalent. We would, if we could, convince people who illuse the term that in their lips it means nothing. That although an extensive view of the world is necessary to the common education of all men, it by no means of itself constitutes knowledge, save in the very inferior sense in which it is regarded by the talking men and women of the time. That unless a man has a power, by knowledge of himself, over himself, so as to succeed in being an agreeable and tolerable companion to those within his reach, his knowledge of the world before him is nothing but a dizzy hallucination. And that, inasmuch as it is possible for men and women, the most inexperienced in what pretentious persons call the world, to be happy, sociable, entertaining, intelligent, and even wise beings, and for the most busy beholders of the world in its best and worst aspects, to be the most demented, stupid, intolerable, dull, disgusting idiots that ever breathed. Knowledge of the world as a term, garbled and made fashionable, conveys nothing that is creditable either to the persons who use it, or, as a natural consequence, to the persons concerning whom it is used.—*West End Magazine*.

I know it has been a practice with me, since I came to a knowledge of the truth and of prayer, when kneeling with my brethren, to pray for the things which they pray for; and we pray continually, "Our Father who art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven." Do not you all desire this? Well, you may continue to desire from this time to the day of your death, and you never will be gratified, except you individually and collectively practice the things you are taught, and are one.—**HEBER C. KIMBALL.**

GENERAL GRANT'S SPEECH.—SPIRIT AND SCOPE OF HIS ADMINISTRATION.



We are not surprised to learn from Washington that General Grant's speech, on accepting the election as President, has created a feeling akin to consternation among certain classes of Washington politicians. It is well calculated to do so. It is clearly the speech of a man who does not intend to be governed in his Administration by the interest of political parties, or the wishes of party leaders, but by his own ideas of what the public welfare requires.

General Grant's brief, and evidently unpremeditated speech, rather rudely shatters the faith that he would conform in this matter to the usage of his predecessors; that he would act simply as the agent of his party, and never dream of looking elsewhere for approval or support. It is very clear that he feels and appreciates thoroughly the independence and responsibility of his position, and that he intends to wield the great power placed in his hands, not under the dictation of any party or any men, but according to his own ideas of duty and the public good. He will select his own advisers, appoint his own office-holders, remove and change them at his own will, and to suit his own ideas of what the public good requires. And in so doing he counts with confidence on "the concurrence of the Senate, which has the confirming power." This he has the right to ask; and we presume he will find the faith in which he expects it fully justified by the result.

It will not escape attention that General Grant did not even refer to what Senator Morton had designated as the chief ends hoped for from his administration, or to what a certain school of politicians proclaim to be the great end that remains to be accomplished. Mr. Morton had said that the country expected that, under his administration, "the work of reconstruction will be completed and the wounds of civil war healed." General Grant, in his response, ignored the fact that there had been a civil war, and did not presume that anything of reconstruction was incomplete. All

that has been settled by existing laws. The war is closed. He himself has received the surrender of the rebel army, and Congress, by legislation, has settled the terms and prescribed the methods of reconstruction. These things, therefore, belong to the past, and will not enter into the elements and disturbing forces of the coming Administration. Nor did he refer in any way to what Mr. Sumner and his school declare to be the great question, and the only question of the immediate future—the establishment by national authority of universal suffrage in all the States, and the admission of the negro to civil, political, official, and social equality in every part of the United States.

General Grant indicated his purpose to direct his Administration to the accomplishment of practical results, rather than the establishment of political theories, to securing "economy, retrenchment, faithful collection of the revenue, and payment of the public debt." And he declares that he should appoint to office "such men only as he thought would carry out these principles." This, then, is to be the keynote of his administration: this is the leading principle and purpose by which its conduct will be guided.

There are plenty of men who say that General Grant must fail if he attempts to conduct his Administration on such a basis, and especially if he attempts to select his Cabinet and appoint his subordinate officers of his own motion, and not under the advice, and in subservience to the interests, of the party that placed him in power. And they point triumphantly to the example of Mr. Tyler, and the more recent and notable experience of Andrew Johnson, in support of their prediction. Possibly they may be right, but the precedents they cite are by no means conclusive.

They must remember that General Grant has a degree of public confidence and support which no one of his predecessors has ever possessed; that he enters upon his Administration at a moment when the war and reconstruc-

tion, and the attitude of parties in regard to both, have ceased to command public interest and absorb public anxiety; that the promotion of economy, and the rescue of the country from financial ruin and from official demoralization, has come to be the great necessity of the nation; and that in advancing this great end, by an honest, vigorous, and successful administration of the Government, he

will command a degree of popular support which no party can successfully resist or seriously impair. It is a mistake to suppose that General Grant must rely on the organized Republican party for support. He has the whole country for his constituency, and the great mass of the people, without distinction of party, for his friends and supporters.—*New York Times*, Feb. 15.

SUMMARY OF NEWS.

A POOR LOOK-OUT.—A workhouse window.—*Fun*.

NEW YORK, MARCH 9.—Intelligence received here from Cuba announces that a battle has taken place near Puerto Principe between the Government troops and 4000 insurgents. The latter were defeated with heavy loss.

A poetical contributor sends us a production, and adds—"Did Burns ever rite anything like this?" According to the best of our knowledge and ability he did not.—*Zanesville* (Ohio) *Signal*.

A telegraphic despatch from Grenoble announces that a terrific conflagration has just taken place at the village of Entraigners, the property destroyed being estimated at 800,000*fr*. No lives were lost.

Conflicts of electors still continue in Hungary. Another collision lately took place amongst those of Kiraly-Helmesz, when two persons were killed and 40 wounded.

At Spalding there has just been buried a woman named Sharman, who, had she survived until the 11th of April next, would have reached the age of 102. She leaves two children, 18 grandchildren, 46 great-grandchildren, and seven great-great-grandchildren. Until very recently she maintained herself by taking in washing, but latterly received parochial relief. Her faculties remained to the last comparatively unimpaired.

A FREAK OF NATURE.—On Friday a cow, the property of Mr. Thomas Errington, farmer of South Hetton, introduced into the world a calf of extraordinary proportions. The "little stranger" is a strange animal indeed. It has two heads, four forelegs, two hind legs, and two tails.—*Northern Express*.

The area of London, as defined by the registrar-general, and including extensive suburbs, is about 78,000 acres, or nearly 122 square miles. On this area stand over 400,000 inhabited houses, with an average of nearly eight persons to a house, giving a mean density of 40 persons to an acre. The estimated population at the present time is 3,126,635. The county rate assessment of 1866 placed the annual value of property in London at £15,261,999.

There is a sore famine throughout Abyssinia, owing to the anarchy which has prevailed since the departure of the British force. The demands of rival factions have prevented the peasantry from tilling the soil.

The latest authentic news from Abyssinia is that Menilek, King of Shoa, and the Wakshum Gobazé, were in the vicinity of Magdala, ready for battle. Gondar, the old capital, is held by the rebel leader, supposed to be Bitwáddad Hailo, one of the late chiefs of Magdala, as all the Amhára country to the north and west of Lake Tana is governed conjointly by him and his cousin Balambarás Gabra-Máddhané 'Alam. Mashtsha, Theodore's eldest son, is a prisoner in the hands of the latter chief. The prince has now been sent as a prisoner to the Sar Amba, in Chálga. Gobazé was expected in Tigré, but it is questioned whether he will be able to make his way thither through the intermediate country, which is still held by rebels.

A Jewish writer in the *Cincinnati Israelite* argues for making Sunday the day of rest, in conformity with the custom of other religions. He declares himself to be the "selected spokesman of a respectable and highly intelligent party" in his Church.

A machine is in use at Melbourne for shearing sheep by steam.

A Kentish farmer has been adjudged by a jury at the Maidstone assizes to pay £50 for giving into custody a man on the groundless charge of stealing a stable fork, worth 1s.

A despatch from Montreal states that the snow in the streets of that place is eight feet deep, and some streets are almost impassable. A statement had been published showing that the fall of snow during the winter had been about 118 inches, which exceeded by 38 inches the total fall in any year for 20 years past.

A lady in Iowa county advertises herself as an "attorneyess-at-law." The *New York Herald* supposes we shall next have the farmeress petitioning the Presidentess for a commission for a daughter as an officeress in the army.

The President of the Board of Trade has, we hear, determined to sanction the rope system for passenger train signals agreed upon by the managers at their York meeting, giving to such lines as have electric or other signals in use the right of continuing them, and not restricting, we should hope, any from adopting the pneumatic or any other system they may prefer for its superior advantages.—*Standard*.

A THRONE AND A FORTUNE IN DISPUTE.—A great Indian appeal case that will probably occupy a week—*Neelriste Dele Burmorio v. Beachunder Thakoor*—was opened before the judicial committee of the Privy Council on Monday. It involves the title to property exceeding £60,000 a year, and the succession to the throne of the Raj of Tefferali on the Hills. The appellant disputes the right to the possession of the property and the title with a younger brother.

THE STORMS ON THE CONTINENT.—The tempest which has lately been raging over the north of Europe has now reached the south. News from Marseilles states that the sea has been so high that all movement of ships became impossible, and that even in the docks the water was extremely rough. Immense quantities of snow have fallen all over the south of Europe, and the telegraphs have been interrupted in many places.

SINGULAR DISTURBANCE IN A CHURCH.—For upwards of 12 months the Scotch Church in Midvaleroad, St. Helier's Jersey, has been without a duly-appointed pastor. Previous to the removal of the former pastor, the Rev. A. J. Murray, M.A. now stationed at Croydon, the church was transferred from the Scotch to the London Presbytery, agreeably to a vote of the majority of the congregation. Since that period the church has been served with supplies sent by the London Presbytery. At length a call was given by the church to the Rev. J. J. Muir, whose induction was appointed to take place March 4th. The call was not acceptable to many members of the congregation, and they resolved if possible to prevent the induction taking place. Accordingly on Thursday morning the gates of the church were padlocked by two of the trustees, but the locks were afterwards removed and the service proceeded. A sermon was preached by the Rev. Robert Taylor, of Camberwell, and the induction service was conducted by the Rev. G. Carlisle, Moderator of the London Presbytery. At the conclusion of this portion of the service a singular occurrence took place. In the midst of a crowded congregation one of the trustees, Mr. Clash, rose from his seat, advanced to the aisle, kneeled down and cried out, "Haro, haro, à mon aide, mon prince ! On me fait tort !" This is called the "*Clameur de Haro*," and dates back nearly one thousand years, from the time of Rollo, a Norman leader, who invaded France about 837. It is used in case of encroachment or invasion of property, and the aggressor is bound, under penalty, to desist immediately the cry is raised. In the present instance, however, the service proceeded, and the raiser of the "*Clameur*," with some of his adherents, left the church. It is probable that an action before the Royal Court will be the result of these proceedings.

MARRIED.

In Salt Lake City, Dec. 21, 1868, by President D. H. Wells, Mr. William Howard, jr., to Miss Mary Pead, late of Bodfordshire, England.—“Deseret Evening News.”

DIED.

HARDING.—In Carlisle, Cumberland, March 2, Matilda Harding, in the 55th year of her age. She had been a member of the Church 29 years, and lived the life of a Saint.—“Deseret News” and “Telegraph” please copy.

RAWSON.—At Pinxton, Kirkstedd, Derbyshire, Jan. 5, from injuries by an accidental explosion of gunpowder, George Rawson, son of John and Sarah, aged 12 years and 10 months. He was a most promising and exemplary youth, with an understanding of the Gospel far beyond his years. His mother is in Utah, and we deeply sympathize with her in her bereavement of a son so noble and faithful.—“Deseret News” and “Telegraph” please copy.

ORTON.—At Sneinton, near Nottingham, Mary Orton, daughter of Jno. and Mary, aged 17.

THOMAS.—In Aberaman, near Aberdare, Dec. 20, William Thomas, aged 48 years; he was an elder in the Church, and had been a faithful member for 20 years.

JOHN.—At Aberdare, March 2, Richard John, aged 25. He lived and died faithful in the cause of truth.

CARINDUFF.—In Glasgow, Feb. 10, Margaret, wife of Nelson Carinduff, aged 85. She was a member of the Church 25 years, and was much respected for her saint-like course and her devotion to the principles of the Gospel.—“Deseret News” please copy.

CLARKE.—In Salt Lake City, Dec. 29, 1868, Moses, son of Amos and Ann Clarke, aged 14 years, 3 months and 23 days, late of Denbighshire, North Wales.—“Deseret Evening News.”

HOLDSWORTH.—At Lhli, Dec. 29, 1868, John, son of Jonas and Harriet Holdsworth, aged 18 years, 9 months and 19 days. Deceased was born at Leeds Yorkshire, England.—“Deseret Evening News.”

POETRY.

TO THE MOUNTAINS AWAY.

To the mountains, to the mountains, to the mountains away,

'Tis the voice of Jehovah, no longer delay.

Living prophets and priesthood now echo the cry,
And bid us begone, for His judgements are nigh.

Now gird on your courage, your trifles prepare,
And away to the hill tops, for safety is there.

Plant firmly each footstep, and boldly press on,
For vengeance will follow the laggard, anon.

Ne'er heed we the tumult, we've nothing to dread;
Tho' danger's behind us, there's safety ahead.

To the mountains, to the mountains, to the mountains away,

'Tis the voice of Jehovah, no longer delay.

To the mountains, to the mountains, to the mountains away,

London, March 1, 1869.

'Tis the voice of Jehovah, come haste to obey,
For his judgements will stalk unopposed in their course,

Dealing death and destruction with o'erwhelming force;

And nations now peaceful ere long will o'erflow
With misery, anguish, lamentation and woe,
For with pestilence, famine, the earthquake and sword

Shall error be banished, and truth be restored;
Meanwhile, in the mountains and vales of the west,

The Saints will find shelter, peace, plenty, and rest.

To the mountains, to the mountains, to the mountains away,

Come list to the warning whilst yet it is day.

EDWIN CHARLES COX.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 13. Vol XXXI.

Saturday, March 27, 1869.

Price One Penny.

DISCOURSE

BY PRESIDENT BRIGHAM YOUNG, DELIVERED AT THE FUNERAL OBSEQUIES OF MISS AUGUSTA ST. CLAIR, IN THE 13TH WARD ASSEMBLY ROOMS, JAN. 24, 1869.

[CONCLUDED FROM PAGE 190.]

With regard to the doctrine of the resurrection, you will remember that Paul labored hard to convince a few sects of the Jews of its truth; but in this day we are not under the necessity of laboring for this. The Christian world believe in the resurrection, consequently this point is yielded.

But if we talk to the Christian world about the blessings that will be revealed in the latter days in the Millennium, in building up the kingdom of God, when the Saints will live a thousand years without molestation and interruption, and without sin to afflict them as it has hitherto; when God will multiply righteousness upon the earth, and sweep away the wickedness and abomination under which it now groans, and when the Latter-day Saints, I mean the *Saints*, and not those who profess to be, and are not Saints, will possess the earth, and when they will build temples to the name of the Most High, and will enter those temples and officiate for this one, that one, and the other, until the work is done for the thousands and millions who have died without the Gospel, it is all counted vain; but it is nevertheless just as true as though they believed it. They who enter those temples will remain there as pillars in the temple of our God, and they will go no more out. And the

labor of the living will be to officiate for those who have passed into the spirit world without obeying the Gospel; and the office of the resurrected, when the resurrection commences, will be to teach those who are living in the flesh whom to officiate for, redeem and bring up the children of men clear back to Adam.

Here comes the sealing principle, which to the Christian world is more vain and foolish than anything connected with the Gospel of Jesus Christ. They abhor it. They look upon it, I can hardly tell how. It seems to me that they cannot hate it, there is so much glory, beauty, and excellency about it. They cannot hate any principle of the Gospel unless they hate justice, truth, love, mercy and righteousness. But we know that men, through the fallen nature that is in their flesh, are opposed to every principle that God has introduced for their salvation, and they war against them, nevertheless they are true. By the sealing principle men will be sealed to men, and women to women, and children to parents, and the living to the dead, until every link in the chain is connected back to father Adam; and Jesus will bring in the whole world of mankind that can be saved, and will renovate the earth and present it to the Father. This is how the

Gospel of the Son of God reaches the condition of every person, and provides salvation for all. Will all receive it? No, they will not. But this point, as to who will not receive the Gospel, I wish to pass by; who they are or what their condition may be does not matter. Suffice it to say, that every person who is capable of inheriting a kingdom of any degree of glory will have the privilege of doing so.

We may say that our earth is a kingdom of some degree of glory. There is some peace here; but it is a very low state for intelligence to dwell in. It is hardly possible for a person to say, in truth, that there is any solid glory or peace here independent of the Gospel. Is there a momentary enjoyment? Yes, but there is a sting. But every son and daughter of father Adam and mother Eve that is capable of receiving a kingdom of glory will receive one.

How many times have my Methodist brethren said to me, when urging them to believe the Gospel, Where is John Wesley? and this one and the other one? "Why," I would reply, "they will enjoy all the glory they know how to possess." And this will be the condition of every man who has lived according to the best light he had on the earth, of every man who has been faithful to his prayers, his God, his friends; faithful to the human family, and, faithful to his being here. Can such men go down and wallow in hell? No, never; it is folly to think such a thing; they will receive a glory, and that glory will be far greater than their earthly expectations. Is this a comfort? Yes. No man on earth would turn a deaf ear to the principles of eternal life, if he knew the benefits of them. They are beautiful; they are lovely to dwell upon. Even here, in our mortal state, how beautiful they make a neighborhood! What peace and happiness dwell in the neighborhoods of those who possess the spirit of the Gospel! I look upon the Latter-day Saints with a great deal of pride, when compared with the world, notwithstanding all their weaknesses and naughtiness. Look at the world with its contentions, animosities, bitter feelings,

and envy! How wicked the people will be, and how they will try to injure each other! When compared with them, I say the Latter-day Saints are a pretty good people. Do they go to law with one another? No. Do they bite and devour one another? Not much; they are taught better. Still the spirit will rise up once in a while, and they do some things naughty and bad. But take them as a whole, and see their cities, towns and neighborhoods, and how peaceable they are! Yet the Christian world look upon us, I will not say as outlaws or outcasts, or as an ignorant race of beings who have no knowledge with regard to humanity; no, they know better than this. But they look upon us with envy, just as politicians do, in a political point of view. Say they, "We would like to ruin the Latter-day Saints, they are clannish; they are of one heart and one mind, and if we should make a State of them, there is not a man amongst them but would vote for Brigham Young for Governor." What would they give to have such an influence? How many men are there in our nation who, if they possessed millions and millions, would give it to have the influence in the nation that Brigham Young has in the midst of this people? Hundreds and thousands of them would. Is it a crime to hold an influence over the minds of the people, and to teach them principles of peace, love, and union; to exhort them to practice every holy and just principle; to learn all they can from every good book, and to make themselves familiar with all the wisdom and philosophy of the world, until they understand the object for which they were created, the philosophy of the world's organization, its formation; the law by which it exists, and by which it swims in its own element, and the law of its revolutions; to know and understand the starry heavens, who inhabit them, their glory, and the glory that is prepared for the inhabitants of the earth? Is this lovely? Is there a man in the world that can, in his heart, despise truth and righteousness? No, there is not. No vile person on the earth can despise them until he has passed the ordeal which shall prepare him to be-

come an angel to the devil ; then he can despise and hate them, and fight against them, not knowing what he does. That is the case with the inhabitants of the earth who are contending against the doctrines of the Latter-day Saints,—they are doing that which they understand not.

Now this Gospel that we preach, if it is hid, I can say it is hid to them that are lost. It is not hid to the wise and prudent ; it is not hid to the virtuous, truthful, and good. It is hid to those who are lost to the principles of truth and virtue.

Were it not for the resurrection that we believe in, we should not officiate for our friends who are dead. How we do so we have published to our brethren and the Church. We have our font prepared, and there take people and baptize them for their relatives. Is there any harm in this ? Is it a crime to try and do good to those who died without the Gospel ? There is no intimation within the lids of the Bible that man can be saved without observing the law God has laid down for that purpose. There are not two, three, or ten ways by which this salvation can be wrought out, but *one* only. Is there any harm in officiating for those who have died without having the privilege of walking in that path themselves, and thus giving them the opportunity of returning again to the presence of the Father and the Son, and of dwelling in the celestial kingdom ? I cannot see the least harm or wrong in it, and there is not a man on the face of the earth, in his sober senses, who can see and contemplate this principle of the Gospel of Christ, but will say that it is a God-blessed doctrine. I thank God for it.

To our beloved friend, the father of

this young lady to whose remains we have met to pay the last tribute of respect, I say mourn not, weep not. I pray that he may be blessed. To this young lady who has died without being baptized, there is all the liberty that can be asked to officiate for her here, that she may enter into the society of the just. But I will say that there is this advantage enjoyed by those who receive the Gospel here in this life, and render obedience to the laws of life as they have been revealed through the Gospel,—when they step into the spirit world the power of the enemy has no influence over them whatever ; they are perfectly free from it ; they reign as kings over all sin, and are free from its effects, while those who die without the Gospel are liable to be afflicted by evil spirits. The evil and the good dwell together in the spirit world, which is around and close by us,—as we do here. But those who have received the Gospel, and have lived according to it, when they enter the spirit world, are perfectly free from the power of the enemy ; they have all evil under their control, and when they give a command it has to be obeyed. But as quick as a person is officiated for here the door is unlocked, and they enter a higher sphere of intelligence, power, and glory, and they have power over evil. Is there any harm in all this ? Not the least. If it be evil to bless all men, to promote peace and righteousness upon the earth, and to cause men to seek after it, I pray God we may have more of it.

May God bless the father of this young lady, and the mother and family who are far away from them. I say God bless them in the name of Jesus. Amen.

To teach one to help oneself, the Spaniards say, drawing the simile from hot porridge, "He who hath a mouth of his own should not bid any one else blow."

A SMILING FACE AND A KIND HEART.—Which will you do—smile, and make your household happy, or be crabbed, and make all those young ones gloomy, and the elder ones miserable ? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance ; let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed ; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business

A DAY AT THE PYRAMIDS.

Of all the pleasant excursions that lie in the immediate neighborhood of Cairo, the excursion to the Pyramids is naturally the most interesting. There are a good many persons to whom the Pyramids mean Egypt, and who seem unaware that there are other remains worth looking at on the banks of the Nile. Immense antiquity is always invested with a poetic interest, and in the presence of these extraordinary ruins—if the word “ruins” can be applied to anything so imperishable—the most cold-blooded and practical of tourists comes under the spell of romance. Travellers, whom every other prospect has disappointed, are strangely moved by the first sight of the monument of Cheops. But apart from sentimental considerations, the ride or drive to the Pyramids is exceedingly enjoyable. It lies through the greenest and most fertile portion of the country; no landscape could be more Oriental in its character. The dingy looking houses of old Cairo, surrounded by the dark foliage of the acacia, the wide belt of shining river, and the curiously shaped boats which glide upon it; the tall palm trees that wave overhead, or that tuft the distant horizon; the long strings of camels that wind across the undulating plain, and stand out against the unclouded sky; the white ibises that flutter over the corn fields now as four thousand years ago, form a succession of pictures which gradually prepare the mind of the traveller to receive his first impressions of the stupendous structure he is about to visit.

The distance from Cairo by the usual route is about eight miles, and occupies three hours, one of which is generally taken up in waiting to be ferried across the river. The usual plan is to commit yourself to the charge of a dragoman, who undertakes to save you all trouble and unnecessary expense, to pay all “backsheesh,” to keep the Bedouins in order, and to show you everything that is to be seen. When the dragoman has succeeded in getting together a party of three or four he is ready to start, but by the time you have got half way you

begin to be dissatisfied with your bargain. It is true that he pays the “backsheesh,” but the annoyance is not in the payment, but in the incessant din and tumult of mendicancy which surrounds you from the outset, and against which your guide can give you no protection. On the contrary, his presence rather serves to increase the disturbance, inasmuch as it points to the fact that you are a complete stranger, and confessedly unable to take care of yourself. The shortest, safest, and least troublesome mode of making the journey is to discard dragomans altogether, and commit yourself to the care of some intelligent donkey boy, who will be as watchful of your purse as of his own scanty store of piastres, and who understands the art of discouraging and repelling the horde of beggars that waylay every pleasure party. The donkey will bring you as far as the ferry of Old Cairo, where you must abandon yourself to the tender mercies of the Arab boatmen. You are immediately surrounded by a score of wild faces, gesticulating fiercely within a few inches of your ears. The noise bewilders you, and you strike out furiously right and left, but without the least effect. The struggle and shouting grow fiercer; you are dragged helplessly to and fro, until at last two sturdy fellows succeed by main force in pulling you on their boat. Looking back, you observe your friends still in the thick of the conflict, and can afford to laugh at the perils from which you have just escaped. After some minutes the clamor miraculously ceases, the party is reunited, the donkeys are induced to enter the boat, and in less than half an hour you are safely landed at Ghizeh, the village from which the two great Pyramids take their distinctive appellation. This is a large straggling place, with narrow dark lanes, abominable odors, and troops of shrieking naked children. Beyond it lies a magnificent palm grove, whose lofty branches sway gently in the light breeze from the river. For some distance the road is overshadowed by the dense foliage of acacias and aycamores,

then there is another palm grove, and then an ugly village of mud huts inhabited by beggars and vendors of spurious antiques. From this point onward there is no shade whatever, the full blaze of the sun beats down upon the excursionists, every little pool shines with an intolerable lustre, fierce glare rests upon the desert, and a hot dry wind blows across the sands. Half an hour more is spent in reaching the confines of the sandy tract that seems so near. The Pyramids are in full view, but as yet it is impossible to form any idea of their magnitude. They appear twice as near, and not more than half as high as they really are, and looking at them from a distance of three miles it is hard to say which is the loftier. Gradually the faint shade of blue that envelops them changes into a soft grey, the surface resolves itself into horizontal lines or steps; a few black specks are observed on the side of the Greater Pyramid, and presently these specks are seen to be moving slowly towards the summit. Just at this moment the tourist attracts the watchful eyes of the Bedouins, and no sooner has he entered the desert than he is met by a group of powerful fellows, who at once commence to exhibit their antiques, consisting of broken scarabei, old coins of the Roman period, and little blue figures of mummies. Each volunteers his services in helping the stranger to ascend or to enter the Pyramids, and they all profess the most intense astonishment if their intended victim is wise enough to decline their aid. These Bedouins are of a very different class from the wild, shaggy, half human creatures of whom one reads in guide books. So far from being at all savage in their exterior, they seem a good deal more civilized than the Arabs of the villages that surround Cairo. Most of them speak English fluently, and some can talk in French and Italian. With few exceptions they are men of tall stature, and their sheik, the best-looking and most powerful man among them, is several inches more than six feet. Moreover, they have an aspect of comfort and cleanliness for which one is wholly unprepared. The Pyramids are their only masters, and pay liberally for their

services. Some of the principal Bedouins earn considerable sums in the course of a season, and as the sheik generally contrives to exact a fee of four shillings from every visitor, he must have already accumulated a tolerable fortune. It is in vain to attempt to shake off their company, which, unless you are very ill-tempered, will be found rather amusing. To get angry with an Arab, and especially with a Bedouin, is to put yourself completely at his mercy. He enjoys your indignation, doubles his importunity, and becomes quite confident of fleecing you. Take him quietly, and he is rather a civil, intelligent fellow, with a keen sense of humor and some talent for "chaff."

Before advancing to the base of the Pyramids it is usual to diverge about a quarter of a mile in order to visit the Sphinx. It is hard to restrain some feeling of disappointment at the sight of this enormous figure. Readers of Mr. Kinglake's "Eöthen," who have got by heart that eloquent passage of poetical prose in which he lauds the beauty of the ancient Coptic type, and defies the iconoclast to mock at the Sphinx, will find some of their enthusiasm vanishing when they discover that the head of the creature has lost almost all semblance of humanity, that the nose is gone and the chin broken, and that enormous fragments have been knocked out of the cheeks. It is difficult to distinguish the tranquil, inscrutable smile, or the extraordinary beauty which sent the author of "Eöthen" into raptures. Successive generations of image-breakers, or the great iconoclast, Time, have done their work effectually, and the majestic loveliness of this celebrated idol no longer exists except in the imagination of the poet. Besides, vast as it is, the Sphinx seems dwarfed in the presence of the Pyramids. It belongs to a later time and another order of things. The heaps of sand that surround it prevent you obtaining any correct notion of its magnitude; and not until you have seen an active Arab climb upon the head can you realize its height. After a short but tiresome walk through the hot sand, the traveller reaches the grateful shade of the Great Pyramid, and

finds himself the centre of a group of stalwart fellows who are anxious to have the honor of bringing him to the top, or into the inmost recesses of the interior. Most persons undertake the ascent without any idea of the labor and fatigue that it involves. The mere fact of being grasped as in a vice by two powerful Arabs, and violently propelled by a third, is punishment sufficiently severe, and to this must be added that the steps over which your captors skip like goats are frequently three or four feet in height. Such is the symmetry of this wonderful monument that its loftiness does not appear at first sight. It is not until the panting and perspiring tourist finds himself deposited on the summit, and hears his guides shrieking for backsheesh, that he feels the vastness of the great pile of limestone, from which he can see more than twenty miles on every side. The Libyan Desert stretches illimitably westward, its undulating expanse of yellow sand contrasting with the clear azure of the sky and the deep green of the fertile tracts which it bounds. In the east lies Cairo, surmounted by its thousand graceful minarets, and nearer flows the Nile, gleaming with light, and dotted with the white sails of many dahabeehs. And following the course of the river the spectator perceives many other structures similar in shape but inferior in size and in age to that on which he stands. The towering mountain beneath his feet was before all, and will survive all. Long after it was built, the glory of Memphis dawned, and the Serapium was founded. Tombs have been rifled, temples destroyed, the Pyramids of Dashoor and Sakkara are gradually crumbling away, but the memorial of Cheops, for all we know to the contrary, still holds his body, and has not only conquered time but withstood the destroying rage of men. A deep valley separates it from its scarcely less majestic companion, and the distance from summit to summit can scarcely be less than half a mile; but the voice of an Arab on the opposite height is as audible as if he were only a hundred yards away, and sometimes one can distinguish the words spoken by people standing near the base. The

marvellous clearness and color of the sky is strikingly evident in contrast to the grey masses of stone. The sharpness of the outlines and the blackness of the shadows in the foreground increase the effect of the misty glow which covers the distance and hides the deformity of the desert. Sunsets viewed from this elevation are magnificent. There is not the pageantry of clouds that belongs to damper climates, but there is the potent charm of strong and simple coloring. The crimson flush that gathers over the sands, the waves of tremulous light that spread through the sky, the pink and orange glow that follows the sinking of the sun, the sudden approach of night, and the delicate transient hues which follow the departing day, offer a task more trying to a landscape painter than the more brilliant sky of an Italian evening. It would not be easy to transfer to canvass the singular luminousness of the air. Stars so large and lustrous that they can scarcely be identified with the constellations that dimly glimmer in the hazy northern climates, moonlight bright enough to show the grand forms of the Pyramids better than the fierce glare of the afternoon, delicious breezes succeeding the sultriness of day tempt one to linger long after darkness has settled on the plain and the minarets of Cairo have faded out of view. The stillness is only interrupted by the croaking of innumerable frogs, the chirping of grasshoppers, and the bleating of distant flocks, and as the returning traveller nears the river he hears the low droning chant of the boatmen praying Allah for fair winds or thanking him for a prosperous voyage.

To enter the Pyramid and penetrate as far as the King's Chamber is a more difficult and unpleasant task than the ascent to the top. The passages are low, narrow, and slippery; the air is hot and stifling; the Bedouins are so rapid in their motions that one is in danger of having his shoulder dislocated or his ankles sprained. Preceded by a swarthy fellow carrying a candle, and followed by another, held firmly by two bare-footed giants, as agile and as sure as goats, the visitor first descends a long low passage, which inclines downwards at an angle of

about twenty-five degrees. Having reached the end, his protectors clamber over a huge block of granite. He is hauled with great rapidity, and then, not having had a second to recover his breath, is hurried through another passage, which ascends gradually. Finally, cramped and nearly suffocated, he is pulled into the King's Chamber, and startled by a tremendous hurrah, sent forth with the full force of Arab lungs. This is followed by a vigorous demand for backsheesh, which it is absolutely necessary to resist. Fifteen minutes suffice for such explorations as a tourist of ordinary strength is able to make. The higher and the lower chambers are only visited by the adventurous and the athle-

tic. The great marvel of the interior consists in the immense blocks of granite, but it is in vain to speculate on the power employed to place them in position, as it is impossible to restrain the feeling of awe which these gigantic memorials of ancient skill and greatness produce. The Greater Pyramid covers about as much ground as was occupied by the Exhibition Building of 1862, and its present height is somewhat greater than that of St. Paul's Cathedral. But neither its magnitude nor its antiquity affect the spectators as powerfully as the vague and dreamy conjectures which arise concerning the character, the hopes, and the meaning of the men who raised it.

EARTHQUAKE IN LANCASHIRE AND YORKSHIRE.

Reports from various parts of East Lancashire and the West Yorkshire borders concur in stating that an earthquake occurred a few minutes after six o'clock p.m., March 15. The vibration was violent at Accrington, Haslingden, Rosegrove, and Waterfoot, lasting seven or eight seconds. It was more or less perceptible at Blackburn, Bury, Middleton, Todmorden, and Sowerby Bridge. A momentary tremor was experienced in the central district of Manchester. In some of the suburbs, Pendleton and Chestwood for instance, the direction appeared to be from east to west. Accounts differ by a few minutes as to time, but none are mentioned earlier than six o'clock or later than a quarter past six. At some of the towns mentioned above people rushed out of their houses in alarm, asking one another what had happened.

A Blackburn correspondent writes—"The shock was felt very distinctly here from five to ten minutes past six. In Church-street, Victoria-street, Richmond-terrace, and in many other places great alarm was created, in some instances the inmates leaving their houses. Mr. Ainsworth, head master of the grammar school, states that the vibration was so strong as to cause the door of the wardrobe to oscillate vio-

lently. The shock was accompanied by a subdued rumbling sound."

At Middleton, the dwelling houses in the higher parts of the town were very much shaken, to the momentary alarm of the occupants, who, in some instances, ran into the street in a state of great terror and excitement. The shock was particularly noticed as being accompanied with a low rumbling sound. Several persons state that they were very nearly thrown from their feet by the shock.

At Rawtenstall, the shock was felt at about five minutes past six. The mills had just stopped for the day, and the people were about leaving their work when the shock was felt, which caused them in some instances to run in different directions, imagining that the chimney or some portion of the building had fallen. People ran out of their houses, and instantly the streets filled with persons describing the severe nature of the shock they had experienced. Door knockers and bells were rung, and crockeryware and windows were shaken. The shock only lasted a few seconds, but was very severe.

Similar reports have been received from Todmorden, Sowerby Bridge, Rochdale, and other places.—*Liverpool Mercury*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 27., 1869.

THE LOVE OF GOD.

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OUR Savior, reproving the Jews, said, "But I know you, that ye have not the love of God in you." During His time upon the earth He met with a stubborn opposition from the priests and teachers of all sects and parties. Notwithstanding they professed the love of God, they strove with all their power, learning and influence to counteract the teachings of the Savior, and to prevent the people from receiving His testimony and doctrine, while they were professedly teaching the commandments and laws which God had given them through Moses, and also to believe in the Prophets whom He had sent—whose tombs they garnished—pretending to revere their names. The Scriptures were read with all solemnity, they paid "tithes of all they possessed," they fasted and prayed long prayers, and kept the passover and feast of tabernacles, and were, to all outward appearances, very holy men, yet the Savior, who knew that their hearts were far removed from God, declared that they had not the love of God within them.

"He that is of God heareth God's words," wherefore a message from Him finds place in the hearts of the honest, for those who truly love Him and delight to do His will receive it with joy and gladness, never fearing the frowns of the world—for perfect love casteth out all fear—but, loving truth and righteousness, are ever prepared to receive light. Light cleaveth to light, intelligence to intelligence. "Light and truth forsaketh that evil one," therefore the commandments of God are joyfully obeyed by the lovers of truth, while its opponents are filled with rage and bitterness as it discloses their true position and unmasks their hypocrisy. It was the proclamation of truth that tested the love of God in the Jewish priests and teachers. Jesus Christ came in fulfillment of the Prophets, whom they professed to believe, and who had so plainly foretold His coming and mission. Had the Jewish priests been as honest in their worship as they professed to be, and possessed the love of God, they would have been prepared to receive the Savior, as was Simeon, a just and devout man, who waited "for the consolation of Israel: and the Holy Ghost was upon him;" to whom it had been revealed "that he should not see death, before he had seen the Lord's Christ;" and who, being led by the spirit, came into the temple "when the parents brought in the child Jesus," and, realizing the fulfillment of the prediction, when he took Jesus in his arms, said, "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." And all who loved God in the days of the Savior became His disciples, but they were cast out of the synagogues and congregations of the Jews, because they followed the "friend of publicans and sinners."

The love of God was manifested by Abraham when, in obedience to the commandment of God, he left his house and country to go to a land he knew not

of ; also when called upon to offer up his son Isaac, not withholding his son of promise, but willing to obey in all things. It was the love of God that caused Shadrach, Meshach, and Abed-nego to refuse to bow down to and worship the golden image which Nebuchadnezzar had set up, and which he commanded all people to fall down and worship. And it pleased the Almighty to demonstrate His love for them, for the sons of Israel came out of the furnace without even the smell of fire upon them. Through the same love Daniel, notwithstanding the decree of Darius, continued to worship, praying and making supplication. When the Apostles preached the doctrine of Christ, they evinced their love of God in travelling without purse or scrip, and in suffering bonds, imprisonment and death rather than forsake the truth. In their ministry they were directed by the Spirit to those who desired to learn the principles of salvation ; and angels were also sent unto devout men to instruct them to whom to send to obtain the words of eternal life ; thus, notwithstanding the bitter prejudice and opposition, the honest were sought out, and blessed with the glad tidings of great joy.

The love of God is always manifested by a disposition to keep His commandments, and in a manly independence and fearless searching for the principles of truth, disregarding what others may think or say, so long as they are satisfied that they are doing the will of Him whom they love. The Apostle Paul said : "Tribulation worketh patience ; and patience experience ; and experience hope : and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us," which Spirit they had received through obedience to the commandments of Him whom they loved. Stephen, full of this divine love, exclaimed, "Lord, lay not this sin to their charge." How different this godlike spirit from the spirit of those who slew him ! The Savior said, "If ye love me keep my commandments," for herein do we demonstrate that we love Him ; and this has been the great difference in all ages of the world, distinguishing those who are from those who are not of God. When light comes into the world, those who love the light walk in it. God is light, and those who love God love the light ; therefore, as the Apostle says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "But how can we walk in the light ?" may be asked. By obeying all the commandments, receiving here a little and there a little, "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The plan of salvation is eternal, and the same doctrines that were taught by Jesus and the Apostles will save to-day, if taught by the same power and authority, the love of God abiding in our hearts. We have the evidence that the love of God abideth in us, from the fact that we enjoy that Spirit that enticeth and leadeth to do good, seeking first the kingdom of God and His righteousness, ever studying to do good, to be merciful, charitable, long-suffering, speaking no evil, but being full of love. In these last days the love of God is manifested by obedience to the fullness of the Gospel. He hath restored, and gathering to the place at present appointed, in fulfillment of the Divine command ; in the payment of tithes and offerings, and by the spirit of love and unity enjoyed by the Saints. The Elders sent from Zion demonstrate the love of God by leaving their wives, children and friends, their tranquil

homes, and the happy associations of the Priesthood in Zion, in obedience to Divine will ; in traveling and preaching the Gospel of the Son of God, teaching the way of life in simplicity and truth ; baptizing those who believe, and confirming the gift of the Holy Ghost by the laying on of hands, as of old ; in blessing, advising, and counseling the Saints under their charge with praiseworthy zeal and faithfulness. Herein is the love of God demonstrated by His faithful sons, and if the world loved not darkness, surely they would discern the signs of the times, the "strange act" and "marvelous work" being accomplished through the introduction of truth and light in our day. Let the Saints joyfully continue in their love of God, knowing that the great commandment is, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind ;" and let them fear lest they offend Him. Let all strive earnestly to become the friends of God, by unflinchingly keeping His commandments, and thus witness that they have the love of God abiding in them.

G. T.

DEVON.—Elder John Albiston writes that the Saints are increasing in unity and good works, in the region where he is laboring ; also that there is an increased spirit of inquiry, some baptisms, and goodly prospects for more. There, also, as elsewhere, they are anxious to wend their way to the place of gathering, and it is hoped that the faithful will be richly blest in so doing during the coming season.

CORRESPONDENCE

ENGLAND.

Sunderland, March 8, 1869.

Pres. A. Carrington.

Dear Brother, — I am pleased in being able to write that the Saints feel encouraged, and more determined to press on to the mark of their high calling. I can see a very great improvement in the Sunderland Branch ; they are more united, and feel to profit by the good counsel you gave them. I attended meeting with them yesterday, and we enjoyed a good time ; the Spirit of the Lord was with us, and it was really gratifying to see the great change. Strangers begin to come to our meetings both here and in Newcastle.

There has been quite a stir in Newcastle since our Conference ; a good many of the strangers that were at the

Conference seem to be quite interested. I met a gentleman, the other day, who said that he did not think we were quite so numerous as we are. I feel that there will be good done in bringing some to a knowledge of the truth.

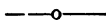
I desire to do my duty as a servant of God, and to bear my testimony to the people, although it may be in weakness ; yet, if I have the Spirit of the Lord with me, it will sink deep into the hearts of the honest, and they will embrace the truth.

Ever praying God to bless you with every needful blessing, to enable you to discharge the duties of your high and holy calling, I remain your brother in the Gospel,

EDWARD A. NOBLE.

Pride is so unsociable a vice, and does all things with so ill a grace, that there is no closing with it. A proud man will be sure to challenge more than belongs to him ; you must expect him stiff in his conversation, fulsome in commending himself, and bitter in his reproofs.—JEREMY COLLIER.

PRESIDENT GRANT'S INAUGURAL ADDRESS.



CITIZENS OF THE UNITED STATES,—Your suffrages having elected me to the office of President of the United States, I have, in conformity with the Constitution of our country, taken the oath of office prescribed therein. I have taken this oath without mental reservation and with the determination to do, to the best of my ability, all that it requires of me.

The responsibilities of the position I feel, but accept them without fear. The office has come to me unsought. I commence its duties untrammelled. I bring to it a conscientious desire and determination to fill it to the best of my ability to the satisfaction of the people. On all leading questions agitating the public mind I will always express my views to Congress, and urge them according to my judgment, and, when I think it advisable, will exercise the constitutional privilege of interposing a veto to defeat measures which I oppose. But all laws will be faithfully executed, whether they meet my approval or not.

I shall on all subjects have a policy to recommend, none to enforce, against the will of the people. Laws are to govern all alike, those opposed to as well as those in favor of them. I know no method to secure the repeal of bad or obnoxious laws so effective as their stringent execution.

The country having just emerged from a great rebellion, many questions will come before it for settlement in the next four years which preceding administrations have never had to deal with. In meeting these it is desirable that they should be appreciated calmly, without prejudice, hate, or sectional pride, remembering that the greatest good to the greatest number is the object to be attained. This requires security of person, property, and for religious and political opinion in every part of our common country, without regard to local prejudice. All laws to secure this end will receive my best efforts for their enforcement.

A great debt has been contracted in securing to us and our posterity the Union. The payment of this, principal and interest, as well as the return

to a specie basis as soon as it can be accomplished without material detriment to the debtor class or to the country at large, must be provided for.

To protect the national honor every dollar of the government indebtedness should be paid in gold, unless otherwise expressly stipulated in the contract. Let it be understood that no repudiator of one farthing of our public debt will be trusted in public places, and it will go far towards strengthening a credit which ought to be the best in the world, and will ultimately enable us to replace the debt with bonds bearing less interest than we now pay. To this should be added a faithful collection of the revenue, a strict accountability to the Treasury for every dollar collected, and the greatest practicable retrenchment in expenditure in every department of government.

When we compare the paying capacity of the country now, with ten States still in poverty from the effects of the war, but soon to emerge, I trust, into greater prosperity than ever before, with its paying capacity twenty-five years ago, and calculate what it probably will be twenty-five years hence, who can doubt the feasibility of paying every dollar then with more ease than we now pay for useless luxuries? Why, it looks as though Providence had bestowed upon us a strong box, the precious metals locked up in the sterile mountains of the far West, which we are now forging the key to unlock, to meet the very contingency that is now upon us.

Ultimately it may be necessary to increase the facilities to reach these riches, and it may be necessary, also, that the general government should give its aid to secure this access. But that should only be when a dollar of obligation to pay secures precisely the same sort of dollar in use now, and not before.

While the question of specie payments is in abeyance, the prudent business man is careful about contracting debts payable in the distant future. The nation should follow the same rule. A prostrate commerce is to be rebuilt, and all industries encouraged.

The young men of the country—those who form this age and must be rulers twenty-five years hence—have a peculiar interest in maintaining the national honor. A moment's reflection upon what will be our commanding influence among the nations of the earth in their day, if they are only true to themselves, should inspire them with national pride. All divisions, geographical, political, and religious, can join in this common sentiment.

How the public debt is to be paid, or specie payments resumed, is not so important as that a plan should be adopted and acquiesced in. A united determination to do is worth more than divided counsels upon the method of doing. Legislation on this subject may not be necessary now, nor even advisable; but it will be when the civil law is more fully restored in all parts of the country, and trade resumes its wonted channels. It will be my endeavor to execute all laws in good faith, to collect all revenues assessed and to have them properly disbursed. I will, to the best of my ability, appoint to office only those who will carry out this design.

In regard to foreign policy, I would deal with nations as equitable law requires individuals to deal with each

other, and I would protect the law-abiding citizen, whether of native or foreign birth, wherever his rights are jeopardized or the flag of our country floats. I would respect the rights of all nations, demanding equal respect for our own. If others depart from this rule in their dealings with us, we may be compelled to follow their precedent.

The proper treatment of the original occupants of this land, the Indians, is one deserving of careful study. I will favor any course towards them which tends to their civilization, Christianization and ultimate citizenship.

The question of suffrage is one which is likely to agitate the public so long as a portion of the citizens of the nation are excluded from its privileges in any State. It seems to me very desirable that this question should be settled now, and I entertain the hope and express the desire that it may be by the ratification of the fifteenth amendment to the Constitution.

In conclusion, I ask patient forbearance one towards another throughout the land, and a determined effort on the part of every citizen to do his share towards cementing a happy Union, and I ask the prayers of the nation to Almighty God in behalf of this happy consummation.—*New York Herald.*

CURATIVE EFFECTS OF DRY EARTH.

Dr. Addincli Hewson, of the Pennsylvania Hospital, Philadelphia, seeing the satisfactory effects of the earth closet, became impressed with the conviction that the use of dry earth as an absorbent in other ways should be tried. At the time of the introduction of the earth closet into the hospital there was lying in the ward a patient suffering from a very severe compound fracture of the lower leg. The wound was in an unhealthy condition, and its exudations, amounting to a pint in 24 hours, were so offensive as to cause a sickening and even dangerous stench, that the excellent ventilation of the ward and the use of the usual disinfectants were hardly able even to mitigate. It occurred to Dr. Hewson to

test the power of dry earth to absorb this odor, as it had that of excrement. The effect was magical. Not only was the offensiveness entirely overcome, but the effect on the character of the wound itself was such as no previous treatment had been able to compass. The suppuration was, within a few days, so reduced that the daily dressing of a single half-pint of earth was not even saturated; the edges of the flesh-wound lost their inflamed character; the intense pain of the sore was entirely relieved, and a healthy granulation has ensued.

Dr. Hewson is now daily carrying out this earth application to wounds, and with most marvellous results. Within a few days of the sailing of

the latest steamer from New York, the following extraordinary cases had been noted in the Pennsylvania Hospital under Dr. Hewson :—

1. Two patients suffering from serious varicose ulcers, after prolonged suffering, and with little relief from the usual treatment, have ceased to be offensive to their wardmates; they find their sores daily growing smaller; all pain and inflammation have left them; and they feel the certainty of an early cure.

2. A railroad breaksman, whose hand was, a year and a half ago, crushed between the coupling heads of two cars, and who has never been free from pain, and seldom from intense pain; whose hand from the wrist to the knuckles was a festering mass of carious bones and inflamed flesh, and whose system had been so reduced that he could not have survived the amputation which alone could entirely relieve him, is now happy in freedom from pain. His flesh-wound has taken on a healthy character, and his strength is fast returning. He even hopes to save his hand, but the long continued decay of the bone makes this impossible.

3. Another breaksman, suffering from a precisely similar injury, in no respect less serious, but received within a few days, was immediately treated with dry earth. Its constant application has entirely prevented inflammation, and a healthy healing of the flesh and knitting of the bone will soon return him to his duties with two useful hands.

4. A farm laborer had three of his fingers nearly cut off and his hand fearfully torn by a horse-power hay-

cutter. Since the first application of the dry earth (a few hours after the accident) he has been free from pain, and he will save his hand.

5. A laborer, engaged in breaking up condemned shells, exploded one that was charged. The powder burned his face and arms, and (seriously) one of his knees, which was struck by a fragment of the iron that completely shattered the knee-pan. His burns and the fracture were immediately dressed with dry earth, and the freedom from pain and the absence of inflammation have been as marked in his case as in the others. Without this dressing the knee-joint must inevitably have become involved, and the leg must have been lost. Now, the wound is evidently healing, and (although it is too early to speak positively) there is every reason to hope that the only result of the injury will be a stiff knee.

6. A woman was brought to the hospital with her neck and a large part of her body very severely and dangerously burned. That she could escape long weeks of agony was beyond hope. Yet her eye was clear and calm and her voice was strong, and when the doctor asked her how she felt, she said she was a great deal better, and that she had no pain.

7. An entire breast was removed for cancer, and the wound was dressed with dry earth. It is now healing rapidly. There has been no inflammation and no suppuration, and this woman too—calm and happy-looking, with a healthy color and a steady voice—spoke far more than her cheerful words in thankfulness for her relief.

A STRANGE RELIGIOUS SECT IN RUSSIA.

A religious sect, called the Skopzen, whose peculiar views enjoin the most barbarous practices, has existed in Russia for many years past, but has hitherto succeeded in escaping the vigilance of the police. The doctrine from which it derives its name is the mortification of the flesh, which it interprets as signifying self-mutilation.

The members devote themselves to trade, and are very wealthy. The Government has long been anxious to discover the leaders of this sect, as also the place in which their treasures were hoarded, but all its attempts have been baffled till a few weeks ago. Somewhere about the year 1850, Count Perowsky, the Russian Minister of the

Interior, endeavoured to penetrate the mystery by the assistance of a clever agent, who adopted the manners of the sect, attended their meetings, and also pretended to be one of themselves. One day the agent told the Minister that the operation of mutilation was to be performed that evening on a new convert. It was accordingly arranged that the house should be surrounded by a large body of police, which was to appear at a certain signal from the agent; but the signal was never given. A few days afterwards the agent presented himself, looking very ill, and declared that he had made a mistake in the day. Shortly afterwards he left St. Petersburg, giving as an explanation that his wife had inherited some property in the country. It was not till after his death that the truth was discovered through the confession of the widow. Without his having any idea of the intentions of the Skopzen, it was himself whom they proposed to receive into their body as a new member, and they effected their object by force. As soon as it was accomplished, the head of the Skopzen approached him and said, "I am glad you have become one of us. If you betray us it will not benefit you, and you will fall a victim to our revenge. You receive only a thousand roubles annual salary from the Government, but, if you will be true to us, here are 25,000 roubles down as compensation for your sufferings, and besides this you shall receive 1,000 roubles monthly." The agent knew what sort of people he

had to do with, and closed with the bargain at once. Herr von Harting, the civil governor of Tambow; Herr Abasa, the vice-governor; and Herr Trischatny, the head of the police, have recently discovered the leader of the Skopzen at Morchansk, in the person of a certain rich merchant named Maxim Plotizyn. His house is so large as to occupy almost a whole suburb, and contains a kind of Skopzen nunnery. Nine nuns were residing there at the time, and among them a sister of Plotizyn. The pictures of Seltwanow Schilow, and other prophets of the sect, were found in one of the rooms. Search was made in the cellars for the treasure, and at first without result, as nothing was found but a large quantity of old clothes and similar lumber. At last, after passing through six vaults, on entering the seventh suspicion was excited by a large stove which stood in one corner, and appeared never to have been properly fitted up for use. On further examination, an iron door was discovered behind it, leading to a secret receptacle containing untold wealth. Besides enormous chests full of gold imperials, there were about fifteen millions of silver roubles, and above ten millions in bank notes. The revelations respecting the Skopzen form the great subject of conversation at St. Petersburg at present—all the more so as the sect has extensive ramifications, and is believed to have political objects in view.—Berlin correspondent of the *Daily News*.

SUMMARY OF NEWS.

It is proposed in Philadelphia to bring the remains of William Penn from England to Pennsylvania, and to erect a splendid monument over them.

THE WASHINGTON CABINET. —With regard to the new ministerial appointments by General Grant, the *Daily News* says it is probable they will be received with more general satisfaction than those originally made. Mr. Hamilton Fish, Secretary of State, has been governor of the state of New York, and is an eminent member of the bar. Since 1857 he has travelled much in Europe. General Rawlins, who takes the place of General Schofield, is popular with the energetic Republicans, but has not hitherto been in Congress or connected with the National Government. Mr. Boutwell, the Secretary of the Treasury in place of Mr. Stewart, has been particularly regarded as fitted for the post of finance minister. He is a Republican of the most pronounced views, and has of late been especially distinguished for his vigorous resistance to all schemes of repudiation.

There is reason to believe that in British India no fewer than 10,000 human beings perish annually from snake bites alone, besides the multitudes who are killed by tigers, bears, hyenas, panthers, and other wild animals.

The public debt of the United States on the 1st instant, less cash in the Treasury, amounted to \$2,545,336,904, showing a decrease on last month of \$10,868,754.

An earthquake took place in the State of Santander, Bogota, on January 30, which caused serious damage at Socorro, San Jil, Aricha, and several other towns. Fears were entertained of the whole cordillera breaking up and descending in large masses of rock.

Steady progress continues to be made with the works of the great tunnel through Mont Cenis. At the end of last month 9386 metres had been completed—viz, 5474 metres at the south end and 3912 at the north. The number of metres still to be excavated is 2835. The opening of the tunnel through its entire length may be expected to take place by the month of July, 1871, or perhaps earlier.

PARIS, March 16.—A terrible explosion took place last night at the chemical works of M. Pelletier, at the Place de la Sorbonne. Seven persons were killed. Considerable damage was done both to the Sorbonne and the houses in the neighborhood.

It was proverbial a few years ago that a negro, however terrible his condition, very rarely in this country committed suicide; but the equal rights mania has produced its effect. We have observed a number of cases of negro suicide recently.—*New York Herald*.

The *Times* says that besides the supplementary demand by Mr. Lowe last week on account of the Abyssinian expedition, it is reported that another £1,000,000, or £1,400,000, bringing up the total cost of the Abyssinian expedition to a round sum of £10,000,000, may not improbably be required.

A man named Anthony Lea has just died at Erdington, Warwickshire, at the great age of 102. He has left sons and daughters all well advanced in years. A short time since he remarked to a gentleman who was marking some trees for felling, that "he had helped to plant them."

REPORTED EARTHQUAKE IN SCOTLAND.—A correspondent of the "Inverness Advertiser" at Fort William says—"About eight p.m., March 9, Lochaber was visited by a severe shock of earthquake. Some compare the sound which preceded the shock to that caused by a boat when dragged on shore, or the trembling noise experienced on board a high-pressure screw steamer. A gentleman who was at Strone states the noise he heard was as loud as the report of a cannon, and that the whole earth shook violently around him. Another gentleman who was at Munessie, about 20 miles in the opposite direction says the house in which he was at the time was like to fall down. The sea which was perfectly calm, suddenly appeared in such a commotion as if hosts of small fish were sporting on the surface. Then came a heavy, rumbling noise, not smart enough for thunder, but whether from above or beneath it was scarcely possible to tell. This lasted about 40 seconds, but short as the time was, a pleasant feeling of relief was experienced when it was over."

THE SNOWSTORM IN THE NORTH OF SCOTLAND.—After an effective eight days' blockade, says the "Northern Ensign," by a snowstorm of greater severity than we have had for years, and for many years in March, a rapid thaw has once more effected a clearance, and the roads are again traversible throughout the county. During the week of the blockade all communications by means of vehicles was effectively stopped, and such dangerous passes as the Ord were only passable with great difficulty with horses. The mail guards and coachmen prosecuted their duties with great energy, and at times with no inconsiderable risk, especially at the Ord, where the drifted snow had accumulated in an immense mass, over which no passage could be made, the mails being carried by a considerable roundabout, and the journey of a few miles by the detour occupying several hours. On many small farms the cattle, which have been on short rations for some time, have suffered great privations. On hill sheep farms considerable losses have been sustained.

JOHN HUMPHREYS, 10, Camden Street, Birkenhead, Cheshire, England, wants to learn the whereabouts of Henry Long, who emigrated from Chester to Utah about twelve years ago.—“Deseret News” and “Telegraph” please copy.

D I E D.

SIMPSON.—At Deptford, Kent, Feb. 17, Susannah C., wife of James Simpson, aged 45.

RALLISON.—Killed at Brockley, Kent, Jan. 18, when on duty as railway signalman, Robert Rallison, aged 55.—“Deseret News” and “Telegraph” please copy.

P O E T R Y.

WHEN THE SAINTS GO MARCHING HOME.

(Tune, “When Johnny comes marching home.”)

When the Saints go home to Utah's vales, Hurrah ! hurrah !
Where right o'er might and wrong prevails, Hurrah ! hurrah !
A hearty welcome they will meet,
And liberty will there be sweet,
And we'll all feel glad,
When the Saints go marching home.

CHORUS.

Band of music, banners gay, Hurrah ! hurrah !
Will come to meet us on the way, Hurrah ! hurrah !
And Utah lads and lassies say,
We'll have a treat upon that day,
And we'll all feel glad,
When the Saints go marching home.

God bless our Chief, that best of men, Hurrah ! hurrah !
Who first proposed to send for ten, Hurrah ! hurrah !
And called upon his breth'ren through
Great Deseret to send for you,
And we'll all feel glad,
When the Saints go marching home.

The priesthood there of each degree, Hurrah ! hurrah !

Will to the weary Saints be free, Hurrah ! hurrah !
For they will take them by the hand
And welcome them to Zion's land,
And we'll all feel glad,
When the Saints go marching home.

To a land of plenty we will go, Hurrah ! hurrah !
Where truths from Heaven's fountain flow, Hurrah ! hurrah !

Where virtue, chastity and love,
And Angels visit from above,
And we'll all feel glad,
When the Saints go marching home.

Then let the pure in heart make haste, Hurrah ! hurrah !

Before old Babylon is laid waste; Hurrah ! hurrah !
When from its doom the Saints are free,
We'll hold in Zion a jubilee,
And we'll all feel glad,
When the Saints go marching home.

Then let us all prepare to go; Hurrah ! hurrah !
We've lingered here too long, you know; Hurrah ! hurrah !

The sisters will get husbands there,
And breth'ren wives, a goodly share,
And we'll all feel glad,
When the Saints go marching home.

Manchester, March 3, 1869.

JOHN MILLER.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 14. Vol XXXI.

Saturday, April 3, 1869.

Price One Penny.

THE SOUTH AND GENERAL GRANT.

The Southern Republican members of Congress who called upon General Grant to "assure him of the hearty support of the loyal people" of their section, elicited nothing that should shake the popular faith in his desire to perfect the work of reconstruction in a broad and catholic spirit. The fierce partisan will find nothing in the published reports of the interview to encourage hopes of harshness and proscription. To the essential principles of the Congressional policy General Grant has shown that he is honestly and heartily committed. He will take care that the national authority is respected and its laws obeyed. He will place the district commands in the hands of soldiers whose fidelity to duty will be tempered with generosity and discretion. The Kuklux and their abettors will soon be taught the peril of ruffianism. The whole influence of the Government will, for the first time, be exerted on the side of the reconstructed organizations, and in furtherance of whatever remains to be done to restore order and harmony throughout the South.

We do not understand the Republican delegation to have called in the exclusive interests of party. The reference of the spokesman, Mr. Whittemore, to the good example set by General Sickles in South Carolina, indicates a liberality which we would gladly believe to be general. For General Sickles was one of the first of the district commanders to perceive

the necessity of removing political disabilities as a means of restoring to public usefulness the best men of the State. His administration was a happy blending of kindness with strength—a combination which, while securing respect for law, commanded the goodwill and even the co-operation of all parties. If, therefore, the Southern members are prepared, as they declare, to take the course of General Sickles in South Carolina as a model for the guidance of military commanders in the unreconstructed States, there is every reason to rejoice in their liberality. They are more tolerant and more just than Northern extremists who presume to speak in their behalf.

The feeling of confidence in General Grant is not confined to Republicans. There has been something more than a tacit acquiescence in his election by a large proportion of those of the Southern people who originally preferred his opponent. The prevailing characteristic of the Southern press now is moderation. The violent journals do not thrive. The truculent *Mercury* of Charleston perished for lack of support, and the inattention from which it suffered seems to await the few prominent politicians who cultivate its spirit. The South is no longer belligerent even in its talk. It has accepted the situation with apparent good faith, and the earnestness with which it is applying its energies to material development betokens reliance upon other than partisan agencies

This improved condition of things is only in part the result of the determination displayed by the North last November to enforce the policy of Congress. It proceeds in no small degree from confidence in the fairness and magnanimity of General Grant. His known persistency and firmness may not have been without an effect. They may have quieted some disturbing tendencies and allayed much of the irritation which Mr. Johnson's unfortunate course was calculated to excite. But, after all, we believe that the real secret of General Grant's influence at the South is his contempt for the arts of partisanship and his known disposition to foster friendly relations between North and South. None imputes to him laxness where the law is concerned. None suspects him of indifference to the principles to which Congress has given expression. But his treatment of Lee, the generous opinions communicated to Congress, and his known anxiety to heal the wounds of war, have contributed to a general reliance on the part of the South in the moderation and equity of his action as President. The support he has more recently accorded to the Virginia compromise movement, and his personal intervention to arrest

extreme measures against the Georgia representatives, are circumstances which will not diminish the confidence of the South in the policy of his administration.

It does not follow, however, that the South should be, or beneficially can be, represented in the Cabinet. The case would be different if it were possible to select a man whose fitness and fidelity the entire South would attest. A Southern secretary would then be desirable. But such a man is not to be found. The popular sensitiveness is yet too great to make it expedient to take a prominent partisan from that section, and the appointment of a non-partisan would be followed by an outcry that would go far towards destroying his usefulness. From this dilemma there is no escape except by limiting representation in the Cabinet to sections unaffected by the feverish excitement of reconstruction. The interests of the South will not suffer from the exclusion, nor will the rights or influence of the consistently loyal among its people be thereby impaired. On the contrary, genuine good feeling will be more likely to be promoted, and that is the first requisite of peace.—*New York Times*.

“HEATHENISM IN NEW YORK.”

The *New York Journal of Commerce*, in calling attention to a little work published by the New York City Mission and Tract Society, entitled “Christian Work in the Metropolis,” takes occasion to express itself concerning a merchant of that city who, a year ago at a public meeting, called New York “heathen ground.” The *Journal* calls attention to the various charitable, religious, philanthropic, and other societies for the amelioration of human misery, the enlightenment of the mind, and the elevation of the human race. It says that “the annual disbursements of the private, religious, and charitable associations foot up, according to this report, two millions of dollars;” and no account is taken of the large sum given to

build churches, hospitals, asylums, endow literary and other associations, &c. It considers that the merchant who used the objectional phrase illustrated the proverb of fouling one's own nest; and it considers it a calumny. Yet, if the *Journal* were to take another view of the same subject, it might be forced to admit that the Empire city, with all its charities, ameliorating societies and institutions, and the thousand and one means by which its wealth, intelligence, and philanthropy endeavor to relieve and raise its wretchedness, degradation and ignorance, contains a terrible amount of “heathenism,” enough to warrant the name of “heathen ground” being applied to it.

Unfortunately the history of the

world bears incontrovertible testimony that great national wealth has ever been allied with increased national corruption—the very quintessence of practical heathenism, which no amount of rich charities, gorgeous temples, learned institutions, nor luxurious refinement could gild over and hide from the face of Heaven. Could the annals of luxurious Nineveh or haughty Babylon be disinterred from the silent past, there is little doubt but their closing days of grandeur were magnificent with costly worship to their gods, and ostentatious charities to the misery in their midst. And Rome in her days of greatest pride, power and wealth, when her temples glittered with imperial magnificence, manifested

the same characteristics which have marked—not barbarism and paganism—but heathenism everywhere as contrasted with the purity, the virtue, and the excellence produced by a faithful observance of the Gospel of Christ.

We fear New York and other great cities give too much reason to receive the appellation "heathen ground," and the telegraph this morning brings strong confirmation of it, in announcing that twelve murderers, most of them arrested during the past month, are in the Tombs; and that over 68,000 arrests were made during the past year, nearly 22,000 of whom were females, and seventy-eight for murder. —*Deseret News*, Feb. 4.

AN EGYPTIAN STATE BALL.

A correspondent sends a long account of the Viceroy's ball given on the 4th of March, at his new palace at Gezireh, on the banks of the Nile, about five miles' drive from Cairo. On reaching the gates (the writer says) we were stopped by a crowd of Turkish officials who asked for our tickets, and who on receiving them saluted us, and we passed on through the gates into the grounds. We were at once struck with the beauty and magnificence of the place—the drive on either side studded with trees of the densest foliage, and here and there lamps, whose posts were gilded, and whose soft and blended lights had a beautiful effect. We arrived at the palace too soon, for after having given up our hats and cloaks, we were asked by one of the officials if we would not like to go out in the grounds for half an hour. There was evidently some reason for wishing to get us away, as we soon found out, for at that moment the Viceroy himself appeared, and told one of the attendants to take us out and show us the grounds. The fact was, he wished to show the palace when lighted up and before the guests arrived to the ladies of the harem. We were taken to see the Grotto, a place in itself worthy of much note, it being at least sixty feet high, with

walks right through it, leading to its summit, and little streamlets of water running and trickling at every nick and corner, and lamps, with the same sort of globes as those in the gardens, interspersed throughout, while here and there was a mimic little waterfall whose streams run over stained glass lighted from behind, giving to the water the color of the glass on which it ran. From this we were conducted to the Viceroy's hall of reception in the grounds. This is a large open terrace whose roof is supported by marble pillars, with floor of the same, and in the centre stood a large fountain, which, however, was dry. While walking through the gardens on our way back to the palace we heard voices laughing and talking, and soon found out that the ladies of the harem were returning through the grounds to their palace. Our guide said we must walk out of their way, but unfortunately we were too late for compliance. Our only refuge was under one of the lamps, where the ladies passed us. With them, and walking in front, were the Viceroy's daughters, at least so our guide told us; and these ladies on seeing us put up their eyeglasses, astonished at the presence of such curious people.

We now return to the palace. On

entering the portico one could not fail to be struck with the magnificence of the interior. Facing us and leading to the upper part of the palace were the stairs, of the purest white, and inlaid with strips of black marble, highly polished. Stationed at either corner and at the turns of the stairs were Nubian soldiers clad in tunics of chain armor and helmets whose visors extended in a bar of steel below the nose. On reaching the top of the stairs we entered one of the large state rooms, with floor of polished wood, sofas and chairs of crimson velvet surrounding it, and a gigantic ottoman in the centre, of the same material, sufficiently large to accommodate at least twenty-five people. In front of this room was the verandah, where the dancers after each dance resorted for fresh air. The verandah was filled with rich and rare plants, whose soft colors, in contrast with the gorgeous fittings around, gave relief and pleasure to the eye. On the left of this, and about the size of the first room, but more richly furnished, was the reception-room, where the visitors on entering made their obeisance to the Viceroy, who appeared to receive every one very cordially, shaking hands with many of the ladies. On leaving this we walked across the first room to the ball and refreshment rooms, where the dancing was going on. Here were officers in divers uniforms, civilians

(many whose decorations appeared sufficiently heavy to make them almost bow their heads), Turks in the Viceroy's uniform and tarboosh cap, all dancing with ladies. Refreshments, such as ices and every conceivable cooling drink, were being constantly handed round on large chased silver trays by English State servants in red coats, powdered wigs, &c. Supper was laid down stairs in three or four rooms. Fruits and vegetables, both in and out of season, were to be had, and wine in abundance. On the other side, again, were the coffee and smoking rooms. I believe there was not one vacant seat in the large card-room.

We returned to the ball-room—now four a.m. The dancing was evidently beginning to flag, and many of the people were already gone; and by five the last carriages were being called up. During the whole time the Viceroy was walking about the rooms, making himself very agreeable amongst his guests—amongst whom were Sir John Lawrence, the Duke of Sutherland, M. de Lesseps, of the Suez Canal, and many distinguished foreigners. The guests numbered 3,000, 4,000 invitations having gone out. All the guests residing at Alexandria and Suez were taken to Cairo and back by special trains, provided by the Viceroy's orders.—*Pall Mall Gazette*.

INDUSTRY.—The servants of industry are known by their appearance. Their garb is always whole and wholesome. Idleness travels very leisurely, and poverty soon overtakes him; but, in every instance, an industrious man becomes more industrious, the wife more active and careful, the children better educated, and more fitted for their station in life. When the habit is formed of acquiring property, whether real or personal, the individual feels a solid satisfaction within his own mind which the idle spendthrift can form no idea of. Look at the ragged slaves of idleness, and judge which is the best master to serve—industry or idleness; the one begets respect, the other contempt; the one leads to honor, the other to ignominy.

THE DIVINE PHILOSOPHY OF MISFORTUNES.—What a cold, cast-iron, selfish world this would be if flesh and blood were heir to no misfortunes—if we had not the poor with us always—if there were none to help, to pity, to love—if there were no perils by flood, fire, and field—"no pestilence that walketh in darkness," no destroyer that "wasteth at noon-day!" Were it not for these calamities and misfortunes, incident to us all, individually and collectively, the great heart of humanity would stagnate, like the heavens without electricity, or a lake of fresh water without inlet, outlet, and motion. The best qualities of human nature would never see the light; sympathy would never expand beyond self; and society would become one vast, arid, dewless expanse of selfishness.—**ELIHU BURRITT**.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

The effect of such liberal legislation on the part of the Christian inhabitants of France was most favorable, for they lived with the Jews on terms of the utmost familiarity and friendship. It is said, even, that they took part in Jewish festivals, occasionally attended the synagogues, and often preferred the Jewish to the Christian preachers. Frequent marriages took place between the two races, for the beauty of Jewish women was as transcendent as it has generally been in all lands and ages. We even read of a deacon who, in A.D. 839, became a public convert to the Jewish faith, and received the rite of circumcision. In Lyons and its vicinity, it seemed to be a doubtful question whether the Jewish race were not more opulent, influential, and prosperous than the Christian, and whether the synagogues were not more potent than the church.

This state of things excited the malignity of the priesthood to an unparalleled extent; and it was the more intense from the fact that, for a long time, their opposition was perfectly impotent. All their exertions to undermine the influence and injure the prosperity of the Jews, during the reign of Charlemagne, were utterly useless. With the successor, Louis le Debonnaire, they were equally powerless. An attempt was made to ruin Zedekiah, that monarch's physician, who had held the same important office in the Court of Charlemagne. They attributed his long-continued influence to the power of magic; and they narrated stories how he swallowed a whole cartful of hay, together with the horses, and how he had been seen flying in the air, as was asserted of Simon Magus of old. But all the falsehoods which were fabricated against the Jews failed to accomplish the intended purpose. At length Agobard, the Bishop of Lyons, could endure their prosperity in silence no longer, for he beheld them occupying the choicest and handsomest dwellings of that city; their innumerable vessels crowding its busy port; their

quays; their extensive and elegant importations adorning the shops; their slaves and servants crowding the thoroughfares; their brilliant equipages flashing along the streets; their bankers and money-changers most potent in the halls of finance; their women most applauded and admired in the polished circles of fashion; their Rabbis and doctors most renowned for learning and eloquence among the celebrities of the day. He commenced his operations with the members of his own church, and forbade Christians to have any intercourse whatever with the detested race; but the Jews complained of this insult to the King Louis, and he ordered the irate Agobard to give them no further disturbance. But the animosity of the prelate could not be restrained, and he ordered his people not to do any labor for the Jews on Saturday, or to eat with them during Lent, or to buy any meat which had been prepared by them, or after their custom, or to drink their wine. These annoyances drew forth another indignant protest from the Israelites, and another prohibitory edict from the king, annulling the councils and orders of the bishop.

Thus provoked and foiled, Agobard fretted and fumed, and drew up a long memorial against the Jews, which, having made a journey to Paris, he presented in person to the king; at the same time using his utmost exertions and authority, and that of his Order, to diminish the influence which they had attained and exercised. He preferred many accusations against them, asserting that they sold unhealthy meat and wine to the Christians; that they cursed the Christians in guttural and unintelligible Hebrew in their synagogues; that they boasted of their favor with the king in the most overbearing and insulting manner; that by the change of the market day from Saturday, the Jewish synagogues were more crowded than the Christian churches; and last, though most important of all, that they stole the children of Christians, and sold

them into slavery to the Moors. The bishop concluded his memorial by adding a long theological argument to prove that it was the duty of all Christian monarchs to persecute and punish the Jews; how St. Paul proved it; how eminent prelates in earlier times, such as Hillary and Appollinaris, had set the excellent example of it; and how the Rabbis taught the most blasphemous doctrines, such as that the letters of the Hebrew alphabet were eternal, and that the name of Christ ought to be derided and blasphemed. All these assertions were nothing but a string of sanctimonious and malignant lies, and so the king, Louis, regarded them. Agobard was received very coldly by the monarch; was compelled to wait a long time in the antichamber, which he regarded as a great insult; and was ordered at last to return to his diocese without having accomplished any part of his amiable mission. The result was that the Jews were more protected and prosperous than before; and the mortified prelate poured forth his indignation and spite in a long epistle to his friend Nebridius, the Bishop of Narbonne, whose views on the subject sympathized with his own. He charged the Jews with being "clothed with cursing as with a garment." The cursing was, however, all on the side of the exemplary Christian bishop; for in this epistle he proceeded to execrate the objects of his hatred in a most lavish and wholesale manner,—asserting that their cursedness penetrated to their very bones, marrow and entrails; in the city and in the country; at the beginning and the ending of their lives; in their flocks, meats, granaries, cellars, and magazines of every kind. One consequence of the publication of this letter, so perfect a model of Christian charity and love, was, that one of the highest officers in the royal palace at once abjured the Christian faith and joined the synagogue.

During the reign of Charles the Bald, the son of Louis le Debonnaire,

the condition of the Jews in France remained equally prosperous; the only difference between their condition and that of the rest of his subjects being, that they paid into the public treasury a tenth of their gains, while the Christians only an eleventh. The chief banker and treasurer of that monarch was an Israelite named Judah, and he was employed by Charles to perform a mission to Barcelona, and convey thither a present of ten pounds of silver intended for the cathedral of that city. Zedekiah still continued to hold the office of royal physician, although it is asserted that he was bribed by an enormous sum to shorten the life of the sovereign by administering poison; on which charge, whether true or false, he was disgraced and broken on the wheel in the succeeding reign.

It was during the reign of Charles the Bald that the prosperity of the Jews in France began to decline. The gradual rise and supremacy of the feudal system, which took place after the invasion of the Normans, were injurious to the interests of the Israelites; and in proportion as the feudal lords, in conjunction and alliance with the ecclesiastical dignitaries, obtained great authority over the people, the prejudice entertained by the latter against the Jews influenced the conduct and feelings of the former; and the combined tyranny and animosity of both sorely pressed upon the obnoxious race. Their persecutions began by efforts to compass their conversion to Christianity. Even in Lyons many converts were made; and so many Jewish children were persuaded away from their parents, that the Jews were compelled to send their offspring to Vienne, Arles, and other cities where less animosity and zeal prevailed against them, in order to continue and complete their education. As soon as the prelates discovered that they could carry on the work with impunity, they assembled in council at Meaux, and passed a decree excluding the Jews in future from all participation in civil offices; and another council, convened soon afterwards at Paris, adopted a similar edict. The death of Charles the Bald, which, as we have said, was ascribed

* It may not be out of place to remind our readers that these Sketches are penned by a gentleman Christian by birth and education.—Ed. J. C.

by the avowed enemies of the Jews to the purchased perfidy of his Jewish physician, was the signal for the commencement of the ancient horrors of unrestrained persecution against them.

Cotemporary with the Golden Age of Judaism in France was the halcyon era of Judaism in Spain. From the period of the conquest of that country by the Moors, in the middle of the ninth century, till the end of the tenth, the Israelites lived on terms of perfect social and political equality with the Moslems. It was in and around the opulent cities of Cordova and Granada that the civilization, arts and commerce of the triumphant Moorish race centred; and there also the Jewish people, nursed and cheered by external advantages, and by propitious influences, attained a degree of distinction, cultivation and splendor, which had been unknown to them since the downfall of Jerusalem.

The dynasty of the Moors in Spain well deserved to be termed magnificent, and it soon became the rival of the Caliphate of Bagdad; and these

two kingdoms were the most splendid seats of Mahometan power which existed in that age. In Spain the Jews attained such prosperity that their chief men held high offices at the court of the Moorish sovereigns. They equalled in wealth the most opulent of the Moors. Their commerce extended along the whole northern coast of Africa and crowded the ports of the Mediterranean, and they lived on terms of the greatest intimacy and equality with the Mahometan community. They then began to cultivate literature with much success, so that their learned men became very celebrated in theology, medicine and astronomy. The ancient harp of Judah, which had hung for so many ages in mournful silence on the willows, was then taken down, and its sounding chords swept by masterly hands, which elicited melodies that rivalled those of the olden time; and hymns were then composed in the Hebrew language, which are used to this day in the services of the synagogues of the Sephardic Jews.

[TO BE CONTINUED.]

Where necessity ends, curiosity begins; and no sooner are we supplied with everything that Nature can demand, than we sit down to contrive artificial appetites.—JOHNSON.

A SCRIPTURE COINCIDENCE.—Dr. Burt, in his book, "The Far East," just published, thus notes a remarkable Scripture coincidence:—"The tourist in Egypt, looking for Bible illustrations, is likely to be disappointed when he finds no 'bullrushes,' or 'reeds,' answering to those spoken of in the history of the infant Moses. No sign of flag, reed, or other aquatic plant appears, either along the Nile or elsewhere. Yet there must have been such plants in former times. The monuments depict them in great variety, the lotus being a favorite. And the rolls of papyrus found in the tombs testify to the existence of such plants, the papyrus having been made from the bark of the paper reed. How interesting to the Scripture student to find that the disappearance of these plants was specifically predicted by the Scripture writers! Says the Prophet Isaiah, 'The reeds and flags shall wither, the paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks shall wither, be driven away, and be no more.' But the question comes, Why do not aquatic plants now grow in Egypt? Are not the physical conditions now existing in this country the same which have always prevailed? And does the Divine fiat now resist natural laws, for the fulfillment of prophecy? I answer that aquatic plants—which, as Herodotus testifies, were extremely valuable—were reared, in the time of Egypt's prosperity, by artificial means, involving the preparation of reservoirs and 'brooks.' Thus, too, by means of 'ponds' and 'sluices,' the fish were multiplied. And the prediction of Isaiah relates to the destruction of the nice arrangements of artificial life, on which depended the country's high prosperity. And how entirely natural that the bathing place of Pharaoh's daughter should be a cultivated garden bordering the Nile, where seclusion could be had!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 3, 1869.

LOVE ONE ANOTHER.

THE Savior said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another." In connection with the first great commandment, "Thou shalt love the Lord thy God with all thy heart," was the commandment given, "Thou shalt love thy neighbor as thyself," and on these two commandments, Jesus said, "hang all the law and the prophets." This is very obvious, for if we love God we will gladly obey His commandments and delight to do His will, and, therefore, cease to do evil. We love God when we comprehend that from Him emanates all truth and righteousness; that He is the source of all life, light, wisdom and goodness; also that He is the Father of our spirits, and that He loves us as His dear children, and that in Him dwells all that is loveable. When we realize this, and comprehend that we are here in a state of probation or trial, and that good and evil are set before us to choose as we will according as we love, if we love to do well—to do right—we will choose the better part, and prove by our works, our actions, what we love. We can profess with our lips, but it is our actions that stand as an evidence for or against us. If we truly love God, we will try to please Him by taking a course to abstain from sin, and endeavor not to say or do anything at any time that is opposed to the principles of righteousness; also to obtain that faith that will enable us to always fulfill and observe His laws and commandments.

If we are true disciples of Jesus Christ, it is manifested by our love; for, if God is love, and we are His disciples, then we have His Spirit, and that Spirit is love. Guided by this Spirit we begin to work the works of righteousness, and to purify ourselves to "dwell in God," withdrawing from the filthiness of sin and the destroying power of unbelief, for "light and truth forsaketh that evil one." Such a course of life attracts the attention of those who delight in truth and righteousness, excites their admiration, then their love, for they are desirous of warring against sin, and of seeking to establish righteousness upon the earth. Where a man's treasure is there will his heart be, and if he truly delights in righteousness, because it is sweet to him, he will cleave to it. We love good actions, love to increase in wisdom and intelligence, and love those from whose lips words of judgment and equity flow; and our confidence increases in them as their actions demonstrate their love of correct principles. It is the privilege of all the disciples of Christ to grow and increase in the spirit of love and the knowledge of God as they advance in obedience, which obedience in righteousness is ever prompted by love; as it is written, "he that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." This promise should animate all to diligence, for if our hearts are fixed upon truth we are continually learning here a little

and there a little, and advancing in intelligence and the power of self-government. Our love is increased as principle after principle is developed to our understanding, filling us with joy. As disciples of our Lord and Savior, increasing in wisdom and love, shunning sin and speaking no evil, we beget the love and respect not only of the household of faith, but of those who desire to know the way of life; and fulfill the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Although many, in their blindness, reject the principles he advocates, they are constrained to feel that he is honest and sincere in his belief; and the testimony of such an one is far more productive of good than that of those who profess, but fail to demonstrate their faith by their works.

The injunction to love one another, when carried out in the spirit of the Savior's instructions, directly conduces to happiness and confidence; for, in loving one another, of necessity we are very careful not to infringe upon the rights and privileges of our neighbors, seeing that what is essential to happiness for ourselves is equally essential to the happiness of others, and knowing that we have no rights that are not common with all that are called to be Saints. We are all joint heirs of an eternal life, and our heavenly Father is no respecter of persons; and when we faithfully do His will and keep His commandments, taking the name of His beloved Son and enduring in faith unto the end, we will become one with the Father and the Son, which fact should make us very careful not to be guilty of any selfish indiscretion that would bring a reproach upon ourselves or His cause.

Man is created in the image of God, loveable in his form, strength, beauty and intelligence, hence it is natural to love man, but unnatural to love his vices. We often hear it remarked, when speaking of a, to all appearance, otherwise excellent man, "what a pity that he is dishonest," or, "how lamentable it is that so promising a young man is led and overcome by his passions," demonstrating that it is not men, but the wrong they commit that is obnoxious. In like manner we grieve over the obdurate, the proneness of man to do evil, their hardness of heart, hypocrisy and unbelief, because we realize, in part, the sufferings they will have to endure for the rejection of the Gospel which, bringing light and truth, would be joy and eternal salvation if received, cleansing from sin.

It is love for neighbor that prompts the humble disciple of Christ to go forth to win souls unto Him, that they may enjoy the peace, happiness and love that prevail the souls of those who are devoted to do the will of our heavenly Father. The elders of the Church of Jesus Christ of Latter-day Saints prove their love of men, in cheerfully going forth to teach the way of life; and when their missions are ended, and they are privileged to return, in renewing their labors at home and living the life they instructed others. Let the Saints continue to love one another, and so live that they may be endeared to one another by acts of kindness that they may gain that confidence and love that casteth out all fear, and which are so essential for the growth of that unity to which all must come, to inherit eternal lives. When we can thus testify of each other, we realize that we are one with all who are seeking for the establishment of righteousness upon the earth, to the overthrow of iniquity and abomination. Then will we be, in deed and truth, the disciples of Jesus Christ, and become powerful for good, if we practice the commandments of our Savior, love one

another, and press on steadily and patiently for the "prize of the high calling of God in Christ Jesus."

G. T.

MATTHEW, XI, 11.—In answer to a question, the following is re-published from STAR No. 29, Vol. xx :—

"Among those that are born of women, there hath not arisen a greater prophet than John the Baptist : nevertheless, he that is least in the kingdom of heaven is greater than he." "How is it that John was considered one of the greatest of Prophets ? His miracles could not have constituted his greatness.

Firstly. He was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since ? No man.

Secondly. He was intrusted with the important mission, and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that ? Whoever had so great a privilege and glory ? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the *sign* of a dove, in witness of that administration ? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the Devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of a dove, but in *sign* of a dove. The Holy Ghost cannot be transformed into a dove ; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law ; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zechariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven ; and these three reasons constitute him the greatest Prophet born of a woman.

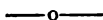
Second question :—How was the least in the kingdom of heaven greater than he ?

In reply, I asked—Who did Jesus have reference to as being the least ? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said—'He that is considered the least among you is greater than John—that is, myself.'"—JOSEPH SMITH.

Those who know the world will not be bashful, and those who know themselves will never be impudent.

LITTLE THINGS.—Little things are of wondrous importance. They are the last links in a long chain of effects, or the first in a long chain of causes, or they are both. They make the sum of human things. They test a man's character every hour in the day, and, as the jutting and curving of the bank regulates a river's flow, so do they, directly or indirectly, determine the entire course of our existence for good or evil, brilliant or obscure.

CHINESE CHARITIES.



That benevolent societies are found in a heathen land may appear strange to Western readers; but it is a fact that they exist in China in numbers and variety hardly exceeded in Christian lands. In comparing these institutions with those of the West, one is also struck with the similarity which exists in their nature and objects. We have here orphan asylums, institutions for the relief of the widows, as well as for the aged and infirm, public hospitals, and free schools, together with other kindred institutions more peculiarly Chinese in their character. Moral tracts are also distributed to a great extent.

Orphan asylums are found in almost every city, and frequently in country villages. They are established by a wealthy individual, or several individuals associated together, and are sometimes supported by a permanent fund, or the proceeds of lands given for that purpose. Most children brought to these establishments are infants whose parents are too poor to support them. The great majority of them are girls. They are put in the charge of foster-mothers, who generally live at their own homes, and are required to present them for inspection at the asylum every half-month, when they receive their regular stipend. When the children are about two years old they are brought back to the establishment, and several are put under the care of one nurse. When they have arrived at a suitable age, boys are put out as apprentices to learn trades, or sent to free schools; girls are sold to the poorer classes, according to the custom of the country, as wives. Children of both sexes, however, are not unfrequently adopted, and treated by their benefactors as their own.

In Hang-chow, the provincial capital of Chekiang, I found, in connection with a variety of benevolent institutions, an Asylum for Old Men, in which I became particularly interested, and which I frequently visited. It contained, in 1859, about five hundred inmates. The building was large, the beneficiaries were made very comfort-

able, and everything connected with the establishment was carried on with as much order and system as in a similar institution in our own country. In addition to an immense dining-room, kitchen, and sleeping apartments, conveniences were afforded in separate buildings for making different articles of handicraft, and the inmates were at liberty to spend as much time as they chose working at some trade, and to make such use as they pleased of whatever they might earn in this way.

Societies for affording pecuniary aid to widows are very common, and exist either independently or in connection with societies embracing several distinct objects conjointly. Immediately after the death of her husband, the widow receives a larger stipend than at any subsequent time, in order to assist her in providing for her young children. This allowance is gradually diminished; and as old age approaches, women of this class, if they have no children able to support them, are sometimes transferred to another establishment which provides for the wants of the aged and infirm. When a respectable and worthy widow is in want, and the limited number of beneficiaries in the public asylums is complete, private individuals frequently make contributions to afford relief in these particular cases. The peculiar interest felt in this class of women is due to the views of the Chinese respecting the disreputableness of the second marriages of widows. Among the poor, and in cases of widows who have no children to depend upon in after-life, a second marriage is allowable, though the opposite course is spoken of in terms of the highest commendation as honorable and meritorious. The ground for this feeling seems to be respect for the memory of the deceased husband.

The gratuitous distribution of medicine is quite common in China. In the summer especially, certain remedies much prized by the people may be obtained free of charge from societies which include this among other objects for which they are instituted. There is a very common mode of prac-

tising the healing art, professedly from benevolent motives, in which a selfish motive is too apparent. Notices may continually be seen placarded in public places calling the attention of the public to some distinguished personage of the Esculapian school who has learned his art at the capital, or from some foreigner, or from some distinguished native practitioner, or by communication with the genii, who is desirous of relieving those who are in a condition of suffering and distress, and will give them an opportunity to avail themselves of his knowledge and skill without charge, except for the cost of medicine.

A new enterprise originated a few years since in the city of Suchow, and has since been introduced into other places, which can not but be regarded with peculiar interest. Its express object is "the suppression of immoral books." This enterprise has also gained the sanction and concurrence of the authorities, and has already done much towards checking the influence of this source of demoralization. The people are not only requested, but required to bring such books as have been prohibited to the head-quarters of this society, where they receive nearly an equivalent for them in money. Not only books, but the stereotyped blocks from which they are printed, are thus collected at a great expense, and all are together, at stated times, committed to the flames. Several of the celebrated standard novels of China, which in a moral point of view will bear favorable comparison with some of the current popular literature of our own country, have fallen under the ban of this society, and cannot now be obtained without great trouble and expense. Instances have occurred in which booksellers, who have continued to sell immoral works in the face of these regulations, have become obnoxious to public authority, and incurred a great sacrifice of reputation and property.

There are in Chinese cities public asylums, sustained at the expense of

Government, containing a limited number of diseased and disabled poor, who receive a daily allowance insufficient for their support, and eke out the remainder of their living by begging. They are more successful than others, as they carry the evidence of their misfortunes in their physical infirmities, and some of them amass considerable property. These also have their heads or leaders, some of whom are brokers and billshavers. They sometimes buy bad bills at a discount, and collect them by attacking the house of the delinquent debtor with an army of beggars, until he is glad to get rid of them by paying it.

The most popular of the benevolent institutions in Ningpo, and the one having by far the largest income, includes a variety of objects. It has a fund for providing coffins for the poor, a fund for carrying coffins which have been thrown carelessly aside to some suitable place for interment, and one for collecting and burying again human bones which are found exposed to view; also a fund for providing medicine in summer, and warm clothes in winter; a fund for the relief of widows; one for gathering old printed paper, and the only one in Ningpo for suppressing immoral books. This society has a large building, with as many secretaries and superintendents as are necessary for the orderly and efficient carrying on of its extensive operations.

It is also worthy of remark, that most of the roads and fine arch bridges, as well as the public buildings of China, are constructed by voluntary donations. In connection with these public works it is very common to see stone tablets erected containing the names of the donors and the amounts of their subscriptions.

Tea is in many places provided for travellers, and offered gratuitously in resting-houses by the roadside. Poor scholars are furnished with money for travelling expenses in attending the literary examinations.—*Nevius's "China and the Chinese."*

Some relaxation is necessary to people of every degree; the head that thinks and the hand that labors must have some little time to recruit their diminished powers.—GILPIN.

ONE UNIFORM STANDARD TIME.

—o—

Nothing, perhaps, is so perplexing to an inexperienced traveller—especially if he is an Englishman—crossing our continent as the successive variations in local time. However excellent his favorite repeater may be, if he depends upon it, as he is sure to do until its erratic indications induce him to suspect that the jolting of the cars must have disarranged its delicate machinery, he is certain to be led into numberless annoying situations. Now he hurries pell-mell through his business, or regretfully postpones or curtails a visit to some celebrated locality and rushes breathlessly to the depot, to be disgusted to find that his train does not start for another half-hour; again, he pursues his leisurely way or prolongs the friendly chat and arrives complacently at the country station, to learn that the cars passed through fifteen minutes ago, and another train is not due under a couple of hours. In short, going east or west, he invariably finds his watch fast or slow, but never by any fortunate coincidence correct till he reaches home again. A traveller from Boston arriving in New York finds his pocket indicator twelve minutes fast; at Washington it will be twenty-four minutes ahead, at Buffalo thirty-two minutes, at Cincinnati fifty-four, at Chicago a trifle over an hour, at Omaha an hour and forty minutes, at Salt Lake City two hours and forty minutes, and at San Francisco nearly three hours and a half faster than when he started. Returning by the same route, all this is reversed; his watch continually loses till, on again reaching Boston, its indications are once more correct.

These variations of local time in journeying west or east (they do not occur in travelling due north or south) are caused, as most people are aware, by the diurnal revolution of our little planet upon its axis, which is accomplished once every twenty-four hours. As its whole circumference is divided into 360° by imaginary lines running north and south, a simple calculation shows us that there must be a difference of four minutes of time between any two consecutive meridians, as

these lines are called, from the fact that when any one of them comes directly opposite the sun—which occurs when the luminary is due south of it—it is noon or midday (meridies) at all places through which it passes. As time travels from east to west, a watch will gain when going in the latter direction and lose in the former, unless one uniform time be maintained throughout the whole country. In Great Britain, where the extent of territory is small and the contour of the island is chiefly north and south, the difference between the extremes of local time does not amount to thirty minutes. Very little difficulty has been experienced there in adopting Greenwich time as a standard throughout the country, for, though the national observatory is on the eastern side of the island, the maximum variation does not practically produce any inconvenience. The principal towns there receive standard time daily by telegraph, and at the chief seaports "time balls" are dropped by electric currents from the Greenwich observatory at a certain stated hour daily for the benefit of seafaring captains in regulating their chronometers. All public clocks, too, are set, and railroad trains run, by the same standard time; hence a good watch will be equally correct at Liverpool and London, at Penzance and Lowestoft.

In following this excellent precedent here the magnitude of our country, extending through so many degrees of longitude, offers some peculiar difficulties, and until the telegraph wire united the two oceans was well-nigh impossible. Leaving Alaska altogether in the cold, and cutting off the north-eastern spur of New England, the extreme difference in time between the Atlantic and Pacific, between Boston and San Francisco, is three hours and twenty-four minutes. Supposing Washington time to be adopted as the standard, Boston would be twenty-four minutes behindland, while the Golden City would be just three hours fast—a difference which would make some rather curious transformations. For instance, how great would be our

astonishment to hear that the sun in his old age was acting at San Francisco the part of a fast youth, keeping late hours of a winter evening and not rising before 11 a.m. in the morning! But though experience would soon accustom people to these eccentricities, there is really no need of any such great deviation from local time anywhere on the American continent. Some central meridian might be chosen by which the difference would be minimized; and no meridian appears more suitable than the 96th west from Greenwich (or the 19th west from Washington), passing through the rising city of Omaha and running parallel almost with the Mississippi at no great distance from the chief cities of the West and South. If this line were fixed upon, the greatest variation would not exceed an hour and forty minutes on our extreme eastern and western borders—a difference practically unnoticeable—while in three-fourths of the Union the divergence would be considerably less. This would abolish one, at least, of the chronic perplexities of railway travelling, and give us one uniform standard time throughout the Union; while if the same meridian were also adopted on all our maps and charts as the starting-point for reckoning longitude the advantages would be still more obvious.

Another innovation in measuring

time which we shall adopt in time is the astronomical fashion of counting the hours consecutively from one to twenty-four, instead of the ordinary method of dividing the day into two portions of twelve hours each. This would avoid the circumlocutory phrases entailed by the present system, and abolish the necessity for chronicling an event as occurring at 8 a.m., or 2 o'clock in the morning, or 2 in the afternoon, 12 o'clock noon, or 12 o'clock at night. It gives us definiteness and conciseness, and though a little awkward at first, as most innovations are, might be adopted with or without uniform time. But our indications of the flight of time will not be perfect until all public clocks in the Union—and, indeed, all private clocks too—are made to go isochronally. This is even now thoroughly feasible. By means of electricity one central time-piece can be made to regulate any number of others, no matter at what distance, which may be connected with it. It is simply a question of detail, of so much battery power and so many miles of wire. In short, electricity is yet a mere infant. What it has done is nothing to what it will do; and the day is not very distant when there shall be one uniform time throughout the Union, and the swift, subtle fluid will perform the important function of universal time-regulator.—*New York Round Table.*

SUMMARY OF NEWS.

During the week, ending March 20, 70 wrecks were reported, making for the present year 661.

A young whale, 12 or 13 feet long, was captured on the beach at Whitley on Sunday.

HEAVY SNOWSTORMS AND LOSS OF LIFE IN CANADA.—Montreal, March 11. A heavy snowstorm and raging winds prevailed yesterday. No trains have started from or arrived here for two days. Four trains from New York are blocked at St. John's. The passengers are well supplied with provisions and fuel. Two gentlemen got through by sleighs yesterday. The eastern trains are about 30 miles away, and there is no possibility of their being extricated before Saturday. The ice roads on the river are impassable. Some men tried to cross yesterday, but had to abandon their teams. At Quebec three men were found dead in the snowdrifts. At Point Levi an avalanche of snow fell from the cliffs on a house containing 15 persons, four of whom were crushed to death. The trains between Montreal and Vandreuil had in some places to pass through mountains of snow 25 or 30 feet high.

What occupation does everybody begin life with?—A minor's.

A lady's sleeve-link.—A gentleman's arm.

What is man's leading principle?—Interest.

When a man and a woman are made one by a clergyman, the question is, which is the one? Sometimes there is a long struggle between them before this matter is finally settled.—*American paper*.

"Your future husband seems very exacting; he has been stipulating for all sorts of things," said a mother to a daughter, who was on the point of getting married. "Never mind, mamma," said the affectionate girl, who was already dressed for the wedding; "these are his last wishes."

The blessed golden rose which the Pope sends every year to some favored and virtuous Sovereign, and which has been bestowed on Queen Isabella, received the benediction as usual in the present season of Lent; but it appears there is now no Sovereign child of the church in sufficient favor to merit this sacred gift.

An American paper of 13th March says—"The snow-block on the Pacific Railroad which has interrupted passage for a month, has been cleared away, and the trains now pass through the Rocky Mountains in order." It is thought that the railway company will take measures to prevent such obstruction in future winters.

BIRTH IN A RAILWAY CARRIAGE.—Yesterday afternoon, as one of the Southern-bound trains was about leaving Baltimore, a woman entered one of the cars and took a seat, but in a short time with difficulty made her way to a side apartment, where she gave birth to a fine girl. The cries of the newcomer brought several ladies to the assistance of their suffering sister, as also a physician, and in a short time she was placed in a coach and taken to more comfortable quarters. The railroad men propose to christen the child "*Caroline*."—"*Washington Star*," Febr. 27.

BRAZILIAN COTTON.—The Cotton Supply Association have presented their gold medal to Mr. J. J. Aubertin for his services in promoting the growth of cotton in the Brazilian province of San Paulo. It is said that the development of this industry in San Paulo is the most rapid on record, and that should some estimates which have been forwarded for the coming year be verified by the production of 150,000 bales of 180 lb. each, the total from the province will be 50 per cent. in excess of the whole exportations of Brazil before the American war.—*Times*.

FISH AS FOOD.—Professor Agassiz has given a new impulse to fish culture in America by announcing his belief that fish as food feeds the brain, is a restorative of weakened cerebral functions, and adds to the intellectual powers generally. He has also stated that the drinking of water in limestone regions enlarges the skeleton. As Father Noyes has declared that his community at Oneida intends to direct attention to the breeding of better specimens of the *genus homo*, being dissatisfied that cattle should monopolise the advantages of scientific culture, he, at least, is not likely to neglect the hints of the Swiss professor.

EXTRAORDINARY HEAT IN AUSTRALIA.—The Australian papers announce the occurrence of extraordinary weather in some parts of the colony. At Wagga Wagga, at the close of December, flowers and shrubs were literally roasted, and fruit trees (in some instances) burnt up. Plums approaching ripeness fermented under the powerful heat, and hung on the branches like small bags of native-grown vinegar. The heads of many trees presented the appearance of having been subjected to the action of a stream of flame. Yet in the Tumut district, three days before, there was actually ice in the wash-land basins of a morning. Wild horses were being destroyed in large numbers on the "Levels country," near Wagga Wagga, where the poor brutes were perishing from thirst. At Echuca, on the 24th of December, bees were destroyed by the heat. The contents of two hives had been totally destroyed by the melting of the combs and honey into one mass, by which the whole of the bees were smothered.

Why may an omnibus be considered secure from lightning? Because it has a conductor.

"Young man, what's the price of this silk?" asked a partially deaf old lady. "Seven dollars," was the reply. "Seventeen dollars!" exclaimed she; "I'll give you thirteen." "Seven dollars, ma'am, is the price of the silk," replied the honest shopman. "Oh, seven dollars!" replied the lady, sharply; "I'll give you five."

ADDRESS WANTED. of John Brown Hollows, who was in Salt Lake City in 1862; will he write to his mother, Jane Hollows, 24, Bright St., Hulme, Manchester?—"Deseret News," and "Telegraph" please copy.

D I E D.

SAVILLE.—In Salt Lake City, Dec. 25, 1868, Herbert George, son of George and Ellen Saville, late of England, aged 1 year.—"Deseret Evening News."

INGLEFIELD.—In Provo City, Jan. 4, 1869, of dropsy, John Inglefield, aged 50 years.—"Deseret Evening News."

MORGAN.—At Greenville, Beaver Co., Dec. 30, 1868, William Morgan, aged 60 years. Deceased was born in South Wales, August, 1808.—"Deseret Evening News."

HUTCHINSON.—In Spanish Fork, Jan. 1, 1869, David Hutchinson, aged 48 years, 5 months and 5 days.—"Deseret Evening News."

P O E T R Y.

THE "BEAUTIFUL" LAND.

There's a beautiful land afar,
And its glories I fain would share,
Away o'er the sea,
Where happy I'll be
In that beautiful land afar.
In that beautiful land I'll be
From bondage and sin set free;
God's servants are there,
And work to prepare
A place in that land for me.

There's a beautiful land afar,
And my kindred its bliss now share;
Methinks I now see
How they are waiting for me,
In that beautiful land afar.
In that beautiful land, &c.

London.

There's a beautiful land away,
Where the wicked they ne'er can stay;
And Jehovah hath said
The poor shall be fed,
In that beautiful land away.
In that beautiful land, &c.

To that beautiful land away
Let us haste, and God's word obey;
Let us have seal,
And how happy we'll feel
In that beautiful land away.
In that beautiful land I'll be
From bondage and sin set free:
God's servants are there,
And work to prepare
A place in that land for me.

THOMAS BROWN.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

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Saturday, April 10, 1869.

Price One Penny.

POLYGAMISTS AND PURITANS.

The Cincinnati *Gazette* has unearthed a bill by James M. Ashley, of Ohio, Chairman of the House Committee on Territories, which proposes to extend the boundaries of the States and Territories which surround Utah, so as to absorb Utah and wipe out the 100,000 Mormons as a distinctive community. Against this proceeding the *Gazette* protests. It is shown that for twenty-three years the Mormons have made their own laws; have created their own civilization; have made a wilderness generally unattractive to American emigrants to blossom as the rose; have built up and bound together a people numbering to-day more than the population of any of the surrounding Territories, and larger than most of the adjacent States; while by all accounts the moral state of the Mormon community is in all respects, excepting one, far above that of any of the States or Territories which, if Mr. Ashley has his way, are each to take a bite out of Utah, swallowing both Territory and people.

This one exception is the prevalence of polygamy, the morality or immorality of which is clearly constructive, since its existence in Utah is shown to be no violation of human law, and its existence anywhere is not in opposition to divine law. Indeed, with the Mormons polygamy is religion; they found their social relations upon the divine law which at least permitted it, as no reader of the Scriptures pretends to deny; and they claim that

their withdrawal to the far West to found a community of their own was precisely from the same motive which induced the Pilgrims to land upon Plymouth Rock—to wit.: that they might enjoy their own religious convictions in their own way, and without persecution or molestation. History will certainly draw a parallel between the Polygamists and the Puritans, and credit the Polygamists with minding their own business. The persecuted have not become the persecutors. What the Plymouth Colony Pilgrims did to Roger Williams, the Utah Polygamists have not done to any of their own community or to their neighbors. That they have made themselves a strong, respectable, and prosperous people, is evidence in their favor that their peculiar views respecting domestic relations are not necessarily opposed to social success and to the highest degree of individual and general morality. When a new class of Communists, with peculiar notions with regard to sexual intercourse, settled at Oneida in this State, there was the same desire to persecute on the part of their neighbors that Radicalism proposes now against the Mormons; but when these neighbors saw that the Communists were people of integrity, of thrift, and, above all, that they were prosperous, they did not hesitate to permit their own sons and daughters to work for and associate with these people. If the new raid against Mormonism is purely upon

moral grounds, and if the Mormons are to be obliterated because they are "wicked," they may well retort by offsetting their polygamy against the fetichism so alarmingly prevalent in New England, and show that their efforts to increase population are possibly quite as moral as the general endeavor in some States to limit it. A comparison between the plurality of wives in one section, and the prevalence of prostitutes in other sections, the readiness with which people may marry there and the forced celibacy here, might present contrasts calling for no more legislation in the one case than in the other.

Which brings us to the main point of the whole matter, which is clearly this: that government, especially what constitutes or calls itself government now-a-days, is not called upon to run the moral machine of the country. Mere morals are matters beyond legi-

slation. We have seen to what pass the party which claimed pre-eminently to be founded upon "moral ideas" has brought the country. We see the kind of men whom this party persists in forcing into prominence. Corruption is no longer a crime, but is the very means by which the leaders in the moral party are advanced in position. Robbery is the rule and integrity the exception. Nearly all the rascalities of Radicalism in the last eight years have been effected under the cover of these "moral ideas." The country is sick of this cant. As for the morality or immorality of Mormonism, it is pretty certain that any Radical raid against polygamy is only a cover for some fresh Radical rascality in another direction. Radicalism would do well to let the morals of the country—and even of the Mormons—alone.—*New York World*.

DELIVERED OUT OF THE PIT.—A SURVIVOR'S NARRATIVE.

The following narrative of the experiences of Zachary Pearson, one of the men rescued from the Brierly-hill Colliery, after an imprisonment of nearly 140 hours, is given by Mr. James Greenwood, the "amateur casual" of the *Morning Star*. Zachary is described as a well-looking, intelligent man of 50, his forehead looking all the broader for the starved thinness of his cheeks and the pinching of his nose, and his story is as follows:—

"We went down on Tuesday night, and worked till between four and five. There were George Skidmore and John Handley and Thomas Hunt and the boy Timmins and my son Joseph, as you see lying here, and myself. We were working a long way from the bottom of the shaft. I had finished my job, but some of the others hadn't. Ben Higgs hadn't, but he said he should knock off, he was so cold. He said he would go forward and warm his feet at the fire at the bottom, and wait till we came. But he hadn't been gone long before he came running back, crying out, 'For God's sake, make haste and save yourselves; we

shall all be drowned.' We all struck work, and made towards the bottom; but we could not get nigh it by a long way. Although we hadn't heard it, the water must have been pouring in a long time, for already there were thousands of tons of it rushing and rolling like thunder.

"At first I thought it was the canal broke in, and as I knew the mine so well, and the power of our pumping engine, I was not much afraid, thinking that the worst would soon be over; but when I found the water gaining so tremendously, I knew that it must be something worse than the canal; and there we were, with like a river between us and the shaft-bottom, shut in.

"This was about a quarter to five in the morning, and we got together and waited and waited, knowing that those at top would do the best they could for us. We had lights, but as the hours passed the 'deadly carbon' gathered about us, and they burnt dim. Ben Higgs had a watch. Come the night, our lights went out, and we were in the black dark, but we still

kept counting the time by feeling the hands of Ben's watch.

"George Skidmore took matters amazingly cool. He is a roughish kind of chap is George, a bit of a fighter, and takes to dogs and that kind of sport, but he keeps his old mother, and is a good chap to her. Well, when George Skidmore found how bad things were, he wasn't for hurrying here and there, and thinking of this plan and that, as we were. He didn't trouble a bit. 'If I'm going to be drowned, I may as well die easy,' said he, and laid down and went to sleep. He slept all day long, just as though he was at home and in bed. Come night, however, he roused himself a bit, and said he would have a swim for it, and stripped himself for that purpose, but we begged him not to do it, for the water was stinking like sewer water, with a thick poison scum on it, and after a bit he put his clothes on again. This night the boys got hungry, and George Skidmore having a little bread and pork left from his supper, he gave it to them and went without himself. Late on Wednesday the water got to its highest, and we could hear every stroke of the pump as it sucked it up a drop at a time.

"It was very bad water. We were so thirsty that we drank some of it, and shortly after were all so ill that we dare not drink any more. George Skidmore laid down to sleep again after we persuaded him off having a swim for it. He laid down in his place. That was the reason that he kept so well, and was able to make such a fine show of being the stoutest lad amongst us when he was drawn up to hank. I don't say as we did any good, worrying about and finding out, by breathing it, where the air was good and where 'twas bad, but somehow we couldn't lay like dumb dogs, as though living and dying were as one to us. Besides, all of us 'cept Skidmore had a family. I have got six young 'uns. Ben Higgs, poor lad, has nine. Skidmore had nobody but himself to think about; but I must give him his due. There was the little lad Timmins, rayther younger than my Joseph, and smaller. Skidmore took care of him. He cuddled

him up to him as he lay and kept him warm.

"It was hard work to get air to breathe. In our wandering about we found that the damp was gathering and gathering, and was like to fill the mine shortly. It was worse in places. Where we were was about 250 yards from the shaft bottom, but the water was spread irregular, and we might have got to the edge of a part of it that wasn't more than half the distance from where the pump was sending the good air down, if we durst face the awful blast of damp that crossed a way to it. No living thing could breathe it for a minute. It blew as strong as a north wind coming past the corner of a wall, and we were the weather side of the wall, in a manner of speaking. We tried over and over again to pass by the choking blast, but we were always beat back.

"The best we could do towards breathing was to lay at the edge of the water and catch the air that came with the ripple the pump caused. But it was awful air off that foul water. I think we should never have found courage to drink it could we have seen it; but we couldn't see it. We couldn't see the least shape of each other, though not a foot apart. We had to feel how the water sank. We laid lumps of coal at the edge of it, and then we timed it by feeling the hands of Ben's watch, and measured how much it had sunk with our hands. At first, once or twice, we found that the water crept over our marks and covered them. That took the heart right out of us.

"It was bitter cold. We had to follow the sinking water, and to crowd in the wet muck it left, huddling altogether to keep a little warmth in us. Joseph I held between my knees greater part of the time. He never once complained. Well, yes, I was in one way glad to have him with me, but with all my heart I wished he was at home with his mother. I knew the hearty lad he was, and how he must feel the hunger, but he never owned to it. He didn't seem to feel anything as bad as we did. He would creep away and try and find a drop of water we could drink in some puddle or other in the workings. He would

do it, and didn't fear the damp at all. 'It doesn't matter so much about me, father,' he said, 'I'm only a boy; it's you I'm thinking about.'

And as old Zachary said this his hungry grey eyes filled with tears and brimmed over, on which Joe by his side, observing them, colored up to his hair, and for an instant regarded me quite resentfully.

"We dare not go to sleep," continued the sturdy old miner, "all together, that is; so we kept watch one at a time to measure the fall of water and to look after the damp, while the others lay on each other and tried to sleep. I declare that I was never hungry from first to last, and I never heard one of the others say he was. My Joe didn't say it either, though he was such a hearty lad I knew that he must be. Come towards the last, Joe cut out the leather tongue of his boot and bit that up."

You never would have thought, to look at him, so serene and cosy as his mother had tucked him in, that Joseph a few hours ago had been a famished boy buried in the pestiferous depths of the earth, munching shoe leather.

"Did you get any good out of the shoe tongue, Joe?" I asked him.

"It made my tongue a bit moist, sir," replied Joe. "It was more good than chewing coal, like some of 'em did."

"Well, sir," continued Zachary, "there we were, counting the hours and following the sinking water an inch at a time, as you may say, with nothing else to do 'cept walk about a bit, and sometimes talk and pray to God to deliver us, or to take charge of our families if it wanst to be. This lasted till Sunday morning, and then poor Ben Higgs began to lose his head. Sometimes we could hardly keep him with us, his being 'touched' giving him a sort of strength, and he wanted to 'be off.' He'd have been choked if he had gone, no doubt. He had the watch. We didn't care much about time when it got to be Sunday, and we were all so far gone; but, as I said to Ben, 'Let us keep it going for their sakes, Ben, so that should we die and they find us while it is going, they may know how long we held out.'

"If Ben had gone we should have lost the watch as well. He wandered very strange, and begged of Joseph and threatened him if he didn't go and ask somebody to give him a lucifer to light his pipe with."

"We couldn't walk about now; we could hardly stand, and could only just crawl and follow the water that all the time had been sinking, but so slow, as it seemed to us. We knew that nothing would be done for us from above until it was sunk a long way below the roof at the pit mouth, and it seemed as though this never would be. Once my lad said, 'Hark, father,' but whether he did hear a voice, or only fancied it, I can't say. That must have been late on Sunday night."

"We were all for giving up by that time; it seemed as though we must die, and we talked of it as though we must. Poor Ben was light-headed, and had his senses in turns, as one may say, and was not so troublesome now, he was so weak."

"Then, quite of a sudden, and all unexpected, although we had expected it so long, we all heard a shout—quite a loud and near shout it seemed, we were so still—and we shouted back, 'All alive!'

"Now was the time to make for that nigher bit of water I told you about, and which the blast of choke-damp had all along kept us from. How we found the sudden strength to try it the Lord only knows; but we did try it, and did it—all except poor Ben, who was too far gone, although he tried it, and begged us to leave him to die."

"Then, when we got to the second patch of water, we could see something moving on it a long way off, and a twinkling light. This was the little raft on which the rescuers were floating. They paddled towards us with their hands, and the air was still so stifling that their lights went out. But they came on, and, when they got into the shallow where the raft would not float, they jumped into the water and waded to where we were, and carried us with them and up the pit to heaven's blessed free air once more."

PRESIDENT GRANT'S CABINET.

The Cabinet of President Grant, as originally constituted, appears to have excited much adverse criticism amongst the leaders of the party to whom the new President is indebted for his election. The Washington correspondent of the *Daily Telegraph*, writing on March 12, remarks—To say that this Cabinet created disgust, melancholy, and consternation among the Republican members of Congress, is to put the matter very mildly indeed. Mr. Creswell was the only appointment that seemed like a recognition of the politicians. Governor Cox was too moderate and Conservative to suit the Ohio Radicals; General Schofield was a West Pointer and a moderate Republican; Mr. Hoar, a jurist rather than a politician; Mr. Borio, a merchant and a nobody, so they said; but the most distasteful selections were those for the State and Treasury Departments. Mr. Washburne, though a strong party man, had been very fractious and independent; he had fought the jobs all through, and members generally rejoiced at the idea that 3000 miles of salt water were to be placed between them and his somewhat arrogant and dogmatic virtue. For his health they had all on a sudden the most tender consideration, and his great length of public service deserved at least a mission. What was their horror to learn that he was to be Secretary of State—at Grant's elbow all the time? This fact caused great propanity; but it was nothing to the President's taking Mr. Stewart, a free-trader and original Democrat, to be his Secretary of the Treasury. This was striking at the very vitals of the party; and when it was discovered that the old law of 1789 stood in the way of its acceptance, it was remarkable how zealous these gentry became for the observance of the ancient landmarks. Mr. Stewart behaved splendidly. He generously offered to assign over all the profits of his vast business for four years—a sum probably equal to ten millions of dollars—to be devoted to charity. But the opposition of the monopolists and protectionists in Congress was too formid-

able for him, and finally Mr. Stewart had to give way. His letter of resignation was placed in General Grant's hands on Tuesday, and would have been there sooner had not the President been loth to surrender his cherished plan. The letter of Mr. Stewart appeared on Wednesday morning, and is very creditable to him indeed. He states that his object in originally accepting the office was "to restore economy, honesty, and strict frugality in the Administration, and to lift as rapidly as practicable from the people the great burdens of taxation, debt, and extravagance resting upon them."

Yesterday, while I was in the Senate gallery, the President's secretary brought up a score of nominations for important places, and in a minute or two more it leaked out who they were. They involved a very considerable change in the Cabinet. Mr. Washburne had already resigned his portfolio as Secretary of State, finding the labors more than his health could stand, and in his place had been nominated Hon. Hamilton Fish, of New York. For the Treasury there was Hon. George S. Boutwell, of Massachusetts, a member of the present House of Representatives; and for the War Department, which General Schofield had just resigned, the President nominated General John A. Rawlings, his former chief of staff. Mr. Washburne was nominated as minister at Paris, *vice* General Dix. These four prominent nominations were instantly confirmed. As there is no probability of any further change in these departments, I will give you some brief account of the new appointees.

General Rawlings was born in Galena, Illinois, and is only 38 years of age. His profession is that of a lawyer. At the outbreak of the war he aided General Grant in raising troops, and in the summer of 1861 was appointed to a place on his staff. Here he established a hold on Grant's confidence, and since then their intimacy has been of the closest character. I think that he and Mr. Washburne have been General Grant's principal

counselors on political questions. The new secretary is considered by his friends to possess abilities much above the common order. He is a quiet, unassuming gentleman, of somewhat small stature, and a complexion which is far from indicating vigorous health.

Mr. Boutwell is a Massachusetts man, and has been prominent there for a number of years, beginning life, however, in mercantile pursuits, and coming late to the bar. He has served as a member of the Massachusetts Legislature, as Governor of that State, United States commissioner of internal revenue from July 1862, to March 1863, and since then has been in Congress as a member of the House of Representatives, where he has been very conspicuous and influential. He took a very active part in the impeachment trial, and was a manager; and he has also had a great deal to do with reconstruction matters. He is a very zealous, laborious, earnest, and intense man—an extreme partisan, and going all lengths, but withal gentlemanly and courteous both in his personal bearing and on the floor of the house. Add to the fire and passion the Radicalism of the Puritan, the refinement and culture of a man of the world, an intense ambition, and an iron will, and you have George Boutwell. His sincerity, no less than his industry, makes him formidable to both friend and foe. I wish I could set him down as friendly to a liberal commercial policy, but his late affiliations warrant no such expectation. This is a very acceptable appointment, in the main, to members of Congress.

In appointing the Hon. Hamilton

Fish, the President has not picked a man from the politicians, or seemingly tried to please them, and the ultras rather accept than rejoice over the selection. But it is a very judicious choice, nevertheless. Mr. Fish is a very well known politician of the old-line Whig school. He served formerly in Congress as United States senator from New York, and was at one time Governor of that State. In both capacities he commanded the highest respect for his conservative and moderate views, as also for his personal character. Latterly he has not been conspicuous in American politics, but the public have a pretty clear idea of his *status*. What led General Grant to select him was, I suspect, their being trustees together for the fund Mr. Peabody created for Southern education. I have a strong impression that, so far as Mr. Fish's influence can be exerted, it will be devoted to the great end of peace with foreign nations. If he controls the State Department, I look for no war, no discords, no trouble. But I cannot vouch for his being able to control and overcome other adverse influences; and I have knowledge of the fact that in diplomatic circles the expressions of the President's inaugural are regarded as aught but pacific.

Such is the new Cabinet, and, on the whole, the Republicans are beginning to be satisfied with it. I think Judge Hoar will quit the Attorney-General's post ere long for some other place, and who will be chosen in his stead neither I nor any one else can now predict.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

About this period the Caliph of Bagdad unwisely persecuted the Jews; and many of those who resided in Babylon fled from their native land towards the more friendly climes of the west. It is recorded that three eminent Rabbis were taken captive at sea by a Spanish pirate, who was ignorant of their character and quality,

and sold as slaves in the market of Cordova. One of these, Rabbi Moses, together with his son, were ransomed and set free by a Jew of that city, who was also in ignorance of the rank of the strangers. Both were poor and destitute, having been robbed of all their wealth by their captor. The elder Rabbi soon afterwards entered

the chief synagogue of Cordova clad in the mean attire which suited his destitute situation ; but in the discussion which ensued he exhibited such profound and varied learning that the congregation were astonished, and Rabbai Nathan, who presided over the whole Jewish community, declared that the stranger was his superior, and that he would immediately abdicate his office in his favor. Moses was afterwards chosen Chief Rabbi of the Cordovan Jews ; and he subsequently became the founder of one of the most celebrated schools of Rabbinical learning which had ever existed.

About this period the Jewish seminary of Cordova attained its supremacy, and various other schools were established by the Rabbis at Granada, Toledo, and other cities within the domains of the Moors. The Talmud was translated into Arabic under the direction of the famous Rabbi Joseph ben Schatnes, who was a pupil of Rabbi Moses, and the rival of Rabbi Enoch, the son and successor of Moses. The grandson of Moses, named Nathan, was so much esteemed for his learning by the Cordovan community in general, that when he went forth from the gates of the city to enjoy the relaxation and rural pleasures which were afforded by the luxurious gardens and sumptuous retreats which

surrounded it, his disciples and friends escorted him in great numbers ; and as many as seven hundred chariots are said to have constituted his imposing retinue.

An important feature of the golden era of the Jews, was the production of several men of great learning and eminence, of whom the chief was the illustrious Rabbi Moses Maimonides. His name was more accurately called Moses ben Maimon ; and he was born at Cordova about the year 1140, while that city was under the dominion of the Emperor of Morocco. His paternal ancestors, during several generations, had been eminent Jewish Rabbis and Judges, and his father himself held both of those offices with distinction at the time of his birth. The mother of Maimonides expired in childhood ; and his father treated him during his youth, perhaps in consequence of that fact, with improper severity. Soon afterwards, however, his father married again ; and the arts of the second wife gradually prejudiced the mind of his parent against the offspring of the first. He was eventually treated with such partiality and unfairness that he deserted his home, and fled for protection to a neighboring Jew, whom he knew in Cordova.

[TO BE CONTINUED.]

The tale-bearer and the tale-hearer should be hanged up both together—the former by the tongue, the latter by the ear.

A FOREST AT NIGHT.—Darkness makes the brain giddy. Man needs light. Whoever plunges into the opposite of day, his heart is chilled. When the eye sees blackness, the mind sees trouble. In an eclipse, in night, in the sooty darkness, there is anxiety even to the strongest. Nobody walks alone at night in the forest without trembling. Darkness and trees, two formidable depths—a reality of chimeras—appear in the indistinct distance. The inconceivable outlines itself a few steps from you with a spectral clearness. You see, floating in space or in your brain, something strangely vague and unsizable as the dreams of sleeping flowers. There are fierce phantoms in the horizon. You breathe in the odors of the great black void. You are afraid and are tempted to look behind you. The hollowness of night, the haggardness of all things, the silent profiles that fade away as you advance, the obscure dishevelments, angry clumps, livid pools, the gloom reflected in the funereal—the sepulchral—immensity of silence, the possible unknown beings, the swaying of mysterious branches, the frightful twisting of the trees, long spires of shivering grass—against all this you have no defence. There is no bravery which does not shudder and feel the nearness of anguish. You feel something hideous, as if the soul were amalgamating with shadow. This penetration of the darkness is inexpressibly dismal for a child.—VICTOR HUGO.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 10, 1869.

INGRATITUDE.

To be ungrateful to God is a very serious matter ; to fail to appreciate His counsels and blessings, to be unmindful of His providences, and to neglect to serve Him or keep His commandments, is of so great moment that it should occupy our most serious meditation. It not only is necessary for our present happiness and well being, but involves the great future when every one will be rewarded according to the deeds done in the body. We are dependent upon Him for the health and life that we enjoy. It is under His kind providences that we have labor by which we can provide food and raiment, our present comforts. He has permitted us to dwell upon the earth when the fullness of the everlasting Gospel is restored, with all its gifts and blessings. He is the source of all life, light and wisdom, and hath promised His children, if they will not be ungrateful for so many blessings received, but reciprocate His kindness and strive to do His will upon the earth as they do in heaven, that they shall inherit eternal lives and sit down with Him upon His throne, possessing a fullness of happiness, immortality and glory. Experience teaches that the glory of this world enjoyed to its fullness soon passes by, and that there is little or no unalloyed happiness. Therefore, if we fail to acknowledge the hand of God in our present probation ; if, for so many benefits received, we prove ungrateful ; or, under the allurements of sin and its unsatisfying excitements, we suffer ourselves to be led away, to neglect the many loving-kindnesses received from our beneficent Creator, what fearful anguish we will suffer in the contemplation of so many neglected opportunities, and of our base ingratitude to Him who should receive our unbounded love, obedience and confidence. All that we are required to do is for our own individual benefit. There is no required compliance with any Gospel commandment but what is in the plan of eternal lives. It is the design of our heavenly Father to exalt us in His presence ; and He, in His loving-kindness, pleads with us through His holy Spirit not to be so unwise as to neglect His holy counsels ; not to be ungrateful for the inconceivable blessings and gift of eternal lives that He is desirous to confer upon His children, whom He loves far beyond our conception.

When we receive a kindness from a friend, we should be careful to not let slip an opportunity to assure him that his kindness is both appreciated and reciprocated, for such a course is so conducive to confidence. If, when we are in misfortune, we borrow means from our friends and neglect to return the favor as soon as possible, we commit wrong, injuring both ourselves and friends. Gratitude would prompt us, as soon as we had recovered from our difficulties, to make a suitable return for benefits received. The liberal hearted man, who is ever willing to aid misfortune, certainly deserves a better return than ingratitude for his kind hearted sympathy ; and he who imposes upon

his kindly fellow feeling is more or less an enemy to all honest men, as such conduct is apt to be productive of so destroying his confidence in men as to cause him to cease his liberality and become deaf to the voice of misfortune. One feature of our probation upon this earth is the opportunity we have of demonstrating our principles, and of proving our gratitude or ingratitude, upon the same principle that we are proved in all things by our works. This is the test by which we can understand ourselves, and can determine how far we fail to appreciate the loving-kindness of our heavenly Father. He has given us laws and commandments, in fulfilling which we prove that we are not ungrateful. In our reflections we learn that all His commandments are for the happiness of His children, teaching them how to triumph over death, hell and the grave, and to obtain the keys of knowledge by which they may be restored to His presence. This is within the reach of all who will accept of it, for blessings are all conditional, as it is written that Jesus Christ became the "author of eternal salvation unto all them that obey him." Therefore it is the duty of all to manifest their gratitude to God by faithfully keeping all His commandments, and rendering unto Him the love that He manifests so plainly to all. And when we are the recipients of favors from our fellows, never neglect to repay those favors, that when others are in need they may share the temporary assistance that has been of so much benefit to ourselves.

In the world the numerous cases of ingratitude are a source of regret to all honorable men. Seneca wrote: "As there are no laws extant against ingratitude, so it is utterly impossible to contrive any that in all circumstances shall reach it. If it were actionable, there would not be courts enough in the whole world to try the causes in." But, as there is a new order of things again being ushered into the world, the Saints should be very careful and strict in their gratitude, for, if through them righteousness is to cover the earth as the waters cover the mighty deep, this can only be produced by a steady warfare against false principles, and a practical demonstration of true ones. By proving grateful to our heavenly Father for the great benefits received, by keeping His commandments and doing His will, we demonstrate our gratitude; and by a careful appreciation by return of favors, we manifest a gratitude to our fellow man, and so far add our mite to the consummation of that happy period foretold by the Prophets. Then will confidence be restored, and in every clime a man will meet a brother and a friend. But, as all great reforms are of slow growth and only accomplished by unity of action, let the Saints carefully ponder and meditate upon this holy principle, and strive to practice it at all times, and they will realize that the Lord does not require anything at their hands but what they can accomplish, and what has been accomplished by all who have set their hearts upon righteousness, and have indeed been grateful for the many mercies and blessings that God has bestowed upon them. Happy the man who can discern the providences of God, and is truly grateful for all blessings he receives, for he will grow and increase in every good and perfect gift, until his soul is satisfied and his love of God perfected.

G. T.

NOTICE.—Pres. Brigham Young's draft No. 696, Jan. 20, 1866, in favor of Robert McVicar of Glasgow, payable "When ready to emigrate," has been cancelled by John McVicar. Mr. Robert McVicar, or whoever is in possession of said draft, is hereby requested to return it to 42, Islington, Liverpool.

THE HYMN BOOK, without alterations from the last edition, is promised to be soon in the hands of the bookbinder, when orders for all desired styles of binding can be filled.

SCANDINAVIA.—Pres. Jesse N. Smith writes that they are baptizing slowly, but steadily; and that not a great many will be able to emigrate this season, without assistance.

HOLLAND.—Pres. M. Holling states that baptisms and the faith and good works of the Saints are increasing in his field, and he is rejoicing in the blessings attending his labors.

SWISS AND GERMAN MISSION.—Elder Heber Young, writing from Zurich, March 23, states that their numbers continue to increase, and the older members are awakening to greater diligence. He rejoices in his mission, and makes favorable mention of the zeal and energy of Pres. Maeser and the rest of the Elders from Utah, whose health, as also that of the Saints generally, is good.

SORROWFUL.—Elder William H. Miles, 117, John Street, New York, writes under date March 18, that George Arnold, rendered delirious through sickness, jumped overboard from the James Foster, jr., and was lost. Also that William Knighton, a passenger in the same vessel, died at Ward's Island hospital, near New York, March 17. Br. Miles states that br. Knighton died in full faith in the Gospel, expressing a willingness to depart. His last moments were cheered by a letter just to hand from his wife. Br's Arnold and Knighton are said to have gone from Durham, but from what port or when they shipped is not mentioned. By reading an article in this STAR, headed "James Foster, jr.," it will be seen that the abuse and sufferings in that sailing vessel were frightful. We rejoice that the Saints are to emigrate in steamships, which is also deemed much the wisest course for those who are going only one or a few at a time to New York, to more readily raise means to enable their families or relatives to emigrate, as was the case with br's Arnold and Knighton. The difference in the price of passage is much more than compensated by the difference in time, better fare, better treatment and greater safety on board the steamships.

CORRESPONDENCE

AMERICA.

Salt Lake City, Feb. 17, 1869.

Pres. A. Carrington..

Dear Brother,—By reading your last letter to the President I learn that you are enjoying your mission. I was sorry I did not get to see you when we passed each other in the coaches a short distance east of Bear River, you on your outward and I on my homeward journey. I can assure you I was pleased to get home, as you

will be when you have been absent for three years. But time flies rapidly, especially when we are in the faithful discharge of duty.

Evening before last I was at the President's office at a meeting of the Co-operative Board. The President felt well, and co-operation took a fresh start. People are united by uniting their interest, hence co-operation is a theme, a text, now, but soon to become a living fact through all Zion.

The railroad is progressing rapidly, and the weather, which is beautiful and spring like, favors the grand enterprise. It is expected that the Iron Horse will blow his whistle in triumph in Ogden within twenty days. Everything in this city is quiet that needs to be, but business generally is brisk. The weather being favorable to the prosecution of work on the railroad has prevented a gathering of rowdism, and, thank God, we have been spared that affliction.

The Utah Legislature will close its session on the 19th inst., then comes the session of the Deseret Legislature.

There is considerable sickness here at present; scarlet fever is carrying off quite a number of children. I am thankful that my family are all well; so are yours, as far as I know.

With kind love to all the Saints, to whom I wish to be remembered, to the brethren laboring with you in the Office, also to Mr. Davies, whom I should much like to see out here, and to yourself, and may God bless you with every blessing requisite to carry on His great work over which you are called to preside. Your brother, &c.,

A. MINER.

MINUTES OF A CONFERENCE

HELD IN THE ASSEMBLY ROOMS, NOTTINGHAM, MARCH 21, 1869.

—o—

10.30 a.m.

Present on the Stand: Albert Carington, Pres. of the European Mission; L. W. Shurtliff, Pres. Nottingham Conference; P. D. Lyman, Pres. London Conference; R. E. Egan, Pres. Birmingham Conference; A. E. Hyde, Pres. Leeds Conference; J. S. Richards, Pres. Bedfordshire Conference; W. H. Homer, Pres. Leicestershire Conference; James Sharp, Pres. Edinburgh Conference; F. H. Hyde, Pres. Sheffield Conference; E. L. Butterfield, Pres. Warwickshire Conference; J. M. Ferrin, P. Nebeker, J. Glossop, M. F. Farnsworth, O. B. Shaw, H. B. Clemons, Travelling Elders, and Joseph Morley, Branch President.

Pres. Shurtliff reported the Conference in a prosperous condition, and read a satisfactory financial report for the half year ending Dec. 31, 1868, also a half yearly statistical report ending at same date, as follows: Branches, 15; Seventies, 2; Elders, 49; Priests, 14; Teachers, 15; Deacons, 9. Received, 1; removed, 1; excommunicated, 14; dead, 1; emigrated, 10; baptized, 10; total, 524. He next represented the Authorities of the Church, who were unanimously sustained.

Pres. Richards said he was acquainted with most of the Saints of the Nottingham Conference, and knew them

to be a good people. He bore his testimony to the truth of the great Latter-day work, and exhorted the Saints to faithfulness therein.

Pres. Butterfield said he had demonstrated the truth of the Gospel, and knew it to be the power of God unto salvation. Exhorted the Saints to be obedient, for it is through obedience to the revelations of God that we expect exaltation in His kingdom.

Elder Ferrin said he had not been induced by the love of wealth, fame, or honor to leave his home and its endearments and come to a strange land, but a knowledge of the will of God concerning him had caused him to do so.

Pres. Homer said he could testify to the truth of what had been said by his brethren concerning the great work of the last days. Many wish they had lived in the days of the Savior, that they might have participated in the blessings he promised to all who would obey Him, not realizing that the same Gospel, with all its miraculous gifts and blessings, has been restored in this our day.

—

2 p.m.

Pres. Egan said he had rejoiced in the Gospel ever since becoming acquainted with it. Previous to his coming on this mission he thought it required much learning to preach the

Gospel, but now he was satisfied that, when in the possession of the Spirit of the Almighty, it was an easy matter to proclaim the principles of salvation.

Pres. Sharp esteemed it a very great privilege to meet with so many of his brethren from Zion and the Saints of the Nottingham Conference. It afforded him pleasure to speak of the good things of the kingdom, and to testify that the very Gospel of Jesus Christ was again upon the earth, and that its

blessings were enjoyed by the Latter-day Saints.

Pres. Carrington spoke at considerable length upon the condition of the Saints in these lands, and hoped the day of their deliverance might speedily come.

6 p.m.

Pres. Carrington delivered an excellent discourse to a large and attentive congregation.

OSMOND B. SHAW, Clerk of Con.

THE JAMES FOSTER, JR.

—o—

The ill-fated ship James Foster, Jr., now lies on the New York side, close to Fulton ferry, so close that thousands who, during the last few days, have had occasion to cross have seen the hated name. The James Foster, Jr., cannot too soon cease to exist. The name can never again be mentioned with respect. The atrocities with which her name must be lastingly associated can never be either forgotten or forgiven. When no public press existed, when the tyranny which pirates took pleasure in exercising was common, the James Foster, Jr., might have got along well enough; but we are now too far advanced in the nineteenth century to have any patience with tyranny and brutality and murder, even on board ship, where a captain is supposed to be above all law. We are sorry to learn that Captain Armstrong is no more. We never take any pleasure in pursuing the dead. It is always our wish to say of the dead, "Let them rest in peace." Sometime, however, public interests are so strong that individual interests must be held subordinate. The case of the James Foster, Jr., is just such a case. Mr. Charles H. Marshall has issued a circular, in which he uses the old argument that because a man is gone and therefore unable to speak for himself we ought to be silent. We are willing to be reasonable. We

shall pronounce no more harsh judgments until we have further evidence. But further evidence we must have. The captain's death must not be allowed to affect the course of justice. The investigation must go on as if nothing of the kind had happened. If the officers are found guiltless, by all means let them be acquitted. Let them have the full benefit. If, however, they are found to have been guilty, let no maudlin sentimentality be allowed to come in the way. On Wednesday next we shall expect to learn that the investigation has gone on, nothing affected by the death of Captain Armstrong.

DIED.—The captain of the James Foster, Jr., we cannot but believe, has paid the heavy penalty of his life for his own dereliction of duty. He has died of the fever he caught from the passengers—that dreadful "ship fever," that is never found on well managed vessels where the emigrants are treated with fair humanity, and where there are proper hygienic regulations, and that infallibly is found on ships where there is a default of these, and where privation and barbarity combine to make the passage of the emigrant to our shores the most dreadful ordeal that human creatures go through.—*New York Herald*, March 19.

One of the greatest evils in the world is that men praise more than practice virtue. The praise of honest industry is on every tongue; but it is very rare that the worker is respected more than the drone.

M I L K .

—o—

The milk of the cow is so valuable as an article of human food that any deficiency in its supply, or any adulteration of the article, may be properly looked upon as a serious evil. In the appendix to the fifth report of the medical officer of the Privy Council, Dr. Edward Smith has an article on the "Nourishment of the Distressed Operatives in Lancashire," and, in treating of "the economies of diet," points out the great benefits attending the use of milk, and asserts that no other food offers a like amount of nutriment at so moderate a price. Summing up his conclusions, Dr. Smith goes on to observe concerning milk:—"Hence, considering its great inherent value, the absolute necessity which exists for it in early life, its fitness for all ages, and the economy in its use, I think it ought to enter into dietaries wherever it can be obtained abundantly and cheaply. It moreover offers the great advantage of requiring neither skill nor time in cooking it." In his treatise on "Practical Dietary," the same authority observes:—"Any dietary which has for its purpose the improvement of nutrition, and the increase of the bulk of the body, must abound in both animal and vegetable food; and it will be successful in proportion as it is digestible, as the quantity which is taken, and as the body has the faculty to form fat and to retain fluids. Of all foods, new milk is that to be the most relied upon, since it possesses nitrogenous matter, fat, and sugar, in abundance, and in a form which is the most readily admissible into the circulation." The value of milk in the diet of children can scarcely be overestimated. Mr. Chadwick has remarked that, as "the foundation of the adult is laid in childhood and youth, so our strongest and best laborers are developed from children fed on milk mixed with oatmeal, bread, or potatoes. Our strongest navvies are from the hill districts of Lancashire; our strongest laborers from Cumberland and Westmorland, and from the hill districts of Scotland, where milk is always a large portion of the food of the family. These, too, are the

favorite recruiting grounds for guardsmen and soldiers of the greatest size and strength." Dr. Hassall observes—"From the fact that persons may be entirely sustained upon a diet of milk for an indefinite period, it may be concluded that that fluid must contain all the elements necessary for the growth and sustenance of the human body—a view the correctness of which is fully established by chemical research." As a singular instance of how nature is able to make milk a source of nourishment, we may allude to the fact mentioned by Professor Voelcker, that in the case of carnivorous animals, "no other food will at all compare with it." Solid butcher's meat contains less nutriment and more water than this description of milk. Nature has provided for the nourishment of a puppy a liquid form of food which can only be equalled by strong beef-tea. Cows' milk of good quality is heavier than water in the proportion of 103 to 100. Viewed under the microscope the milk appears as a transparent fluid, in which float innumerable small round or egg-shaped semi-opaque bodies called milk globules, to which the milk owes its opacity and color. The fluid is a solution of curd, or casein, albumen, milk-sugar, and mineral matters. The milk globules are thin shells of curd, or casein, enveloping fatty matters, which are the fats of butter. In good milk the diameter of these globules will range from the 20,000th part of an inch up to the 25,000th part. In cream may be found globules having a diameter as large as the 1500th of an inch. Cream consists almost wholly of these fat globules. Poor milk has fewer globules than rich milk, and these of lesser size, the diameter of the largest being probably about the 5000th part of an inch. Owing to the fatty nature of the milk globules, they are higher than the general body of the milk, and have a tendency to rise to the surface, where they accumulate and form cream. Accordingly cream is lighter than milk, though heavier than water, and milk may be diminished in density by its richness in fat.

Thus, skimmed milk is heavier than new milk, though only in a slight degree. Upon an average, good milk has 10 per cent. of its bulk cream. If this cream be skimmed off, and 10 per cent. of water added to the milk, the specific gravity of such skimmed and watered milk will be about the same as that of good new milk. But while the original gravity of the new milk is preserved, the appearance is altogether destroyed, skimmed milk with 10 per cent. of water being so blue and transparent as to tell its own tale. If certain coloring and thickening matters be introduced, then even the appearance may be consistent with the character of good milk. But there will be no cream, and this fact will at once condemn the article. Substantially there are two methods of dealing with the quality of milk, one having reference to its specific gravity, and the

other having reference to the proportion of cream. Milk which has a specific gravity of 1.025, or less, is either mixed with water or is naturally very poor. The proportion of water in such a case may be as much as 20 per cent. But even if the specific gravity be correct, it is necessary that the due proportion of cream be present, for we have already seen that milk is made heavier by the abstraction of cream, and may be afterwards lightened to the normal standard by the introduction of water. But it is necessary to observe that in testing the quality of a supply of milk in reference to its proportion of cream, a series of observations should be made, and the average taken. Thus a family should have the daily supply of milk tested for a week or more, and ascertain the average per-centage of cream for that period.—*Standard*.

SUMMARY OF NEWS.

THE THUNDERSTORMS IN NORTH YORKSHIRE.—The violent thunderstorms which attended the gale and snowstorms of March 26, 27 and 28 have done far greater damage than was supposed. In many places reports come in of killed stock and uprooted trees by lightning and wind.

A REMARKABLE FAMILY.—An American paper says that Sheffield (Vermont) boasts of a somewhat remarkable family—that of Joseph H. and Comfort Ingalls. To begin with, all the children of that couple, ten in number, (six boys and four girls,) are still living, the oldest being 68 and the youngest 48 years old. In the second place, they average 200 lb. each, the heaviest weighing 260 and the lightest 180. The ten weigh just 2000 lb., and when the father and mother were alive the family of twelve members weighed a little over 2400 lb. Most of the girls weigh over 200 lb. each. The tallest boy is six feet and three inches, and none of the boys stop short of six feet.

FEVER AND FAMINE IN RUSSIA.—A St. Petersburg correspondent sends a fearful account of the state of things in the Baltic provinces of the Russian empire. Several bad harvests have been followed by fever, which strikes down the people in all directions. The description of their gaunt, fever, and famine stricken state is most painful. Unfortunately, too, the roads into these provinces are so few and so bad that on the one hand news of the suffering is long in reaching the capital, and help is equally long in getting to the sufferers.

THE WEALTHY SECT OF RUSSIAN FANATICS.—A St. Petersburg correspondent says that every day brings to light fresh details respecting the Celibate Brotherhood of Morshchansk, which appears to have struck its roots deeper into the country than was at first imagined. Members of the sect are now being discovered in all parts of the country, and fresh hoards of treasures unearthed in every direction. Those at present under examination display remarkable fearlessness and audacity, appearing prepared for any severity that may be exercised upon them. The general nature of their system is now made sufficiently clear by the confession of three or four newly-enrolled members; but all the particulars are so incredible, as well as so hideously revolting, that we forbear to specify them.

Agricultural machines : Farm laborers.—*Punch.*

HOME-MADE PORCELAIN.—Mr. William Reise, a native of Prussia, but latterly of Philadelphia, called at our office this morning with some first class specimens of plain, pure white porcelain, and firebrick, manufactured in this city. The specimens,—a miniature vase and pitcher,—were firefaced, that is, they are of a quality that will stand any degree of heat without undergoing change in form, being equal to porcelain of French or Prussian manufacture, and far superior to English porcelain. Mr. Reise says that close by this city, there is an unlimited supply of the materials necessary to manufacture porcelain, ironstone, china, window glass and fire brick of a quality that can not be surpassed in the world. This is excellent news for our Territory, and, coming from Mr. Reise, who was formerly chief director of the Royal porcelain works in Prussia, its authenticity can not be doubted.—*Deseret Evening News.*

WEATHER PHENOMENA ON THE CONTINENT.—A Neapolitan correspondent writes—"For a fortnight all the scourges of the elements have been let loose upon us. Rain, hail, snow, thunder, lightning, and tempestuous winds have assailed us from day to day, astonishing every one by the strangeness of the phenomena. One day last week Naples was covered with a light yellow dust which had no affinity with anything on Vesuvius. The report of pending eruption got about, but Professor Palmieri announced that the mountain was in its normal state, and that the dust or sand was brought by the tempestuous south-east wind from Africa. A similar incident, noted by a German writer, occurred some years ago." Another correspondent, referring to weather phenomena in other parts of the continent, says—"The end of the present winter will have been found more inclement than the months of December and January; the mountains of the Cevennes and the Alps are covered with snow, and even the environs of Toulon and Nice at the present moment resemble the countries of the north. Under the influence of an easy north-east wind Provence has lost its almond crop as it did last year; the vineyards of Languedoc, which were in a forward state of vegetation, seem to be menaced; the fruit trees are despoiled of their blossoms, which came out too early; lastly, the rigorous temperature and the violent winds have injured the country districts. The sea has not been less agitated, and shipwrecks are reported on all the coasts of the Mediterranean. The storms of the week have been almost everywhere accompanied by enormous hailstones, and the same phenomena have been observed in the provinces of the north of Spain. Near Barcelona the ground has been several mornings white with the hail congealed into a mass.

At the Cape of Good Hope a tract of country 400 miles long, and varying in breadth from 15 to 150 miles, had been desolated by a fire unparalleled in the annals of the colony. The weather had been unusually hot and dry for the previous six weeks. On the 9th of February the temperature throughout the colony rose to more intense heat than ever previously known. During the morning scorching hot winds blew from N.E., and in the afternoon a fire broke out at several places in the burnt district, and wrapped millions of acres in an enormous conflagration. The cultivated lands, farm buildings, native forests and bush farm stock, and wild animals, shared the same fate. In a few hours hundreds of pounds worth of property was destroyed. The European colonists and natives alike suffered, and in the majority of cases the sufferers lost all they possessed. Several persons were also burnt to death. The casualties in the majority of cases occurred to the natives, and to the wives and children of the colonists. Those saved had to take shelter in the rivers, water dams, and wet ditches, where many of them were badly scorched. The calamity occurring just after the harvest, which was an unusually good one, has destroyed its produce, and caused great distress in the districts of Swellendam, Riversdale, Mossel Bay, George and Oudtsboorn, the Kaysna Humansdorp, and Wittenage. It is believed that the damage would have extended further but for the rain setting in. Meetings have been held in the colony to relieve the sufferers, and an appeal has been sent home to England.—*Liverpool Mercury.*

A lady was asked by her friends if she really intended to marry Mr. Jones, who was a good kind of a man, but so very singular. "Well," replied the lady, "if he is very much unlike other men, he is more likely to make a good husband."

D I E D.

DAVIS.—At Kayville, Davis Co., Dec. 11, 1868, Elisabeth, wife of William Davis, aged 55 years, 11 months and 26 days.—"Deseret Evening News."
TAYLOR.—In Salt Lake City, of consumption, January 18th, 1869, Nancy Taylor, aged 75 years.—"Deseret Evening News."
BIRD.—At Nephi, January 5th, 1869, James Bird, aged 53 years and 20 days. He was formerly of Norwich conference, England.—"Deseret Evening News."
FOWLER.—At Goshen, August 20th, 1868, George Fowler, aged 60 years and 20 days.—"Deseret Evening News."
SALCOMBE.—At Bountiful, Davis Co., January 27th, Elder Thomas Salcombe, aged 75 years and 8 months.—"Deseret Evening News."
STRONG.—In Alpine City, Utah Co., Jan. 26, aged 15 years, 4 months and 8 days, William Frederick, eldest son of William J. Strong and Julia Mary Dyer, late of Birmingham, England.—"Deseret Evening News."
WARD.—At Kanosh City, Millard Co., January 20th, William Latham Ward, aged 26 years, 1 month and 1 day. Deceased was born at Belgrave, near Leicester, England.—"Deseret Evening News."
LUKER.—At Campton, Abdale, Gloucestershire, March 10th, Eliza Ann, daughter of William and Letitia Luker, aged 5 years, 2 months and 1 day.

P O E T R Y.

THE GRECIAN BEND.

Let's have the old bend, and not have the new;	From fashions that lower, deform and degrade,
Let's have the bend that our grandmothers knew,	To hide some deformity most of them made.
Over the wash-tub and over the churn;	
That is the bend that our daughters should learn.	Let our heads of false hair and hot yarnakeins be
	shorn;
Let's have the bend that our grandmothers knew,	Let our garments be easy, and light to be worn;
Over the cradle like good mothers true;	Don't shake in December, and swelter in June,
Over the table (the family round),	And appear like unhappy ones struck by the
Reading the Good Book 'mid silence profound.	moon.
Let's have the bend that at church they did wear,	Let's spend the time in things higher than dress,—
Bowing them lowly in meek, humble prayer;	Time that was given us to aid and to bless;
Not sitting erect with the modern miss air,	Time that is fleeting and passes away;
With the "love of a bonnet just perch'd on one	Oh let us work while we call it to-day!
hal	
Leave the camel his hump; he wears it for use;	Let's have the old bend instead of the new;
Leave the donkey his pannier, and cut yourselves	Let's have the old hearts, so faithful and true.
loose	Away with all fashions that lower and degrade,—
The Family Herald.	To hide some deformity most of them made.

LYDIA VERR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

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Price One Penny.

GOVERNOR'S MESSAGE.

(Reported by David W. Evans.)

The following is the Message of Governor Brigham Young, delivered orally on Monday, February 22, 1869, to the Senate and House of Representatives of the State of Deseret, convened in General Assembly, in the City Hall, Salt Lake City:—

GENTLEMEN,—Another year, with all its varied joys and sorrows, has passed away since we last assembled together in this chamber in our Legislative capacity, in conformity with the requirements of the Constitution of the State of Deseret. Since I last addressed you in this capacity, we have been called to mourn over the departure from this life of our Lieutenant-Governor, Hon. Heber Chase Kimball, who, after a brief illness, died on Monday, the 22nd of June, 1868. The purity of his life, his unflinching integrity, and the steadfastness and valor which he unvaryingly displayed, made him the object of love and veneration to the whole people. When he left us, all felt that we had lost a tried friend, a wise and faithful counselor, and a true patriot; and yet, though it is a matter of regret, we can rejoice in the knowledge that he rests in peace.

Notwithstanding the ravages of the insects, the past season has been one of prosperity, and in coming together to-day we can congratulate each other on our flourishing and happy condition, and the kind providences of our Father and God which are dealt out to

us. We have met in the capacity of a State Legislature with a view to preserve our organization, and with an eye to the time when, in the wisdom of God, He will move upon the minds of Senators and Members of Congress to give us our legal, national, and legitimate rights. We wait with patience for this to be done. Perhaps to some it will seem unnecessary to keep up this organization; but it is that we may preserve our identity as a part of the nation that we assemble annually in this capacity. If the machinery is kept in order, when the time shall come for the water to be turned upon it there will be no difficulty about starting it. It is not so much to enact laws and to sit in a Legislative capacity that we now meet, as to recognize our rights; and, in doing so, we do no more than others have done, and no more than is our right to do. If we, who live in this country, were disposed to meet in this capacity 365 days in the year, it would concern nobody but ourselves, except meddlers, and those who wish to infringe upon the rights of their neighbors. In a republican government like ours, it is our right to meet as we do to-day. We have the undoubted right of meeting together and consulting upon those points of governmental affairs that pertain to our future peace, and to gather the necessary information to enable us to proceed further in the duties of life. Whether, in the provi-

dences of God, we shall be admitted as a State or not, we leave with Him. He will do as He pleases; the hearts of all living are in His hands, and whatever condition He permits us to live in we shall accept and conform to.

I may with propriety venture the assertion that the heart of every person now present renders praise to God for the blessings we enjoy this morning. We trust in Him. We are His servants; we are His friends; we are also the friends of humanity. However much we may be misunderstood and misrepresented, this knowledge gives us satisfaction and comfort.

Our experience has demonstrated the simple fact that, in enacting laws, the fewer they are, when well executed, the better for the people. This is a fault which our Legislators have not fallen into; they have not made a multitude of laws. Multiplying laws would not add to our peace or union. If we did not know how to govern and control ourselves and those around us, legislative enactments would be but a flimsy shield to us; they would be a broken reed to lean upon. In this connection I recommend that you adopt and sanction the laws which have been enacted by the Legislative Assembly of the Territory of Utah, that the same may be valid and have full force in the State of Deseret. And I further desire, that you continue to apply your hearts to wisdom; all wisdom pertaining to the things of this world, pertaining to the laws of our Territory and nation and the nations of the world, and then that we all seek for wisdom from Almighty God to enable us to dispense our knowledge to the advantage of ourselves, as individuals and as a community, and of the world. We should thus increase until we are able to wrench from the grasp of the enemies of God and truth every good principle and all that is desirable for man's elevation and happiness, and preserve them intact.

That we have shown our capacity for self-government, and are fully entitled to an entrance into the great sisterhood of States which forms this Union, is evident to all unprejudiced people who are familiar with our history. It is a little over twenty-one years since we broke our way into

these mountains, having traveled some thirteen or fourteen hundred miles from what is called "civilization" and from supplies. In the short time we have been here, it can be said with truth of us that we have advanced faster in establishing true civilization, in making public and private improvements, and in adding to the national wealth, than any other people, surrounded by the same circumstances, of whom we have any knowledge. This progress is, in the eyes of every patriot, commendable and praiseworthy.

Gentlemen, in coming together today as the Representatives of the State of Deseret, we have the proud satisfaction of knowing that we represent a people capable in every respect of governing and controlling themselves. We, in this country, have achieved a freedom and independence such as are rarely possessed by any people in these days. We raise our own bread, and eat it; we make our bridges and streets, and pay for them; we erect our public buildings, develop our resources, sustain our Government and officers, and are not in debt. That which is accumulated as income from taxation is appropriated for the benefit of the people. We have no bonds in market for greedy financiers to speculate in, to prove a cause of embarrassment to ourselves, or a vexation and annoyance to our children. Our legislators have been wise enough not to go beyond their ability and burden the people with a heavy indebtedness, without having resources to refund the same. Should we be admitted as a State, I look for the same policy to be pursued; we shall not fall into debt, but always live within our means.

This is the secret of success with men, communities, and nations. Take men in any capacity whatever, whether singly or otherwise, and you will find that if they live within their means, they will be independent and powerful. It is so in the case of a single individual, and it is increased so with a community or nation. We, as a people, have had wisdom enough to perceive and act upon this. A people or government that will suffer itself to get entangled through avarice or other causes, and bring upon its people war and indebtedness, and then poverty

and distress, proves that it is not capable of exercising the proper rights of government. But a nation that can maintain peace within its borders, and with its neighbors, exhibits knowledge, wisdom and power that must eventually call forth the respect and admiration of the world. Thus far we have been able to preserve ourselves from such contingencies. It is true that war has been made upon us; but the sword of indignation has fallen harmless at our feet. Yet our own wisdom did not produce this; it was by the wisdom and power of God, which He imparts unto those who live so as to receive them, that they may preserve themselves.

It is not my design to detain the Assembly. There is a little business necessary to be transacted. When this is attended to, there will be no further necessity to remain in session. The

members have been a long time here in the capacity of the Legislative Assembly of the Territory of Utah, and to persons accustomed to active and out-door business, such confinement becomes irksome.

When you return to your constituents, Gentlemen, you can carry with you the proud consciousness of having striven with harmony and unison, during your legislative labors, to enhance the interests of our beloved country, and to maintain those free institutions and that peace with which, under Divine Providence, we have been so long and kindly favored.

That the blessings of Heaven may rest down upon you, your constituents, and the land our God has given us, is the constant wish of

BRIGHAM YOUNG.

—*Deseret Evening News.*

CRIMINAL HAUNTS IN LONDON.

A well-known correspondent of the *Times*, who has been visiting the criminal haunts in London, gives a shocking account of the dens of infamy in the southern district of the metropolis. He writes—The east end is bad enough, but it is, so to speak, mottled here and there with squalid districts, the inhabitants of which only offend against the poor laws by becoming paupers; and districts like Tiger-bay and Blue-gate-field, which, though to outward seeming clean and respectable enough, are, nevertheless, the haunts of inveterate criminals. The queen or chieftainess of this last-named abominable locality is known in the neighborhood by the *soubriquet* of "Cast-iron Poll." Our party were curious to see her, for in her way she is a celebrity, having been convicted, as was proved at her last trial, no less than 53 times. Of course nearly all these convictions were light ones, varying in duration from 14 days to three months; yet from the time that this infamous woman was 15—and she is now near 50—she has seldom been much more than a month out of prison. We were not gratified with a

sight of this strange heroine of the place, as one of her companions (who our detective assured us had herself been convicted nearly 20 times) said that Poll, who at her last sentence got three years' penal servitude for a daring robbery from the person, would not be "out on the spree" for nearly another month. It may seem incredible, but I was assured it was the fact, that the police of this district almost dread the release of this woman, so much trouble does she give them. She has got so accustomed to, and apparently enamoured of, the gaol life that she will literally do anything, after a short "spree" at the East-end of London, to get back to it. She will go to an East-end police station and insist on being locked up; but, of course, as there is no charge against her, her unusual request cannot be gratified. "No charge!" she says, "well, I'll soon make one!" and out she goes and attacks with teeth and nails the first man or woman she meets, or breaks the windows of a public house, or, as she has done over and over again, the windows of the station-house itself. Then when she is brought

back she coolly asks the inspector why he did not lock her up when he knew she was going to commit her offence, and the same question is likely to occur to many of your readers, not alone in the case of "Cast-iron Poll," who has an idiosyncrasy for violent outrages, but in the case of the hardened thieves, who are ready to turn their hands to anything that is criminal, and become passers of bad money, filchers of watches, or seizers of the throats of belated pedestrians who are quietly walking home of a night. The East-end is, as I have said, very bad; but, on a calm consideration, I am bound to confess that the south side of the water—those parts round the Mint and Kent-street, in the Borough, the streets leading back from the London-road, some streets off the Kent-road, and some leading from the railway station at the Elephant and Castle, are emphatically the worst neighborhoods in London. Representative men and women of the chief classes of offenders against the laws may be found here in abundance—men and women who are literally looked up to with a dull sort of professional admiration as proficient in their trade. Murderers, as murderers, of course, you never see. Murder is a crime among the companionship of thieves which is tabooed, not so much as a crime, but as a blunder. It attracts too much notice, and its supposed perpetrators are too keenly sought after to make the usual thieves' abiding place quite comfortable for the rest of the community. It, in fact, upsets all their little domestic arrangements for a week or more, and there is generally some timid member of the fraternity to be found to say whether it was "Surrey Johnstone" or "Dark Bill" who threw the man on the curbstone and fractured his skull after having garrotted him and got his watch and money. Yet, though murder is as much as possible avoided among professional street robbers of a night, they make not the least scruple of using such violence as will secure their escape, and also, if possible, leave their victim senseless for a time. But the line to be drawn between stunning a man for an hour and killing him outright is so exceedingly fine that, in thieves' parlance, it is no wonder that

"accidents" often happen. In the haunts in the south of London I was shown many men who were suspected to be garotters—that is to say, men whom the police had never caught in the fact, but of whose nightly occupations, closely as they watched them, they had very little moral doubt, though the legal proof was wanting. I was shown in the east and south sides of London what I may almost say were scores of those men, about whom the detectives expressed grave doubts as to my life being safe among them for a single hour if it were known I had £20 or £30 about me; and, above all, if the crime of knocking me on the head could be committed under such circumstances as would afford fair probabilities of eluding detection. I do not mean to say that these desperate criminals are confined to any particular quarter of London; unfortunately they are not, or, if they were, there is only one particular quarter in which we should wish to see them all confined, and that is Newgate. But, no matter how numerous they may be elsewhere, there is certainly one quarter in which they are pre-eminently abundant, and that is around the alleys of the Borough. Here are to be found, not only the lowest description of infamous houses, but the very nests and nurseries of crime. The great mass of the class here is simply incorrigible. Their hand is against every man; their life is one continuous conspiracy against the usages, property, and safety of society. They have been suckled, cradled, and hardened in scenes of guilt, intemperance, and profligacy. Here are to be found the lowest of the low class of beershops in London, and probably in the world; the acknowledged haunts of "smashers," burglars, thieves, and forgers. There is hardly a grade in crime the chief representative of which may not be met among the purlieus of the Borough. There are people who have been convicted over and over again, but there are also hundreds of known ruffians who are as yet unconvicted, and who, by marvellous good luck as well as subtle cunning, have managed up to the present time to elude detection. It is the greatest error to suppose that all, or even a majority,

of the criminal classes are continually passing through the hands of justice. Griffith, the bank-note forger, who was tried, I think, in 1862, stated in prison that he had carried on the printing of counterfeit notes for more than 15 years. Of course this man was sedulous in concealing his occupation from the police, but there are hundreds of others who almost openly follow equally criminal and far more dangerous pursuits with whom the police cannot interfere. Our present business should be to look up these vagabonds, and our future vocation to destroy their recognised haunts. It is no good killing one wasp when we leave the nest untouched. Thieves, it must be remembered, are a complete fraternity, and have a perfect organization among themselves. The quarter round Kent-street in the Borough, for instance, is almost wholly tenanted by them, and the houses they occupy are very good property, for thieves will pay almost any amount of rent, and pay it regularly, for the sake of keeping together. The aspect of this quarter is low, foul, and dingy. Obscenity of language and conduct is of course common to all parts of it, but it is not, as a rule, a riotous neighborhood. Thieves do not rob each other, and they have a wholesome fear of making rows, lest they should bring the police into their notorious territory. These haunts are not only the refuges and abiding places of criminals, but they are the training colleges for young thieves. If the police were only some night to make a cordon round Kent-street and the Mint, in the Borough, and take all they found within their lines—man, woman, or child—I venture to say that they would find two-thirds of their captives, not alone convicted thieves, but thieves living only by theft. In the Mint—I suppose from old tradition—the manufacture of spurious money is carried on more extensively than in any other part of London. Of course the police do not know where these places are; they can only “suspect.” But they can point to the low beerhouses where bad money can be bought. The best counterfeits command prices of 9s. a dozen for florins, 5s. a dozen for shillings, and 3s. a dozen for sixpences.

These coins might be taken casually even by the most experienced persons, while others, which are mere leaden counters, fetch as little as 2s. 6d. the dozen florins; but these can only be safely passed on drunken men. It is useless for the police to declaim against these notorious haunts. If they searched them, they would find nothing, and all their representations as to their infamous character weigh nothing with the Excise so long as the man who keeps the den open is able to pay for his license. In the same way the police can point to low beerhouses where card-sharping, skittle-sharping, and hoccusing are of almost daily occurrence. I was rather incredulous of this, but my Detective assured me that for one case of this kind that came to light more than 200 were passed over unnoticed. The people thus victimized are, very naturally, ashamed of their folly and crime, and do not wish to make public how they have been inveigled into these sinks—in most cases by young girls. Of course, no one sympathises with the foolish sots who are thus beguiled; but it is quite right that the Government should virtually sanction the keeping of these houses, and not only take the wages of their iniquity, but actually give them immunity by removing their control from the police.

Nothing impressed me more during the many visits I made than the organization that evidently exists among thieves' quarters. They have their own set of “leaving shops,” public houses, and tradesmen. They are, in fact, a distinct community, and the thief who “peaches” upon another—as they will sometimes do, from anger or disappointment in their share of booty—must leave the community for ever. Apart from his being not safe, he would never be trusted again, and, under an assumed name, he must seek his life by crime in Liverpool, Birmingham, or Manchester. As our party went round the south of London our coming was generally known at all the haunts we visited, but it made no difference. They knew we had only come to see them, and though, perhaps, they might have left off “larking,” they were otherwise much as they usually are. The first house we

entered was at the end of a narrow, villainous-looking alley off Kent-street, and at the door of the house were some half-dozen "roughs," who in a verbal telegraph instantly passed downstairs the notice that we were coming. Before we entered my conductor told me that I should see nothing but the most notorious and convicted thieves. Had he sworn to me that I should see nothing but honest men I could not have believed him. We passed through a low doorway, and down into a sort of cellar, or underground basement floor, which had been turned into a kind of kitchen, and here were assembled, to the number of about 30 or 40, some of the worst types of the most criminal classes in London. They were essentially of the criminal class, and any one who is familiar with the aspect of the inmates of Portland and Dartmoor will learn at once what is meant when I say this. They had the same low, retreating foreheads, the same eager cunning of their deep-set eyes, the same hard-set yet shifty contour of the mouth—a kind of mouth that you could almost see was one that could whine for mercy in one breath and refuse it in another. There was not one of all those present whom a respectable person would not instinctively have shrunk from meeting in the day or night. They were mostly young men and young women—or, I had better say, young girls. No single one, from first to last, could give any account of himself as to saying where he worked, what he worked at, or who had ever employed him. Some said they lived "by odd jobs," some said they worked "down the river." The girls said they sold matches, some said they sang in public houses, some that they "begged," but not one man or woman could name an employer, not one could name a single piece of honest work he had been engaged in, and there was not one who did not deny that he had got a penny that week. And this was Friday night, and the men were all smoking and drinking beer, and the women, I was told (it was then past one o'clock), had had their suppers more than two hours ago. I spoke to many with a view of ascertaining if they had ever been in casual wards or refuges. Of the scores that

I questioned, I only met with one who had been in a refuge, and this was the conversation that passed in the presence of my friends and my conductor. My witness was a young man of about 25, a convicted thief, a known rough, and an associate of regular thieves. I asked him had he ever been in a casual ward. He said, as all the rest said, "No"—and I believe quite truly—"that he liked getting his own living, and not going to a work'is."

Have you ever been to a refuge then? Yes; I tried to go once.

Did you stay there?—No, I didn't. They asks too many questions, and they asks them over and over agin, and when you forgets what you've said first out you goes.

But if you tell the truth at first you surely can't forget that?—Oh yes you can though, when you are asked over and over again.

What questions did they ask you? (a very long pause).—They asked me if I had a father or a mother alive.

Well, have you?—No; they're both dead.

Well, if you were asked that a dozen times you would not forget it, would you?—Yes, I did, and they turned me out.

The truth is you cannot get your beer and pipe at the refuge?—Yes, that's it (a great laugh at this); and they makes you say prayers, and (this was said with a spit of intense disgust) they makes you wash.

This was the only case where I met any who had among those criminals been at either a refuge or a casual ward. The house in which this thieves' jubilee is held makes up some 120 beds, and the lessee, if I may so call him, pays £10 a week rent for the place. In this place men are charged 4d. a night for their beds, and men and women 1s. In most other houses married couples are only charged 6d. I was so much struck with this discrepancy that I asked the reason plain and pointedly, and the reply was equally plain and pointed: "Bless you, sir, I should no more think of asking if the people who come here are married than I should think of asking if the men who come here are thieves. So long as they pay their money and are quiet I asks no questions." After

this I need not further explain what the house is, nor need I dwell upon the class of female children whom I saw there, and who, though living on their infamy, were more fit for a nursery than a notorious thieves' house of ill-fame. But the dfeary work of recording all these houses that we visited would be as wearisome to me as it would be disgusting to your readers. House after house we entered, and to the same questions the same replies were given. They could not tell at what they had worked, or where they had last been at work, or where or when they meant to go to work next time. In only one house, however, I am bound to say, were we treated with rudeness, and in only one house was any sort of violence offered, and this was only by a drunken thief, whose comrades instantly restrained him. As the law goes on at present the occupants of these houses and the police jog on very well. The latter know they cannot touch these notori-

ous men and women without a specific charge, and the notorious men and women are, as a rule, far too knowing to leave many traces of specific charges against them, no matter what it costs them to elude detection or remove witnesses. But the cost of maintaining these people in this life of crime is something enormous, and amounts every year to nearly the expenses of an Abyssinian war.

I do not pretend to offer suggestions as to the prevention of all crime, but this I do say, that unless the low beer-shops, the low pawnbrokers, and the low leaving shops are put under the entire control of the police, it is idle to talk of diminishing crime in the metropolis or bringing in bills for its better suppression. I have told truly what I have seen, and your readers will be able to judge whether or not such open resorts of criminals should be allowed to exist both in the east and south of London.

READING AND THINKING.—It is good to read, mark, learn ; but it is better to inwardly digest. It is good to read, better to think,—better to think one hour than to read ten hours without thinking. Thinking is to reading (if the book read have anything in it) what rain and sunshine are to the seed cast into the ground, the influence which maketh it bear and bring forth thirty, forty, or a hundred fold, To read is to gather into the barn or storehouse of the mind ; to think is to cast seed corn into the ground to make it productive. To read is to collect information ; to think is to evolve power. To read is to lay a burden on the back ; but to think is to give to the feet swiftness, to the hands strength. Yet we have a thousand or ten thousand readers for one thinker, as the kind of books sought after in circulating libraries bear witness.
—CAMERON.

THE LOVE OF CHILDREN.—I am fond of children. I think them the poetry of the world, the fresh flowers of our hearths and homes ; little conjurers, with their "natural magic," evoking by their spells what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think, if there was never anything anywhere to be seen but great grown-up men and women, how we should long for the sight of a little child ! Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is "to turn the hearts of the fathers to the children," and to draw "the disobedient to the wisdom of the just." A child softens and purifies the heart, warming and melting it by its gentle presence ; it enriches the soul by new feelings, and awakens within it what is favorable to virtue. It is a beam of life, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart ; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children.—BINNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 17, 1869.

THE GOSPEL.

THE glad tidings of great joy which were sounded through the world over eighteen hundred years ago were termed the Gospel. It was the revealed will of the Father of the spirits of all flesh—the Gospel of God, (Rom. i, 1)—to His children through His beloved Son Jesus Christ, and after His ascension through His Apostles and disciples, by which all might know the conditions of salvation and eternal lives. It was in fulfillment of the promises of the Almighty concerning the redemption of the human family in the coming of His glorious Son, and the happy mission He should perform in breaking the bands of death, hell and the grave, and introducing that heavenly Spirit of truth that should again reveal unto the children of God His mighty purposes, teach them how to worship the Father in spirit and in truth, instruct them of His ways that they might walk in His paths, guide them in the narrow way that leads to life eternal, and inform them of the principles of truth and righteousness by which they might learn to do His will upon the earth as it is done in heaven, and release them from the bondage of sin. The Apostle Paul said, “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith.” For the glad tidings to be appreciated it was necessary to receive the testimony of Jesus Christ, of His Apostles or disciples; unless the people had credited the divine authenticity of their mission and received their teachings, the word through them would have profited nothing. The Gospel being the revealed will of God, it was necessary to believe and obey that will, in order to understand the power of God and enjoy the revelations of His righteousness. Jesus Christ faithfully preached the Gospel, and taught those principles necessary to be observed to gain the favor and approbation of God. He fulfilled His part in the grand plan of salvation; and though death came into the world in consequence of the original sin, yet we know that through His atonement comes the resurrection, “For as in Adam all die, even so in Christ shall all be made alive,” when all will be judged according to the deeds done in the body.

In the Savior's instructions to his disciples, “he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.” When the Gospel was preached by the Apostles on the day of Pentecost, they declaring the Savior's mission and ascension in the power of the Holy Ghost, the hearts of the multitude were

touched, and they cried unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." When Philip preached the Gospel at Samaria and the people believed, they were baptized, both men and women, and the gift of the Holy Ghost was conferred upon them through the laying on of hands. He preached the Gospel to the eunuch, and when he answered, "I believe that Jesus Christ is the Son of God," Philip baptized him. When Peter preached to Cornelius, God poured out His Holy Spirit upon him as an evidence to Peter that the Gentiles would be accepted by Him, inasmuch as they obeyed His commandments; then Peter exclaimed, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" and he "commanded them to be baptized in the name of the Lord." At the conversion of the jailor, when he asked Paul and Silas, "Sirs, what must I do to be saved?" they answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." They then "spake unto them the word of the Lord," their hearts were softened, they washed the Apostles stripes, "and was baptized, he and all his, straightway." The baptism of the disciples of Jesus Christ was neither by sprinkling nor pouring, but by immersion; for this reason John baptized in "Ænon near to Salim, because there was much water there;" and the Apostle says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

By baptism we are buried beneath the water, and in obedience to this act, when performed by one sent of God, after having believed and properly repented, we receive the remission of our sins. And herein is the condemnation, "he that believeth not shall be damned;" through neglecting the ordinance of baptism the sins of the people still remain, as this ordinance is for the "remission of sins," therefore they died in their sins, hence the condemnation. Surely it is glad tidings, that by faith, repentance and baptism, "though your sins are as scarlet they shall become white as wool." The Gospel teaches that then all are in a condition to receive the Holy Spirit—the Spiritual Adviser of the children of obedience—to lead them into all truth, the Spirit whereby we can understand all things and know God, whom to know is eternal life. The Bible clearly teaches that faith in God and His beloved Son Jesus Christ, repentance of sins, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and walking in newness of life pertain to the Gospel of our Lord and Savior Jesus Christ. This is the Gospel of which Paul, writing to the Galatians, stated, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And the Apostle John said, "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." No man can preach the Gospel of Christ, unless sent of Him, "no man taketh this honor unto himself, but he that is called of God as was Aaron." It may be asked, is it not written? "Therefore being

justified by faith, we have peace with God through our Lord Jesus Christ," and if so what need of baptism, or anything else, seeing that saving faith is all sufficient? The epistle wherein that statement is made was addressed by Paul "To all that be in Rome, beloved of God, called to be Saints." They had received the Gospel or doctrine of Christ, and had obeyed the Gospel by believing, repenting and being baptized, and had received the Holy Ghost through the laying on of hands, by which they had become "Saints," and were "beloved of God" for their obedience. Let all prayerfully consider these things, and search the Scriptures and see whether they are not correct, always remembering that, if we wish to understand the things of God, we must ask of Him for that wisdom by which all may understand the Gospel.

G. T.

C O R R E S P O N D E N C E

—o—

SCOTLAND.

Glasgow, April 5, 1869.
Pres. Albert Carrington.

Dear Brother,—I am happy to inform you that all things in this vicinity, so far as we are concerned, are in a flourishing condition. The Saints are feeling well and seem to be united in their labors, and, as a general thing, are enjoying the Spirit of their holy faith.

Our Conference of last month has had a very good effect among the Saints, in encouraging them and enlivening them to a sense of their position. And with br. Pace and myself it was a source of great joy in being privileged to meet with our beloved President and the brethren who accompanied him, and in receiving so much good and valuable instruction, which I am sure will not be forgotten.

It is encouraging to see every thing moving along so nicely—to see the work of God progressing among the Saints; and I believe the Saints in this Conference are progressing. They are very anxious for the time when they can gather to Zion where their time and ability can be used more effectually in helping to build up the Kingdom of God, and I consider it a very good proof that the Saints have the Spirit of the Gospel with them, when they manifest by both word and deed their anxiety to gather to Zion; and where the latter is not with the former, where it is possible for it so to

be, there is reason to believe that something is amiss. If the Saints in these lands, would all understand this correctly, and then work accordingly, a greater work could be accomplished. The Saints are to be gathered from these lands, and to accomplish this object they should not sit supinely, doing little or nothing, waiting for others to do all, but should be doing all in their power, and, then the Lord will bless them in so doing, and will open the way before them.

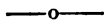
There is circulating in the Glasgow papers a correspondence from some one now in Salt Lake City, which, for falsehood and injustice to the Saints of God, I think exceeds anything I have seen of late. But we, like the Saints of old, have become accustomed to having ourselves and our religion misrepresented by evil designing men. The Saints who are living their religion will know how to receive all such reports; and those who have not the Spirit of the Gospel, if such would receive a friend's advice, let them draw near to the Lord their God and live their holy religion, and by so doing they can have the Spirit of God with them, which will give them power to discern between truth and falsehood.

I pray God to bless you, br. Carrington, and all who are desirous of seeing the Kingdom of God grow and increase.

I remain your brother in the Gospel,
JOEL GROVER.

Thefts never enrich ; alms never impoverish ; prayers hinder no work.

REMINISCENCES OF CASHMERE.



Taken on the whole, there is, perhaps, no more delightful climate in the world than the western and northern Punjab during four or five months of the year, viz., from the end of October to the middle of March. Though the nights are very cold, as are also the mornings before sunrise, during the day a bright warm sun, tempered generally by a clear refreshing air, make the climate very similar to that of an Italian winter. The European resident or tourist who can manage to spend the winter in the Punjab, and the hot months in the cool sanatoria of Murree, Simla, and Dalhousie—or, if he prefers a more rough-and-ready tent life, amid the valleys and mountains of Cashmere—may live as healthily as in any part of Europe. Generally speaking, however, throughout the districts of the Punjab, especially on the extreme western frontier, the country is of the most dry, arid, and uninteresting character, and, owing to the absence of forest and underwood, little large game is to be found.

After about ten marches from Murree the traveller reaches Baramoola, a point at the western extremity of the far-famed valley of Cashmere, which is about ninety miles long, and varies in breadth from ten to thirty miles. It forms a tolerably flat plain, about 5,000 feet above the level of the sea, and is most completely encircled by an amphitheatre of mountains. The Jhelum, which flows through the entire length of the valley and drains it of its superfluous waters, here becomes navigable, and consequently the journey hence up to Srinaggur is in general done more agreeably by water. Porters and baggage mules are accordingly dismissed, and boats are engaged for the journey. As these are large and comfortable, two will generally be found sufficient—one for the masters, and the other for the servants and baggage.

This mode of travelling is as comfortable and enjoyable as any in India. Seated under the spacious awning of thatchwork which completely covers the centre of the boat, with tables, chairs, and bed, arranged at conveni-

ence, you can read, write, or lie and smoke, as inclination may dictate. Your boatmen paddle your barge leisurely along, and while *en route* you may amuse yourself in a variety of ways. If you have a mind to fish, you can throw out your line with a good chance of very fair sport; or you can take your gun into the prow of the boat and amuse yourself with long shots at the numerous waterfowl which show themselves here and there on the river; or you can sit still, and do nothing but drink in to the full the enjoyment of the scene. The clear, bracing air, the limpid water around you, the variety of view presented by each bend of the river, the bold, picturesque outline of the blue mountains at a little distance on each side of the valley, and lastly, the charm and novelty of the whole trip—all these minister to the eye, and give pleasure to the senses.

As evening approaches, it is generally convenient to anchor the boat at any suitable spot on the banks on either side, in order to dine and allow the native servants to cook and eat their dinners. The day's amusements can be varied by a dip in the river before dinner, or by taking a gun and beating the wide marshes which frequently border the bank, for snipe and wildfowl, both of which abound in the early spring and autumn of the year.

As the boat is paddled up the stream for Baramoola, the river gradually, after a distance of some ten miles or so, widens out into the Woollar Lake, a broad expanse of water, in some parts exceedingly shallow. Crossing the lake, the boat again regains the channel of the Jhelum on the opposite side, and pursues its way up the stream. The country bordering the river is flat, and generally very well cultivated, rice and maize being the prevailing crops. In other parts it is abundantly well wooded; the soil in the higher portions of the valley seems peculiarly well adapted to the crocus, here cultivated for the sake of its petals, from which is made the famous Cashmere saffron, the manufacture of which is a Government monopoly.

Nothing can be more brilliant than a field of these plants in full bloom.

Srinuggur, the capital, is generally reached on the fourth day after leaving Baramoola. As you proceed up the river, which flows right through the centre of the city, there is no lack of animation in the scene, for a variety of sights present themselves to the eye. You are rowed along between the quaint wooden houses and ancient Hindoo temples, whose lower walls are almost washed by the water, past the new palace of the Maharaja, and under the two or three cranky wooden bridges that span the stream. Dozens of boats, each freighted with English masters, pass and overtake you *en route*, the native boatmen in each plying their paddles with might and main to outstrip any competitors they may fall in with. Here comes the state barge of the Commissioner Sahib, i.e., the English *charge d'affaires*—an unwieldy but comfortable boat, paddled by a host of boatmen. Here is a boat with a closely-curtained sort of cage in the centre, containing probably the ladies of the family of some native grandee, perhaps one of the ministers of the state. Every here and there you may catch a glimpse between the trees of the tents of some English tourist, with all the paraphernalia of camp life scattered in confusion around, while the owner may perhaps be seen in a rough shooting suit, seated in some shady spot close by. On either bank are dozens of natives of all sorts—white-robed Hindustanis, red-turbaned Cashmerees, itinerant merchants, with porters carrying their bundles of Cashmere curiosities behind them, shikarees with skins of wild beasts for sale, &c.

Passing above the more crowded quarter of the city, the banks of the Jhelum are lined on both sides with tall poplars and plane-trees, while willows hang their branches over into the water. At intervals of every few

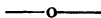
hundred yards or so are to be seen the houses provided by the Maharaja for the reception of European visitors; but these are generally so infested with obnoxious insects that tents are far preferable. Getting clear above the city, the traveller will do well to disembark his goods and chattels, and arrange to have his camp pitched in one of the numerous gardens on the right bank of the stream. Dismissing your Baramoola boats, you establish yourself under the wide-spreading shade of one of the magnificent plane-trees that abound throughout the valley, where you find yourself cool and comfortable enough.

At Srinuggur, as at Venice, boating is the usual mode of locomotion, and the first thing you do, therefore, is to provide yourself with a boat, which here stands instead of a horse or a buggy elsewhere. There is no difficulty in doing this, and for a consideration of 30s. a month you have a boat and six boatmen at your beck and call. You accordingly proceed to do the lions of the place. Reclining under the thatched awning which covers the centre of your boat, you are rowed down the river, and branching off to the right proceed to the great lake, and across its deep clear waters to the Shalimar gardens with their marble tanks and fountains, and their avenues of magnificent plane-trees.

After this, you may visit the numerous gardens in the vicinity, in which most of the principal English fruit-trees may be found, or you may penetrate into the narrow dirty alleys of the city, with their many-storied tottering houses, and visit the wretched hovels where are woven the far-famed shawls of Cashmere, the papier-mâché shops with their stocks of quaint curiosities, or the depots of the great shawl-merchants, where are all sorts of the woven fabrics of the country.—*The Field.*

WORKING CHEERFULLY.—Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop said, "Temper is nine-tenths of Christianity;" so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as happiness. Perhaps the very highest pleasure in life consists in clear, brisk, conscious working; energy, confidence, and every other good quality mainly depend upon it.

INSTINCT OR REASON.



As this well-hackneyed subject has again been mooted in your pages, I will trouble you with yet another extract from Colonel Campbell's "Indian Journal," premising that I have read of a very similar incident relative to the surrounding of a herd of pallahs (*Antelope melampus*) by a troop of lions in South Africa. Colonel Campbell writes (p. 264): "I was, as usual, scanning the horizon with my telescope at daylight, to see if any game was in sight. I had discovered a small herd of antelope feeding in a field from whence the crop had been lately removed, and was about to take the glass from my eye for the purpose of reconnoitring the ground, when, in a remote corner of the field, concealed from the antelope by a few intervening bushes, I faintly discerned in the grey twilight a pack of six wolves, seated on their hind-quarters like dogs, and apparently in deep consultation. It appeared evident that, like myself, they wanted venison, and had some design upon the antelope, and being curious to witness the mode adopted by these four-legged poachers, I determined to watch their motions. I accordingly dismounted, leaving my horse in charge of the sowár, and creeping as near the scene of action as I could without being discovered, concealed myself behind a bush. Having, apparently, decided on their plan of attack, the wolves separated, one remaining stationary and the other five creeping cautiously round the edge of the field, like setters drawing on a shy cover of birds. In this manner they surrounded the unsuspecting herd, one wolf lying down at each corner of the field, and the fifth creeping silently towards the centre of it, where he concealed himself in a deep furrow. The sixth wolf, which had not yet moved, now started from his hiding-place, and made a dash at the antelope. The graceful creatures, confident in matchless speed, tossed their heads, as if in disdain, and started off in a succession of flying bounds which soon left their pursuer far behind. But no sooner did they approach the edge of the field than one of the crouching wolves start-

ed up, turned them, and chased them in a contrary direction, while his panting accomplice lay down in his place to recover wind for a fresh burst. Again the bounding herd dashed across the plain, hoping to escape on the opposite side; but here they were once more headed by one of the crafty savages, who in his turn took up the chase, and coursed them till relieved by a fresh hand from an opposite quarter. In this manner the persecuted animals were driven from side to side, and from corner to corner, a fresh assailant heading them at every turn, till they appeared perfectly stupified with fear, and crowding together like frightened sheep, began to wheel round in diminishing circles. All this time the wolf which lay concealed in the furrow near the centre of the field had never moved, although the antelope had passed and repassed within a few feet of him, and had, perhaps, even jumped over him; his time for action had not yet arrived. It now became evident that the unfortunate antelope must soon be tired out, when it appeared probable that the surrounding wolves would have made a combined attack, and driven the terrified herd towards the centre of the field, where the wolf who had hitherto been lying in reserve would have sprung up in the midst of them, and secured at least one victim. I, however, did not allow matters to proceed so far. I was satisfied with what I had seen, and resolved to turn the tables on my friends the wolves, by making a slight change in the last act of the tragedy which was now fast approaching. Accordingly, just as the antelope appeared to be driven to a standstill, I put a stop to further proceedings on the part of their ravenous assailants by sending a rifle-bullet through the body of the nearest skulker, who instantaneously gave up the ghost; and his sagacious companions, seeing that their game was up now that the man with the gun had taken a hand, made a precipitate retreat, leaving me undisputed master of the field. I might easily have brought down an antelope with my second barrel, for the poor

things appeared stupified with fear, but after having so far espoused their cause I felt that it would be treachery on my part to avail myself of this advantage, and accordingly allowed them to depart in peace." Well, I think that the "skulking" wolves had as fairly earned their dinner as any "stalking" sportsman, only that things are called by different names in man and beast, like reason and instinct. The modern sportsman stalks chiefly for amusement, whilst the wolves did so from the absolute necessity of providing themselves with a meal; and if hunger had afterwards driven one of them to attack a child, as might well have followed, of course it would have been ascribed to the animal's unmitigated ferocity, so altogether different from what the pangs of hunger have impelled human beings to commit upon occasions without number. The beast of prey must live, or at all events whilst living it must eat, though we may not perceive the necessity of it, which is just what a certain magistrate remarked to a pauper who made the self-same plea. Colonel Campbell, in his subsequent comments upon the scene enacted and described, altogether confuses instinct and reason, according to my ideas; but his remarks that the wolf, "in concert with his fellow-wolves, plans and executes an ingenious stratagem worthy of the reasoning powers of man himself; a complicated manoeuvre, not only arguing considerable sagacity on the part of individuals, but implying that a mutual understanding exists among the performers which appears to me can only be accounted for on the supposition that animals [other than man] possess some power unknown to us of communicating their ideas to each other." The

following note on the subject is appended by Sir Walter Elliot:—"I have witnessed similar instances of crafty concert on the part of the wolf. On one occasion three gazelles passed just ahead of me at full speed, pursued by a single wolf, towards a nullah a little below me. Two of the gazelles bounded up the ascent on the other side, but neither the third nor the wolf appeared. Anxious to see what had become of them, I cantered down to the spot where they had crossed. There I found the poor gazelle in the jaws of three wolves, which took to flight on seeing me, and left the venison at my disposal. The wolves had clearly been hunting on a preconcerted plan, two of them having lain *perdu* in the nullah, whilst the third undertook to drive the gazelles to the spot where their hidden assailants could spring on them with advantage." If the lower animals were guided by "unerring instinct" only, and did not reason upon their experience, moreover if they did not possess some means of communicating their ideas to one another, how is it that their wiles and stratagems to escape the weapons of mankind are developed in proportion as those weapons become more efficacious? What can "blind instinct" know of traps and other artificial contrivances? and how is it that creatures without experience of man, the universal destroyer, such as those found upon newly-discovered islands, evince no fear or distrust of him until taught by bitter experience? "Reason pitted against instinct" is the theme of many a marvellous tale, when people little reflect upon the discriminative faculties which they complacently ascribe to instinct. —*Correspondent of Land and Water.*

SUMMARY OF NEWS.

The Bishop of New Jersey, it is said, has given notice that he will refuse at confirmation to lay his hand upon the piles of false hair and chignons which disfigure the heads of so many young ladies seeking admission to the church and communion.

The American Free Trade League proposes to give a series of lectures on the subject of free trade in all the large cities and towns of the United States. Some of these lectures have already been delivered, and have been listened to with marked attention.—*Philadelphia Ledger.*

During the week ending April 3rd, 53 wrecks were reported, making for the present year a total of 810.

A Southern editor is bitterly opposed to the education of women as surgeons. Suppose, he says, a gentleman were put under the influence of chloroform by such a doctress—what is to prevent the woman from kissing him?

FOURTEEN THOUSAND SHEEP PERISHED FROM DROUGHT. — A Menindie letter of January 18, published in the *Adelaide Observer*, says—"It is rumored that 14,000 out of 18,000 sheep of Mr. Valentine's have perished from want of water on their way to the Darling from his run back from Wilcannia. Another January rain is required to make the back runs worth having. We hear of sheep dying in hundreds in these back runs, and in a few weeks it is thought many squatters will be forced to abandon their runs altogether."

Dr. Cumming preached at his chapel, in London, on Good Friday, on the subject of earthquakes, and he regards these now taking place as "premonitory signs of stupendous social changes, fraught with the gravest issues. The Savior had stated that these things should precede his second coming, and it was during the seventh vial that it was written that there should be earthquakes, lightnings, and thunders such as never had been seen since men were in the world. It appeared to him, however, that still there remained to come one shock so startling, so terrific, and of such huge and unprecedented proportions, that even thoughtless men would begin to be awakened, and to turn their attention to phenomena which hitherto they had only sneered at and ridiculed."

SINGULAR ATMOSPHERIC PHENOMENON.—On the morning of April 3 a somewhat startling phenomenon was visible for many miles around Carlisle, and was seen by scores of people. Between four and five o'clock in the morning a ball—or, more properly speaking, a pillar—of fire passed from east to west over the city of Carlisle, and was plainly visible for fully a score of miles around. The fiery substance resembled an ordinary gatepost in size and shape, and seemed as though it were prevented from falling by some invisible connecting cord. It travelled at a pretty quick rate, throwing a lurid glare over every spot that it passed. It was perceived to pass over Carlisle and travel in a westerly direction, being plainly visible at Cummersdale and at Glasson, the latter place being fully nine or ten miles distant from Carlisle. At Glasson, a respectable yeoman watched the pillar intently, and he says that it caused a great heat, while another person, in the same locality, says that the fiery substance seemed to pass within a score of yards of him, and that the heat was almost overpowering. Suddenly it exploded in the air, and the report, which resembled the discharge of cannon, was heard for a great distance around.

ALLEGED CORRUPTION OF SENATORS AND REPRESENTATIVES IN THE UNITED STATES.—A report has just been presented to the Senate of the United States from a committee which was appointed to inquire "whether any party or parties interested in supporting or opposing any measures relating to railway companies have either in person or by agent directly, or indirectly, paid or offered to pay any member or members of the Senate during that session any money or other valuable thing to influence his or their vote or action in Senate or committee." The conclusions at which they have arrived are that large "sums of money were expended for corrupt purposes by parties interested in legislation concerning railways during the session of 1868; that lobbyists were thus enriched, and in some cases received money on the false pretence that the votes of senators were to be influenced; that there was no proof of actual bribery of any senator; and that the newspaper charges made in the instances that were brought to the notice of your committee were founded upon rumor alone, and had been in no case sustained by the evidence of the writers or other proof." The remedy proposed by the committee was a "charge in the law by which the giver of a bribe which is accepted shall be exempt from prosecution, not from any disposition to palliate the guilt of the party giving bribes, but because public policy requires that the means of obtaining proof shall be facilitated; and this can be done only by exempting from punishment one of the guilty."

In the last illness of the witty George Colman, the doctor being later than the time appointed, apologised to his patient, saying that he had called in to see a man who had fallen down a well. "Did he kick the bucket, doctor?" groaned Colman.

INFORMATION is wanted by E. Brooks, Walnut Tree House, Canterbury, England, of the whereabouts of Charles Wood, who was last heard from in Deseret City, Millard County, Utah.—"Deseret News" please copy.

D I E D.

BURNHOPE.—In Salt Lake City, Elder Isaac Burnhope, aged 60 years and 3 months.—"Deseret Evening News."

WHITE.—At North Ogden, Feb. 11, John, only son of Isaac White, aged 33 years and 8 months.—"Deseret Evening News."

BREWERTON.—In Payson City, U. T., Feb. 14, Susan Mary, wife of Charles Brewerton, and daughter of Thomas and Elizabeth Harding, aged 32 years, 1 month and 19 days.—"Deseret Evening News".

DAY.—In Salt Lake City, Feb. 19th, Emily, daughter of Thomas and Elizabeth Day, late from Luton, Bedfordshire, England, aged 11 years.—"Deseret Evening News."

STELFOX.—In Salt Lake City, Feb. 21st, Thomas Stelfox, aged 45 years and 20 days.—"Deseret Evening News."

P O E T R Y.

ANGEL WHISPERINGS TO THE DYING CHILD.

Darling, we are waiting for thee,

Hasten, now :

Go with us, where wreaths are twining

For thy brow.

In the innocence of childhood,

Thou wilt be

Hail'd with gentle shouts of welcome,

And of glee.

Joyous cherubs wait thy coming

Up above ;

Ready now to crown and bless thee,

With their love

Loved one, haste—delay no longer—

With us go

From a clime that intermingles

Joy and woe.

Go with us to heav'nly arbors,

Deck'd with flow'rs ;

"Juvenile Instructor."

Where ambrosial fragrance, streaming,

Fills the bow'rs.

Thou art pure—by earth's corruptions

Undefiled ;

From the ills of life, we'll take thee,

Sinless Child.

Friends will mourn, but this bereavement

They'll endure ;

Knowing that their cherished darling

Is secure.

Like a rosebud yet unopen'd,

Thou shalt bloom ;

Where no blight shall mar thy freshness,

And perfume.

Child, we're waiting now to bear thee

To our home,

Full of life—of love and beauty,

Darling, come.

E. R. S.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 17. Vol XXXI.

Saturday, April 24, 1869.

Price One Penny.

AN ADDRESS

TO THE FEMALE RELIEF SOCIETY, DELIVERED BY PRESIDENT BRIGHAM YOUNG,
IN THE FIFTEENTH WARD MEETING HOUSE, FEB. 4, 1869.

(Reported by David W. Evans.)

I am happy to have the privilege of meeting with you, my sisters, on this occasion. It is gratifying to me to see such marked signs of a lively action among those who profess to be Latter-day Saints, and who are capable of doing so much good as the female portion of the Church of Jesus Christ of Latter-day Saints. "Female Relief Society" is a very marked expression, and full of meaning, and brings more to my mind in contemplating the sex, than almost any other expression that could be used.

As the sisters are here from the Relief Societies in the various Wards in the city, and perhaps some from a distance, I wish, in my remarks, to lay before them what I, as an individual, consider to be the duty of this portion of our community. Not that I expect to go into the full details, but to touch upon a few points in regard to their duties.

Before me I see a house full of Eves. What a crowd of reflections the word **EVE** is calculated to bring up! Eve was a name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings.

This life, that we now possess, is just as good, and fraught with as great interests, as any life that any being

possesses in all the kingdoms that are, consequently I shall commence by saying to these, my sisters, it is their imperative duty before God, their families and their brethren, to exercise themselves in the capacity in which they are placed, according to their ability, in order that they may magnify, promote and honor the life they now possess. Permit me, sisters, to say, that we are endowed with a capacity to enjoy and to suffer and to be delighted. Are we delighted with that which is obnoxious? No; but with that which is beautiful and good. Will we promote this? Yes. In the first stages of life we should know how to promote that which we desire, and which would cheer and comfort the hearts of individuals, communities, or nations. To effect this should be the first consideration of all.

Here are young, middle-aged and aged women, who all have experience according to that which they have passed through. On this point I reflect very much and talk but little. Let a young woman start out in life and magnify her existence by helping to fill the world with her posterity as mother Eve was commanded to do, and she should know, in the first place, how to conceive and bring forth that which she would delight in, and which would be a comfort, consolation and pleasure to her in her meditations.

This is a matter that people think little about, and upon which but little is said, though there is a great deal yet to be said in regard to this particular point to the mothers and daughters in Israel. The inquiry arises, how shall we do this? I can say, truly, we must possess the spirit of meekness, kindness and longsuffering; we must possess patience, that in patience we may possess our souls. We must seek to enjoy the spirit of intelligence that comes directly from Heaven. We should govern and control every evil passion, and order our lives so that we may enjoy the meek and humble spirit of the Lord Jesus. You know how apt we are, in certain cases, to be passionate, and how apt mothers are to be full of extreme desire; it seems as though every feeling of the soul was wrought up. I have known mothers actually ruin their posterity through giving way to the inordinate desires of their own hearts. You see some children who are naturally fond of strong drink, or who are addicted to swearing, lying and stealing. Mothers entail these things in a great measure upon their offspring, and although they may not realize it, yet it is so. My sisters will pardon me when I say there are portions of our community who actually believe it is no harm to lie; others will steal, and their hands would have to be cut off to prevent their taking that which is not their own, for, just as sure as they come to something that they can secrete, they will do it. I attribute a great deal of this to the lack of wisdom in fathers and mothers. You may think this is strange doctrine, and may believe that we have control of ourselves in every particular, but it is not so. We do have that power in a measure, and through grace and fervency we can gain control over ourselves; but we have not this power naturally. With regard to traits of character, we see marked difference among children of the same family. We see one child with whom it is as natural to lie as it is to breathe, while with others of the same family it is quite different, and you may depend upon anything they say as being strictly true. I see some with whom it is natural to pilfer, and with others of the same family it is just the reverse.

These differences in character among members of the same family have come under my observation, and your experience confirms the truth of these remarks.

Now for mothers to do their duty, for these matters depend far more upon the mothers than upon fathers,—they should be filled with patience and kindness, and should seek continually to sanctify themselves and to overcome their weaknesses. Some women have a longing desire for ardent spirits, yet by faith, and the close application of that faith in their prayers to God, they may so far overcome that desire that it will never affect their posterity. Others are given to evil in language, in deeds, or in thoughts, which should be overcome in order that the ends of their being may be answered and a righteous posterity raised. For us to start correctly, we should know how to produce our own species, so that they may enjoy all the blessings that are in store for the faithful, without their having such an immense struggle to overcome the sin that is within them.

If the mothers in Israel could bring forth their children so that they would never have an inbred desire to swear, or do a deed that they should not do, how much more easy and satisfactory it would be for such children to pass through the ordeal of life, than to be tried and tempted, often beyond their strength. I shall leave these points with you for your consideration, being satisfied that a word to the wise is sufficient.

I shall now say a few words to you as mothers in Israel in a temporal point of view, in regard to your children and the sickness and disease in general to which they too often fall victims. Upon matters of this kind every mother should be well posted. Our bodies, especially in infancy, are liable to be filled with pain and distress; and our children often waste away and go into the grave through ignorance. I see many mothers who never take thought or care with regard to these things. A child will run out and play in the wet, get cold and, perhaps, in an hour or two is in a high fever. The mother is very sorry and pets and kisses the child, but does

nothing to help it. Perhaps a child is taken sick in the night with the croup, — a disease which comes on suddenly, and which is quick in its operations. In great alarm the mother gets out of bed and lights the candle, and cries, "Oh dear! oh dear! what shall I do?" and immediately sends for a neighbor or a friend who, she thinks, knows what course to take in such an emergency. How much better it would be if the mother herself knew what to do to save her child! It is a mother's duty and business to know how to treat such diseases. They may seem small matters to some; but they are great in their results; for if not met promptly, they carry our children to the grave. In many instances mothers lose their beloved ones through neglecting duties of this kind, when, with proper care and attention, their children might have been preserved and their neighbors would never have known that they had been sick. These matters should receive the special attention of our sisters, and I anticipate that I am talking to ladies who will pay attention and try to carry out these counsels: if they do, they will realize great benefits therefrom. I urge upon the sisters the necessity of paying some attention to the various diseases of childhood. The people around are afraid the small pox will be here soon; but if they knew what to do, they need not be afraid of it. The same may be said of the measles and the whooping cough. Not but that there are cases of these diseases occasionally, through the weakness of the system, that our common medicines will not touch; but such cases are rare, and if the counsels given are followed, many of the diseases incident to this community, and others as well, would be overcome.

Now, my sisters, I will take up the subject of schools. I will commence by advising this congregation to pay attention to the education of their children. Some may think, "Oh we have our Selectmen appointed, our district set off and every preparation made, necessary to carry on the education of our children, and we need not give ourselves any further trouble about it." I will say that if the mothers and daughters in Israel will give

their attention to this matter, they will accomplish a great deal more in the same time than the men will. I advise the Female Relief Society of this Ward to look after the education of their children, and I recommend the introduction into their schools of the Deseret Alphabet; not that the old method may be thrown away or discarded, but as a means of facilitating the progress of the children in their studies. If mothers will take this matter in hand, and will take measures to encourage their children and create an interest in their minds in relation to education, they will accomplish much more than the fathers can do. The fathers must be called upon to foot the bill, but it is the mother's business to see that they are schooled.

Extending my remarks upon this subject, I should say that the education of females ought to be more thorough and practical than it generally is. For instance, wherever our school mistresses find a natural turn in their female pupils for the study of mathematics, or of any particular branch of learning, a class ought to be formed for the special study of that branch of education. You will find but few, females especially, who have a natural inclination for the study of mathematics; but where it does exist, such a woman, when properly trained, is just as capable of keeping a set of books and occupying a seat in the counting-house as a man; and the labor is not too arduous. To see a great, fat, lubberly-looking man, who ought to be conducting a railway train or using the pick and spade, sitting continually at a desk, is disgusting to me. The females should learn book-keeping, then they would be able to attend to our mercantile operations. I recommend the ladies of the 15th Ward to commence this branch of study. If they commence first, they will have the credit for so doing; and if they progress faster than others, they will have the credit of it, for a record of the doings of all these Female Relief Societies will be kept, and it will be known who were fervent and faithful in carrying out the counsels given them in order to enable them to magnify their high callings here on the earth.

We see the necessity of these things every day. Suppose a man, owning a little property, is taken away from his family, and his wife knows nothing about his business or books, or whether she has a dollar or ten thousand; her position would be much more advanta-

geous if she had an acquaintance with book-keeping, for then, without the help of any other person, she could settle up the business of her deceased husband, call in his debts, pay them off, square up his accounts, and possess what was left.

[TO BE CONTINUED.]

THE DARIEN SHIP CANAL.

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The attention of the world has once more been drawn by Mr. Cushing's mission to that narrow neck of land which joins North and South America, and which one never sees on the map without feeling it is there to be cut through. To aid the guillotining of that tempting neck, in the interests of American commerce, is the object of Mr. Cushing's journey. That the result of his negotiations with the government of New Granada will be the concession to the United States of a right of way to build an inter-oceanic canal, can be confidently anticipated. As to the rest, it may be laid down as a safe proposition that, great as are the difficulties in constructing a canal across the Isthmus, there are none to which the existing devices of modern engineering are not fully adequate.

To this stupendous engineering feat, compared with which even the Suez Canal dwindles in magnitude, none of the petty States contiguous to the Isthmus ever dreamt, of course, of addressing themselves. More than one commercial European Power has, however, carefully watched and weighed it. Everybody will recall the uneasiness with which in our country the surveys and experiments of English engineers, many years ago, were observed; and still fresher in memory is the outcry of indignation wherewith the French occupation of Mexico was instinctively connected by our people with this same grand problem. Often postponed—now by more pressing schemes of internal policy, now by political difficulties, anon by the war, and always by the prodigious character of the undertaking, this magnificent enterprise has yet never been lost sight of by Americans. What it means is no less than

the grand highway of commerce between Asia and the rest of the world, and as such it was felt that it must be built by American capital, under American auspices, and established forever under American control. The proper time for the task has now apparently come, and the sudden and vast increase of trans-Pacific trade demands that it be pushed forward without delay.

In another column a correspondent sets forth what has already been done and what remains to do to open this grand conduit of commerce. He shows that the various and shifting lines proposed in former years have now been reduced to two routes, either of which is, by the testimony of able engineers, perfectly feasible. One of these routes runs from the Gulf of San Miguel to Caledonia Bay; the other from the Bayano River to the Gulf of San Blas. The latter, whose total length is thirty miles, embraces the audacious feature of a tunnel through the Cordilleras (to which that under Mont Cenis is trivial) seven miles long, one hundred feet wide, and one hundred and fifteen feet high, through which, of course, the largest man-of-war could be made to pass. A tidal lock and an aqueduct over the Mamoni River are also embraced in the plan. The rude estimate of the total cost of construction is \$66,000,000.

It is to secure the privilege of further surveys, and a final right of way, that Mr. Cushing is now despatched by the Department of State to New Granada. Should his mission be satisfactory, a strong company of New York capitalists and engineers stand ready to begin the grand enterprise of an inter-oceanic ship canal—an enterprise

which, if brought to successful issue, will stand unmatched even in modern engineering science.

We make the following extracts from the communication referred to :—

Not less than a score of routes, from one ocean to the other, have at various times been the subject of discussion, until finally those who have given the matter the profoundest study seem to be convinced that one of two routes, namely, that from the Gulf of San Miguel to Caledonia Bay, or that from the Bayano River to the Gulf of San Blas, will ultimately prove the most advantageous and feasible.

The former of these routes of communication has never been instrumentally surveyed, but the knowledge that has been obtained, based upon the evidence of competent and trustworthy men, is such as to warrant any expense that might be necessary for a thorough survey. The latter route was accurately surveyed and mapped in 1864, under the direction of Frederick M. Kelley, of this city, who, having made several surveys at his expense, has probably added more to our knowledge of the subject, and done more to aid in the solution of this vast commercial and political problem, than any man now living.

The map and profile of this route, which accompanies the admirable report of Rear-Admiral C. H. Davis, places the entire length of a ship canal, across the Isthmus, from the mouth of the Bayano River to the Gulf of San Blas, at a little more than thirty miles. Starting from the Pacific side, the line of communication is almost due north. In the Bayano ordinary high tide is sixteen feet; on the opposite coast the ordinary rise of tide is only two and a half feet. The harbor on the north is spacious and deep; that on the south is also deep and safe. The most striking feature of Mr. Kelly's plan is a tunnel through the Cordilleras, seven miles in length, 100 feet wide, and 115 feet high, which would be amply sufficient to allow the passage of a first class man-of-war, with her topmast and top-gallant-mast struck and her yards braced, while steamers could, of course, pass without difficulty. The bottom of the proposed canal is twenty-five feet below

high tide in the Pacific, and the mean depth of water is thirty feet. The following is the table of distances :—

	Miles.
From the Bay of Chepillo to Panels (Bayano River section)	10:161
From Panels to the tunnel	8:996
Length of tunnel	7:000
From the tunnel to San Blas	3:873
Total length of Canal	30:030

The plan contemplates a tidal lock across the great bend in the Bayano River, near Chepo, and probably an aqueduct over the Mamoni River, a few miles above its junction with the Bayano. Mr. Kelley's estimates of the cost of this work are only \$65,000,000; but if they were twice as high the work would undoubtedly pay for itself every year.

The Darien route, as proposed, commences at some point in Caledonia Bay, on the Atlantic, and proceeding in a southwesterly direction, a distance of thirty-nine miles, terminates in the Gulf of San Miguel, in the Pacific. Here there are good harbors at both ends of the line, spacious and admirable in every respect. This route was first suggested by Dr. Cullen in 1859, but his survey, which was made without instruments, was very unsatisfactory and very doubtful. It was partially surveyed sometime afterward by Mr. Lionel Gisborne, of the London "Associated Institute of Civil Engineers," who pronounced upon the practicability of the scheme and reported favorably of the capabilities of Port Escoces and Caledonia Bay, and also of the entrance into Darien Harbor, from the Gulf of San Miguel, by the Boca Chica. He proposed following the Savannah River and its tributary, the Lara, and thence cutting a canal over the summit level, which he estimated at only one hundred and thirty feet, to the Caledonia River. This project might be executed either with or without locks. There seems, however, to be some doubt in regard to the height of the summit, as Captain Prevost, in 1853, turned back after reaching an altitude of 1200 feet, and even then discovered no indication that the highest point had been attained. This question can be definitely settled in no manner, save by a survey with proper instruments, which,

although twice attempted, has never been completed. The difference in the height of the tides at the two extremities of the route, diminishes the value of an open cut without locks. The best authorities on the subject represent that at Chinagana, eight or nine miles above the mouth of the Savannah River, the tide rises from twenty-five to thirty feet, while there is a rise of only two feet in the Atlantic on the opposite coast, but the mean tide level is the same in both oceans. This last fact may be regarded as definitely settled, notwithstanding the difference of opinion formerly entertained among distinguished authorities.

Public attention now centres in the two routes just described. There can be no doubt among patriotic Americans that this highway between the oceans, inviting the trade and commerce of Europe on the one hand, and Asia on the other, across the American Isthmus, should be built under the auspices and protection of the Government of the United States. It would be not only a work of stupendous magnitude in a commercial sense, but also a magnificent stroke of policy from a political point of view; not less in value in protecting the continent from any infringement of the Monroe doctrine, which is now held to be a necessary integral part of the policy of this Government, than it was to prevent the French Emperor from obtaining a foothold in Mexico.

In the winter of 1866, through the exertions of Hon. John Conness, of

California, who takes the liveliest interest in this enterprise, aided by certain other patriotic members of both Houses, Congress appropriated \$40,000 for the purpose of making a government survey, which should at once verify the measurements of the San Blas route by Mr. Kelley, and make an accurate map and profile of the Darien line from the Savannah River to Caledonia Bay, in order to determine which of the two is more practicable. The appropriation is now awaiting the action of the Department of State. In the meantime, Mr. Seward has dispatched Caleb Cushing to the capital of New Granada to secure the privilege of making further surveys by the United States Government, and, if possible, to secure the right of way across the Isthmus.

During its last session, the Legislature of New York granted the necessary charter to Peter Cooper, Frederick M. Kelley, Cyrus Butler, Luke S. Merrill, Norman Rude, Marshall O. Roberts, Cornelius K. Garrison, Robert H. Pryne, William T. Coleman, F. A. Conkling, W. H. Vanderbilt, and other leading men of the State, and a few weeks ago these gentlemen fully organized as a joint stock company, for the purpose of connecting the Atlantic and Pacific oceans by means of a ship canal. They are now awaiting the results of Mr. Seward's negotiation with the Government of New Granada, which, if favorable, will be immediately followed by the preliminary surveys.—*New York Times*.

MORAL INFLUENCE.—The influence of a good example is far-reaching; for our experiences and conflicts with the world lead us at times to indulge misanthropic sentiments, and charge all men with selfish and impure motives. The play of pride, prejudice, and passion, and the eagerness manifested by the great majority of men to advance their own interests, often at the expense of others, and in violation of the golden rule, cause us to look with suspicion on the best intents of others. Arrogance, hypocrisy, treachery, and violence, every day outrage justice, till we are almost disposed to distrust human nature and become discouraged. But amid all that is sad and disheartening in this busy, noisy world, now and then there is presented to us a life of such uniform virtue, that we recognise in it a character that brings hope for the perfect development and ultimate regeneration of our race. Such characters are precious, and such examples should be held up to the world for its admiration and imitation; they should be snatched from oblivion and treasured in the hearts and thoughts of all who are in process of forming habits and maturing character.

MORMONISM.

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Some Congressional tinkers have lately been trying to patch up and scrape together a bill which they supposed would indirectly work to the detriment of Mormonism. The bill, as a whole, shows petty imbecility and a dwarfed and selfish statesmanship on the part of its authors that deny either them or their acts the credit of being blessed with common sense. If Mormonism is wrong, why is it not boldly met by the representatives of the people, and a quietus put to its existence? If the Mormons are right, why are these would-be-wise men and Congressional mountebanks continually agitating the question?

If the Morinon doctrine is wrong, we think it would be perfectly safe to trust the correction of the evil to the neutralizing influences of a mixed religion, and the Union Pacific Railroad. We can never change the opinions or

doctrines of either an individual or a people by oppressive, invidious, or legislative subterfuges. The Mormons, as a class, are industrious, honest, and, from their standpoint, moral. There is certainly less crime committed against their laws in Salt Lake than any city of its size in the world. They have redeemed the wilderness and made it blossom as the rose, and have transformed the waste places into one of the handsomest and best built cities in the Union. They have no poor-houses, and less paupers than we know of. There is not a bagnio in the whole city. If all this good results from Brigham's rule, without any visible attendant evils, it would be advisable for us to move out of our glass houses before we fling stones at Mormon evils and denounce polygamy on account of its immoral teachings.—*Omaha Evening Times.*

GEORGE STEPHENSON, AT THE AGE OF 18, AS ENGINEMAN OF A COLLIERY. —George was so fond of his engine that he was never tired looking at it, as it worked with regularity and almost with sublimity the enormous pumps. Stooping like a giant, down went the great lever or pump handle; a moment's pause ensues, and then, without an effort, up is drawn the prodigious volume of water, which runs away like a small river. In the constant contemplation of this magnificent triumph of art, the mind of any one not lost to good feeling cannot fail to be elated. At all events, George Stephenson experienced enviable sensations. Oh, that dear engine, how he did love it! To him, with its continuity and regularity of motion, it was like a living creature. As a mother fondles and dresses her child, so did George never tire fondling, dressing, and undressing his engine. It was not enough that he saw the outside of the mechanism. It became a kind of hobby with him to take her—a steam engine is *her*—to pieces, and after cleaning and examining all the parts, to put her again into working order. Then, what joy, when the steam is let on, to see her begin to move—to come to life, as it were—and to commence her grand pumping operations. When the engine was going in excellent trim, and nothing was wrong with the pumps, there was little to do. The mechanism went on of itself, and required a look only now and then. Being so far an easy job for the engineman, there was time to spare. By way of occupying these idle minutes and hours, George began to model miniature steam engines in clay, in which he had already some experience. It was a mere amusement, but it helped to fix shapes and proportions in his memory. While so engaged, he was told of engines of a form and character he had never seen. They were not within reach, but were described in books. If he read these he would learn all about them. Alas! George, though now 18 years of age, was still ignorant of the alphabet. He clearly saw that unless he learned to read he must inevitably stick where he was. The knowledge of past times, and much of the busy present, was shut out from him. With these convictions, it is not surprising that our hero resolved to learn to read—in fact, to put himself to school, and so remedy, if it could be remedied, the neglect on this score of old Bob, his father.—*Chambers's Miscellany, New and Improved Series.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 24, 1869.

THE APOSTACY.

THE evidences that there has been an apostacy, or falling away from the Gospel of the Son of God, are that the Church, as organized by the Savior, did not continue, and that the fullness of the everlasting Gospel, namely, faith in God and His Son Jesus Christ, repentance from sins, baptism, by immersion, for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, enjoyed by the Church of Jesus Christ in former days, was not preached for many centuries. Paul said, "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." He testified that the Church consisted of one Spirit, one Lord, one faith, one baptism, one God and Father of all, and that every one received grace according to the measure of the gift of Christ; also that God gave Apostles, Prophets and Teachers for the perfecting of the Saints and the work of the ministry. The Apostles were aware of the great apostacy that would take place, for Paul, writing to the Thessalonians, said, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first." Also his charge to the Elders of Ephesus, at his farewell visit, clearly portrayed his knowledge concerning this event: "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Taking the foregoing quotations with the charge brought against the church at Ephesus by the Savior, in the Revelation of St. John: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent," we learn that the spirit which led to the falling away had already commenced at that early period.

Paul's predictions upon this point are so plain and specific that, were he now on the earth, he could hardly describe the event more accurately. To Timothy, he said, "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Also, that men should be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power

thereof," and that they would be "ever learning, and never able to come to the knowledge of the truth," but that they would be "lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good." This is the result of the falling away from the pure principles of the Gospel of Christ, the fruits of which are so very opposite; and the state of society to-day bears witness of the truth of the Apostle's predictions. Other ancient Prophets who were favored with the visions of the Almighty, insomuch that they were made aware of the prominent events that would transpire upon the earth, also foretold this awful apostacy. Isaiah thus describes it: "Stay yourselves and wonder: cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered." And are we not in our day coolly told that prophets are no longer needed, and that God will no more reveal Himself to man? Speak of Prophets, administration of angels, or the ordinances, gifts, blessings and officers of the Gospel as anciently, and we are deliberately told, "they are all done away with;" and in this statement alone do they not testify that, as the Apostle predicted, there has been a "falling away?" for, the fear of God is "taught by the precept of men."

Paul declared that the "mystery of iniquity" had already begun to work in his day, and it continued to work until the Priesthood of the Son of God was taken from the earth, because the inhabitants thereof had proven themselves unworthy of so great a blessing. Certain purposes having been accomplished and certain times fulfilled, the Lord, in His mercy, again restored to earth the Priesthood and fullness of the Gospel, as anciently, through His foreordained servant Joseph Smith the Prophet, and those who love the truth can now come out from every man-made system they have been traditioned in, and gather to the chambers of the Lord previous to His controversy with the nations.

G. T.

ASSISTANCE.—From br. K. G. Maeser's letter, published in this STAR, it will be seen that, owing to dullness in business and scarcity of money, but comparatively few of the Saints in the Swiss and German Mission will be able to emigrate this season without assistance. This inability, from the same causes, is at present prevalent throughout the European mission; at the same time, while hoping for aid from Zion, the very great majority of the Saints are very properly exerting their utmost faith, diligence and good works toward emancipating themselves, which course, under the blessings of Heaven, will materially lessen both the number of those who may need help and of the amount required. How much aid will be extended is not yet known here, but whatever the amount, br. Maeser and all others may rest at ease that it will be apportioned as fairly as the utmost wisdom that can be obtained may direct; we could easily wish that the amount may prove sufficient to at once emigrate every one who ought to be assisted, though, perhaps, that is not for the best as yet.

The prices for fare, freight, &c., from New York to Salt Lake City are not yet known; and it is hoped that the fare from Liverpool to New York will, by the time the emigration begins, fall considerably below six guineas, the present

price by steamship. However, upon these and all other items of general importance, the Saints will receive information through the STAR, as fast as such information can be had.

CORRESPONDENCE

SWISS AND GERMAN MISSION.

Zürich, April 12, 1869.

Pres. Albert Carrington.

Dear Brother,—Your very kind and encouraging letter of March 19th was perused by us all here with great satisfaction, and we all thank you with our whole heart for your words of confidence; and be assured that it always shall be our earnest endeavor to make ourselves worthy of your continued approbation, with the assistance of the Spirit of God. As sorry as we all were not to have you in our midst on the occasion of our general Conference, April 4th, we content ourselves with the hope to see you with us, perhaps, this coming summer, when beautiful Switzerland has put on all her festive garments.

It has been impossible for me to arrive at even an approximate estimate of emigrants from this Mission, as the times here are very hard indeed, and money scarcer than it ever has been before. Most of the Saints are considered well off, if they can manage, by the utmost frugality, to make both ends meet. The bill of fare in almost all families is bread and potatoes. Only a very few can get off this season, if we do not receive any help. Br. Ulrich Loasli, from Cache Valley, who is here to emigrate his mother and sister, will, like a man of God that he is, take some off my hands and take them home with him at his own expense; and then, I am laboring just now with some parish authorities, to help some Saints off, poor parishioners of theirs, and I think will succeed in three or four instances; but the great mass of the Saints are without any hope, to all human appearance, if the Saints at home do not help them. I have been petitioning the President, through br. F. D. Richards, for our poor Saints here; and I hope, if it is possible in some degree, you will not leave us out entirely in the distribu-

tion of assistance, if there is any. From four to five hundred pounds sterling would be such a lift to this Mission, in emigrating the poor, as it never has had, and help us more than ten years' fighting, as I do now, with the parish authorities. There are many poor Saints here of 10, 12, 14 and 15 years standing.

As soon as I can get some definite decision on the point of help from you, dear President, you can be assured that no day will be lost to close up a favorable contract with Zwilehenbart & Co., in Basel, about forwarding the Saints directly from there to New York, under charge of Elder U. Loasli, who has consented to wait until that time; I will be able, though, to previously forward you the stipulations of that contract, for your approval.

Our general Conference, April 4th, at Zürich, has been, under the blessings of Israel's God, a great success, and done a great deal of good. Here are, in short, the outlines of the proceedings. The Priesthood meeting, according to appointment, Saturday evening, April 3rd, was attended by 37 members of the Priesthood, in which 17 Branches of this Mission, from all four Conferences, were represented. There were three meetings on the following day, at 10 a.m., 2 p.m., and 7 p.m., at which there were contained the greatest number of Saints that ever met in this country, there being present 143 in the afternoon, and nearly the same number in the other two meetings. Bros. Young, Richards and Grant spoke in German with great force, fire and fluency, to the edification of the Saints, and astonishment of many strangers, when the latter heard that none of these brethren understood one word of German eight months ago. Br. Ursenbach spoke in French, translated by br. Robert E. Roth. The Authorities of the whole Church and of the European and Ger-

man Missions were unanimously sustained. A very interesting feature were the reports of the various Branch Presidents, who, through the variety of their dialects, ways of expressing themselves, and also through their united testimony to the truth of the latter-day work, manifested a spirit of life and union throughout the Mission which has carried conviction to many hearts who yet had doubted, and many names have since been given in for baptism again. Two choirs, one from Zürich, the other from Wallenstadt, Canton St. Gallen, sang, alternately, sweet songs of Zion, which made us feel like home.

Br. Robert E. Roth bade farewell to the Saints, on account of his call to your office in Liverpool, and will leave for Paris on Wednesday, April 14th, to be in London on Tuesday, 20th, and in Liverpool about the 1st of May, according to your appointment. We do not like to part with that boy, for all the brethren love him; but it is all right, and I say, for myself and the brethren, God bless him. Br. Christian Willi, the other traveling native Elder, is also growing finely in the things of the kingdom, and brs. Grant and Richards both claimed him for their respective Conferences. We have nobody yet to take Br. Roth's place, but I hope we may find some one by and by, if not, somebody from home may be sent, who can speak both German and French, which is in that part of the Mission indispensable. The greater part of the time in the evening meeting was occupied by myself. A great deal of business was done between the meeting and on Monday forenoon, especially in counseling parties how to proceed in their affairs in order to get off, if possible, which caused me to feel very fatigued, when all was over.

The statistical report of this Mission, since the last General Conference, August 12, 1868, stands thus: baptized, since August 12, 1868, 170; excommunicated, 21; total, 501.

Next Wednesday, April 14, I am off

on my long contemplated trip through southern Germany, and pray you, dear brother, to sustain me in this difficult task before me by your faith and prayers, that I may succeed in all, with the help of Israel's God, that is in my heart for the advancement of the cause of truth in those countries. I will be in Munich, kingdom of Bavaria, from Saturday, April 17th, and contemplate staying there a week, if possible, and organize a Branch there; then proceed to Stuttgart and several other towns in Wurtemberg, returning by way of Constanza, about the 1st of May, to Switzerland, to get out the May number of the *Stern*.

Br. Heber travels with br. Ursenbach this month through the French Conference, while Willard and Lewis are visiting eastern Switzerland together just now, and also contemplate a tour through Bern Conference; by the 1st of May each one of us will again be in his proper appointed place. It does my heart good to think of these my young brethren; without murmuring or complaining they are going forth in their Great Master's warfare, and never cease to plead with the people until they get a few souls here and there; may the angels of God be with them wherever they go; my prayers and my thoughts are always with them and theirs are with me.

I have often received letters from brethren in England which time has not permitted me to answer as soon or completely as I would desire, I therefore beg of you, dear br. Carrington, to permit me, on the present occasion, to apologize to all of them, and ask their kind indulgence with my remissness.

Immediately after Conference I started on a business trip through Canton Thurgau, and did not return until last Saturday evening, which is the cause of the long delay of my report.

Please give my love to the brethren in your Office, and accept the same for yourself from your faithful

KARL G. MAESER.

Cheerfulness of temper arises from personal goodness.

We should not forsake a good work because it does not advance with a rapid step. Faith in virtue, truth, and Almighty goodness, will save us alike from rashness and despair.

MINUTES OF A CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, LONDON, APRIL 4, 1899.

11 a.m.

Elders present from Utah: Albert Carrington, Pres. of the European Mission; Platte Lyman, Pres. of London Con.; James Needham, Pres. of Kent Con.; L. W. Shurtliff, Pres. of Nottingham Con.; Henry Woodmansee, Pres. of Southampton Con.; J. R. Clawson, Pres. of Essex Con.; Robert Dye, Pres. of Hereford Con.; H. J. McCullough, Pres. of Reading Con.; E. A. Noble, Pres. of Newcastle Con.; James Sharp, Pres. of Edinburgh Con.; J. F. Gibbs, Pres. of Cheltenham Con.; N. B. Baldwin, Pres. of Staffordshire Con.; M. F. Farnsworth and J. F. Hardie, Travelling Elders in London Con.; J. M. Ferrin, Travelling Elder in Manchester Con.; O. B. Shaw, Travelling Elder in Nottingham Con., and Edmund Eldredge, Travelling Elder in Southampton Con.

Pres. Lyman expressed his joy at meeting so many brethren from Zion, and rejoiced in this all the more as it was so seldom the Saints in these lands had such a privilege.

Elder M. F. Farnsworth reported his District, comprising 4 Branches, and testified to its improved condition, compared with its state six months ago. During the past few weeks baptisms had been frequent.

Elder J. F. Hardie reported the Western District, consisting of 4 Branches, and said, if he might be permitted to cite the testimony of brethren of long standing, the District was in better condition than it had been for years; and he could report his labors for the past six months with great satisfaction; the people were a good people, and striving to live their religion.

Pres. Lyman read the statistical and financial reports. The 8 Branches have a total of 915 officers and members.

The general Authorities of the Church were presented, and unanimously sustained.

Presidents J. F. Gibbs, E. A. Noble and N. B. Baldwin addressed the congregation.

2.30 p.m.

Pres. James Sharp said life and death were placed before us, and we were free to choose which we would. Bore testimony that the Gospel had been restored, and by exercising faith in Christ we would be led to obey his commandments, and through faith and obedience mankind obtained a testimony of the truth.

Pres. H. J. McCullough said it was a great blessing to find a Church on the earth organized as Jesus organized it; and thousands upon thousands testified that all the ancient ordinances, gifts and blessings of the Gospel were in the Church of Jesus Christ of Latter-day Saints.

Pres. James Needham said that to him it was meat and drink to keep the commandments of God. We all have our weaknesses, but we put our trust in God, and by striving to keep His laws we gain strength.

Pres. Lewis W. Shurtliff said the first Conference he attended was in Nauvoo, in the days of Joseph the Prophet, and he felt the same influence in this meeting as he did then. Spoke of the purity that is needful in men who bear the message of grace.

Pres. H. Woodmansee spoke of the great blessings enjoyed in meetings like the present, and expressed his gratitude for the privilege.

Pres. J. M. Ferrin spoke upon the necessity of faith, testifying that the signs of true faith were in this Church.

6.30 p.m.

Pres. Carrington occupied the time, instructing the Elders and Saints, and speaking upon such principles and points as the Spirit seemed to direct.

The Hall was crowded in the evening, and the audiences at each meeting were very attentive, and appeared to appreciate and enjoy the remarks of all who addressed them.

There were singing and prayer, as usual.

On Monday evening, 5th, the Choir gave a Concert, under the direction of

Elder G. H. Parry. There was a full attendance, and all seemed much gratified with the evening's entertainment, the Choir and all who were on the pro-

gramme being greeted with hearty and well merited applause.

G. C. FERGUSON, Clerk.

SKETCHES OF MODERN SOCIETY.

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THE BOY OF THE PERIOD.

He is a sort of asteroid in the social system. He and his kind move in widely elliptic orbits of large inclination, cutting society at certain nodal points like these hundred and odd vagrant lumps of cosmic matter that if put together would hardly make up the mass of a respectable planet. Perhaps, equally like them, he may serve to demonstrate some yet to be discovered Bodean law ruling the little universe of which he forms so numerous yet so trivial a part. Perhaps he may have a use, as all things have; but then the designs of heaven are inscrutable and not to be found out by searching. He is a boy of the period, but not *the* boy of the period, for, unlike the periodic girl, whose generic and specific types have been somewhat ungenerously determined in the able monograph of the *Saturday Review*, the boy is protean and belongs to a class rather than to a species. The girl can hardly be looked upon as a mere makeweight, like a printer's leads that serve to space out the leading article more prominently, that high distinction being reserved for the society boy and unhesitatingly accepted by him. The society makeweight is not always such by virtue of brains, wealth, or family, a weak and inane gentility of dress and manner being about all that is wanted to separate him from the herd that lies huddled together one grade lower. He is manifestly a step above the urbane shopkeeper, and, as things go with us, equally removed, contrary-wise, from the fast young man who inherits a well-crammed deed-box. He is most frequently professional and of professional ancestry. His college course, by mixing him with young men of money, gives him his first insight into that complex and unsocial scheme misnamed society, in which it is speedily

his aim to revolve, although insignificant, in any orbital lacuna that may be open to him. He dances, and this enables him to fill up a "German;" in fact, dancing well is about half his social capital. He can talk, if not brilliantly at least intelligibly, and this brings him into demand to help fill a parlor and perhaps save from wall-flowership some poor thing around whom the cold blasts that hurtle in the zone the wrong side of thirty have blown roughly. He is not always fortunate enough to loll in the tropical luxuriance of society in its teens, for he is generally understood not to be a marrying man—his means being limited. This keeps the social makeweight out of the two extremes of model domesticity and model viciousness in a fashionable way. With him a cheery wife and a fast nag, a costly club and a chubby curly pate to fondle on his knee, are equally remote objects of ambition. He would be dissipated if he could—but how? Wanting the wherewithal to do so, he makes a virtue of his fate, limits himself to billiard and cigars, and licks up the crumbs that fall from the social table with uncommendable lack of—to use a humble word—spunk. And so he drifts along, gradually developing a cynical turn towards the girl of the period, and is notably eloquent on her extravagance and unfitness for wifehood, meaning, of course, unfitness to be the mate of such as himself. Yet he sees the girl of the period at her best, and she charms him in direct ratio to her extravagance and wifely unfitness. Her parlors are open to him, her dress and jewellery as coquetishly worn for him as for nobler quarry, her mamma tolerates him more perhaps than if he were young Van Dollah or Fozzleoyle the whiskyist, and her papa believes in his entire innocuousness, extends the pudgy

grasp of friendship, and at odd times patronizes him by buying his freshly-daubed canvass or sending him a hopeless note for collection. He endures all this without wincing, for the breath of society has become vital in his nostrils. He is somewhat refined, even a little of a Sybarite; so what wonder that he takes kindly to women who speak low and dress with an eye to harmony of color, who waltz ethereally and are at ease with him because there is no necessity of keeping him at arm's length. He blooms out of an evening—not in a flaunting way, for your makeweight knows the value of moderation in dress and ties and bosom studs—and enjoys easy chairs and softened lights and dainty voices, and all the other allurements of company parlors to the full as much as their owners, and pays therefor in small talk and general usefulness. And his reward comes when he receives some thick and creamy card of invitation to all the tingling delights of crash floor-cloths and Strauss's music and *glaces napolitaines* and chairs knotted lovingly in pairs with the fliniest of handkerchiefs and—six hours of society and bliss. He is not a domestic animal. How can you expect it of him in his hall bedroom in Mrs. Myzer's fashionable brown-stone mansion in Thirty-leventh-street, not a stone's throw from his loved Avenue? He sleeps therein and dresses therein—it is chilly and fireless at times—and gets out of it as soon as he can. His waking hours fluctuate between the studio or office-desk and society; but in the rarer event of his being in a small way a person of leisure, his time is wholly given to the one ambition of his life. On Sundays you may see him before some stylish church, blandly facing the outgoing congregation, with natty gloves and faultless lappels, and a figure just gently hinting an underlying corsage, himself pleasing himself, until his smile meets a kindred smile and two radiant beings drift along with the current of society, saluting and saluted, each con-

scious at heart—if they would but take the trouble to think it out—that there is nothing in it, that their intercourse is a sham, a burlesque on the true relations of life. The same couple are not soon seen together again—this phase of the society man being eminently impartial in his attentions to the sex. He cannot lead in any one set, so he must needs move over a limited area in several circles. In this connection another aspect of the social makeweight's character looms up; he is vain of the largeness of his social acquaintance—his New Year's list is far in the hundreds, with denizens of the talismanic Avenue numerously represented, his evenings are pre-engaged for weeks ahead, and by his own showing no man is harder worked than he, or more relieved by the coming of the Lenten season. He has many acquaintances though few friends, and his confidences are apt to be with the other sex. In fine, as one who would describe a gem by its facets must at last call it by its name, so the specification of an average second-rate society man must be reduced to this—that he is nothing more nor less than what he is—a Society Makeweight.

But one of the saddest thoughts growing out of this examination is the question that must inevitably rise in every thinking mind, What becomes of all the makeweights? It is analogous to the old query about the pins, and equally incapable of answer. Does he ever grow old? Does he ever marry, and, if so, in what sphere? Does he ever accomplish any useful purpose in life beside being a gentleman, or something very like it, by virtue of his gentility? Who ever heard of him as other than a society man? He and his congeners are numbered among us by thousands; their faces grow familiar to us night after night in the "German," they jam the Academy at the Charity Ball, they fling occasional bouquets to the blonde sirens of the stage, and after a decade or so of this sort of thing they are not!—*New York Round Table.*

In the town of Bishop Auckland there are only four master printers and stationers, and the Auckland papers of the 9th instant recorded only four births. Singularly enough, the four mothers of those four babies were the four wives of those four printers.

SUMMARY OF NEWS.

A sharp shock of earthquake has been experienced in parts of Japan.

The number of wrecks officially reported week ending April 10, was 49, which raises the total for the present year to 859.

The Pacific Railway, according to the "Philadelphia Ledger" of the 31 of March, will be completed and trains run from ocean to ocean in 30 days from that date.

HONG KONG, MARCH 23.—Some native Christians inhabiting villages 40 miles from Foochow have been subjected to great persecutions.

At the suggestion of a gentleman who happened by curious circumstances to know the future intentions of certain South London preachers, two of our reporters attended separate places of worship last Sunday week, by arrangement, and reported the same sermons—sentence for sentence, word for word. We leave our readers to draw their own conclusion.—*South London Press.*

BOMBAY, APRIL 9.—The *Times of India* of to-day publishes a detailed statement of the charges of the Abyssinian expedition in India. The total expenditure defrayed by the Bombay Government was £6,662,000, to which has to be added the cost of landing the troops, stores, &c., namely, £200,000, thus bringing up the net total of expenditure in India to £6,820,000. The expenses for the hire and fitting up of transports amounted to £3,250,000, and for coals, commissariat, and stores, to £850,000. The accounts will be sent to the Home Government by the mail to-morrow.

SEVERE DROUGHT IN AUSTRALIA.—According to the latest intelligence from Australia the drought has now continued on some stations without intermission for over 18 months. To such straits are the unfortunate squatters reduced that every means is used of husbanding the little water that remains in the water-holes of the rivers. To these, naturally, all living things in the neighbourhood come in the desperate extremity of thirst; but next to their own lives that of the sheep is held most in esteem by the squatters, and consequently the horses and kangaroos are shot down whenever they appear at the water holes to slake their burning thirst. A correspondent states that the wild horses became almost tame at first, and approached the water without fear, but now the report of a gun frightens them to such a degree that they will rather die of thirst than come near a hole where a gun has been fired.

NEW YORK, April 12.—Mr. J. Lothrop Motley has been appointed by President Grant to succeed Mr. Reverdy Johnson as United States minister to Great Britain. The President has also nominated Mr. John Jay, United States minister at the Court of Vienna, and ex-Governor Curtin, of Pennsylvania, at the Court of St. Petersburg.

RIO DE JANEIRO, March 12.—Paraguayan advices to the 27th state that the war was not considered ended, Lopez being still in Paraguay. An expedition of 12,000 men was preparing to march into the interior in search of Lopez, of whom nothing was positively known. The expedition had returned from Matto Grosso, and found Corumba in the hands of the Brazilians. They met no Paraguayans. The navigation of Paraguay was perfectly free.

STRANGE SCENE IN A ROMAN CATHOLIC CATHEDRAL.—An unusual incident occurred on Sunday at the Roman Catholic Cathedral in Dublin. Cardinal Cullen was concluding his sermon, when a man named Carroll cried out in a loud tone—"With abomination and desolation is the whole land desolate," and "Rome, the City of Babylon, will fall when the Pope dies." Carroll was then removed, and there was some difficulty in preserving him from the indignation of the people. He was brought up at the police court on Monday, when it was stated that he was of unsound mind, and that so far back as the year 1847 the prisoner, who in his lucid moments is a practical Catholic, committed a somewhat similar act in the Cathedral. Carroll, whilst in the dock, said that he still held the opinions he had given expression to on the previous day, and would retract nothing. The magistrate remanded the prisoner until his friends could be communicated with.

D I E D.

DAVIES.—In Liverpool, August 26, 1868. Mary Ann Ellenor, wife of Charles Davies, aged 34 years. Also, April 12, 1869, Parley, son of Charles and Mary A. E. Davies, aged 3 years, 10 months and 16 days.—“Deseret News” please copy.

LENZI.—In Salt Lake City, Feb. 13th, M. A. E. Combe Lenzi, aged 21 years, 1 month and 3 weeks, late of Cheverill, Wiltshire, England.—“Deseret Evening News.”

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING MARCH 31, 1869.
(THIS ACCOUNT IS MADE UP TO NO. 13 INCLUSIVE, VOL. 31.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol ...	A. W. Brown ...	4 12 1	London	Prot. fwd.	61 4 0
Edinburgh ...	James Sharp ...	17 4 11	Norwich	P. D. Lyman.....	8 1
Glamorgan ...	Nephi Pratt	17 6	North Wales	Joseph Lawson ...	2 0 0
Glasgow (old ac.) ...	John E. Pace ...	30 1 11½	Staffordshire...	Thos. P. Green ...	3 3 9
Herefordshire	Robert Dye ...	8 7 6½	Warwickshire...	N. B. Baldwin jr.	4 10 7
			New York	E. L. Butterfield	15 4½
				Wm. H. Miles ...	7 13 4½
Carried forward ...		£61 4 0	Total ...		£ 79 15 2

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham ...	R. E. Egan ...	1 9 6½
Bedfordshire ...	J. S. Richards ...	3 8
Cheltenham ...	J. F. Gibbs ...	1 3
Carmarthen ...	H. Williams ...	0 0 0
Durham and Newcastle...	E. A. Noble ...	15 3½
Essex... ..	John R. Clawson	17 4½
Glasgow (new account)...	John E. Pace ...	6 11
Kent	James Needham	1 7 2
Liverpool ...	Marius Ensign ...	10 1
Leeds	Alonzo E. Hyde	0 0 0
Leicestershire ...	Wm. H. Homer ...	3 7
Manchester ...	H. C. Jacobs ...	0 0 0½
Monmouthshire ...	L. W. Richards ...	11 6
Nottingham ...	L. W. Shurtliff ...	12 9
Pembrokeshire ...	Wm. White ...	4 0
Reading	H. J. McCullough	5 6
Southampton ...	H. Woodmansee ...	2
Sheffield	F. H. Hyde ...	0 0 0½
Swansea	J. S. Lewis ...	5 0½

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

• "Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 18. Vol XXXI.

Saturday, May 1, 1869.

Price One Penny.

AN ADDRESS

TO THE FEMALE RELIEF SOCIETY, DELIVERED BY PRESIDENT BRIGHAM YOUNG,
IN THE FIFTEENTH WARD MEETING HOUSE, FEB. 4, 1869.

[CONCLUDED FROM PAGE 270.]

These things are neglected here and in the world too. See in the fashionable world, the education given to a young lady! It consists mainly of how to bow and courtesy, how to meet a gentleman, how to be graceful in a ball room, how to get into and out of a carriage, how to walk on the street, how high her clothes should be lifted, or how many feet they should drag behind her; and, in addition to this, to thrum on the piano and have a smattering of French or Italian. These are what should be called female loafers; they are no good to themselves or anybody else. They cannot knit their stockings, make their dresses or underclothing, or do anything useful.

It is quite right for the females of this community to know enough of the etiquette of the day to present themselves with propriety to their brethren, sisters and friends, and to strangers; but beyond what is required of etiquette for this is unnecessary and vain. In this respect many of our sisters are deficient; they manifest too great freedom frequently. A little of this reserve and etiquette is necessary, that we may be able to meet with and act with propriety and decorum among our brethren and sisters, and when we meet with and mingle among strangers. We have to meet with strangers—we are under the necessity of doing so, and we cannot grow up and live and

die in this ignorant innocence. Our sisters should know enough of etiquette to enable them to deport themselves like ladies in society, and, besides that, their education should be of that practical and useful character that they would be able to keep books, knit their stockings, and to make every particle of clothing they need to wear.

You will see the same variety of taste and character among the female portions of the community as among the males. Among the latter you will find some with a taste for the various branches of mechanics, while others have a taste for being artists, naturalists, &c. It is just so with the sisters. One says, I would like to be a milliner, another a book keeper, another a telegraph operator, another a musician, &c. We never ought to employ a man to work as a telegraph operator, but we are under the necessity of doing so, for although we have taught a sufficient number of girls to work our entire line through the Territory, we are still compelled to employ men, for the simple reason that women are brought up in such ignorance that they know nothing about their duty; they do not seem to know but that it is perfectly right, without leave of absence, to run off to a party, or visit here and there for two or three days together. Their mothers do not teach them anything. They are like a plant

in a garden that is allowed to grow without cultivation. Just as many branches as the main stem will send forth may grow, bud, blossom or die as they please, the tree is never trimmed or trained in the least. This is too much the way with the female portion of our community. It should not be so.

Why not the mothers of the 15th Ward commence and teach their girls what their duty is, and train them so that they will be a profit to themselves? There is one point in connection with this upon which I would give a word of caution, that is, never urge a child in its studies beyond its ability. This should be watched very closely. It is quite common in our day to put children to their studies and to hold them to them until they become mere machines, actually losing the balance and strength of their minds to that degree that they know nothing but what they read; their natural ability seems to be used up, or benumbed, so that it is useless. Parents and teachers should be careful to avoid this, and never urge a child beyond the power of its mental organization. Without doing this in the least, our girls may be taught how to keep books, and how to be good telegraph operators. How I should delight to see a wire stretched from here to my office, so that the presidentess of this society might make inquiries upon any topic connected with the welfare of the society without having the trouble to run after it. And then from this Ward to every other in the city, so that they could do business with each other without running through the mud.

I strenuously recommend this society to adopt this counsel. Then you might extend your business operations beyond telegraphy and book-keeping. I do not see the least harm in the world in women learning to do any kind of light work that is lawful to do, such as knitting, for instance. We are importing knitting machines, and why not this Ward establish the business of knitting stockings to supply its members? The Ward, no doubt, contains men, women and children who are not well supplied with these useful articles of apparel; and some of them, not being able to knit them, are

obliged, perhaps, to go without them, unless they can obtain the privilege of working in somebody's garden for them. Now, with a business of this kind started in the Ward, it would be a comparatively easy matter for all of its inhabitants, who wish to do so, to supply themselves.

Another branch of business that might be started with advantage is that of millinery. The ladies of the Ward ought never to go beyond its limits for any article in this line, and if the ladies of the Female Relief Society will take it in hand, they will accomplish something useful. By establishing these branches of business you will be of great use and service to your husbands, sons and brothers.

If you were to make men's clothes, there would be no harm in it. It is quite common for women to do this. And sewing machines can be obtained that will sew any kind of cloth, and if you had four, six, or eight women associated together in this Ward in making men's clothing, it could, if properly conducted, be made very profitable.

During the past season there has been great demand for clothing by men working on the railroad, and there never is a time but what it is in demand. Now, suppose you had capital, and could make clothing, and were to keep a clothing store in this Ward, you would find plenty of customers. Then if a man wanted a coat, or a suit of clothes, or a pair of boots, he could be immediately accommodated, for you could easily change some of your clothing for boots, and keep a supply of them on hand as well as clothing. If you had your telegraph wire you could send your orders into the city to the shoemaker, or other parties, and have them filled without delay, and be able to accommodate either Saint or stranger with what they needed. Only get such movements started systematically, and you can make your abilities adapt themselves to the capacities and wants of the Ward.

Another branch of business, in which children and aged people might be profitably employed, is that of making baskets. Basket willows could be planted and raised round the springs in this and other neighborhoods, and

with them every kind of basket required by the ladies to market or visit with could be manufactured. You have, most likely, sisters in the Ward who, while they are in the enjoyment of tolerable bodily health, are yet so far advanced in years that they are unable to earn the necessities of life by active labor; but their time might be used to profit in light labors of this kind. The same may be said of the aged brethren; and if a plan of this kind be adopted, you will find there are but very few who can not do something if you know how to set them to work.

The children, too, after school hours, can be employed to better advantage than running the streets. They can be taught to braid, and with kind words they would as soon sit down and braid a couple of yards of nice, fine, five, seven, nine or eleven strand braid after school for the day is over, as to spend the whole of their time in romping and playing. This would lay the foundation of the manufacture of straw hats and bonnets.

If the ladies of the Female Relief Society, and the sisters of this Ward generally, will unitedly and systematically enter upon the paths here indicated, they will not only be able to supply the wants of this Ward, but will actually call in capital from other Wards. Some may say, "How can this be, if all the Wards adopt a similar course?" In reply I will say, the Wards will grow so fast that it will be a long time before we can supply ourselves.

After having referred to the various branches of business—including book keeping, telegraphing, music, knitting, clothing, millinery, basket and foot-mat making,—which, if systematically

conducted, might be made advantageous and profitable by the sisters in this and other Wards, I will now come to another branch of business. I see that in this Ward you have already a building reared for the sale of goods, which, I understand, you anticipate will be ready for occupation sometime in April. Suppose you start with \$200 worth of goods, consisting of a variety of articles, such as the necessities of the Ward demand, and you sell that stock daily, and realize only five per cent. on it, which is a very heavy percentage cheaper than goods have ever been sold in this city; in a week you get thirty per cent., and in a short time one hundred per cent., which is a much higher rate of interest than is generally paid for money. If you will start this store, and will permit me to put in capital and take the same percentage that you get, I will furnish you five hundred or a thousand dollars to begin with immediately.

Take up the branches of business I have referred to, conduct them systematically, and use the means I have pointed out, and you will soon find it advantageous and profitable, and you will also find that the wants of the poor will be all supplied, and that they will produce more than they consume, for if they are looked after and cared for, they can probably be set at some labor by which they can sustain themselves.

In conclusion, I will say, if I have not gone sufficiently into details in regard to the business of this society, if you call on me at any time I will add to what I have already said, and give you any counsel you need. I feel now like concluding my conversation. God bless you. Amen.—*Deseret Evening News.*

THE TALMUD ON MARRIAGE.—Love your wife like yourself. Honor her more than yourself. Whosoever lives unmarried, lives without joys, without comfort, without blessing. Descend a step in choosing a wife. If thy wife is small, bend down to her, and whisper into her ear. He who forsakes the love of his youth, God's altar weeps for him. He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself; around him the world grows dark. It is a woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure; and God's blessing rests upon all these things.—*Quarterly Review.*

RAILWAY CELEBRATION AT OGDEN.

OGDEN CITY, UTAH,
March 8, 1869.

Editor *Salt Lake Telegraph*. — At 11.20 o'clock this a.m., the U.P.R.R. track-layers hove in sight of this city, and from that time continued their march with great rapidity. The citizens exhibited the liveliest enthusiasm, and testified the liveliest joy, as, from the high bluffs and every commanding elevation they feasted their eyes and ears with the sight and sound of the long-expected and anxiously looked-for fiery steed. Onward and still onward they came, and thousands and thousands of our citizens, both from here and from the adjoining settlements, decked in their holiday attire, gave a hearty welcome to the advent of the nation's great highway into this city. About half-past two p.m. they steamed into Ogden, when Colonel Dan. Gamble, with true Hibernian enthusiasm, ran up the first flag, which, while floating gracefully in the breeze, was soon followed by numerous others. And here, let me observe, that never, to my mind, did the flags of our Union wave more gracefully, or more proudly, than on this auspicious occasion. Our excellent military brass band was soon out, and, under the able leadership of Captain William Pugh, soon sent forth their soul-enlivening strains of rich music, which, with a royal salute from Captain T. S. Wadsworth's artillery, gave the preliminary welcome to the iron horse.

At 4 o'clock a public stand was erected alongside the track. At 5 o'clock the procession was formed under the direction of the committee of arrangements, (Colonel W. N. Fife, Captain Joseph Parry, and Francis Brown, Esq.,) which consisted of the Mayor, members of the City Council, the various schools, under the superintendence of their respective teachers, headed by the band, bearing banners, with numerous appropriate mottoes, among which the following was conspicuous:—

"HAIL TO THE HIGHWAY OF NATIONS!
UTAH BIDS YOU WELCOME!"

Pedestrians, equestrians, and crowded vehicles now thronged the festive

scene. Wadsworth's artillery having arrived, a salute of twenty-one guns was now fired, whose deafening echoes vibrated through the mountains, hills and vales.

At half-past five o'clock the rails were laid to a point in a line with the Tithing Office street, five blocks north into the city. On the stand were Hons. F. D. Richards, L. Farr, A. F. Farr, Cols. D. Gamble, W. Thompson, W. N. Fife, Maj. S. M. Blair, Capts. Joseph Parry, Wm. Clayton, Maj. Pike, A. Miner, F. S. Richards, J. Hall, G. Belnap, J. McGaw, F. A. Brown, Esqs., Col. J. C. Little, D. B. Warren, and — Johnson, Esq., and others who were invited, but whose names I did not learn.

The vast audience being called to order by Hon. L. Farr, Mayor of Ogden City, Hon. F. D. Richards was then introduced, who delivered an eloquent and soul-stirring address. He commenced by bidding the conductors and operators on the world's highway most hearty welcome, and congratulating them on the success, thus far, of this ponderous undertaking. An enterprise of such magnitude, he said, calls forth our admiration and gratitude; and it is impossible for any people to hail this auspicious event with greater joy than we do. Is it not so, my friends? It is. A prejudice has existed in the minds of some in relation to our feelings on this matter. It has been said that we did not wish to have a railroad pass through our country. Such prejudice has been proved to be unfounded. And our labors along the line, especially through Echo and Weber Cañon, are a standing and irrefutable testimony of our great desire and anxiety to see the completion of this, the greatest undertaking ever designed by human skill and wisdom. It spans the continent, and uniting the Atlantic to the Pacific, opens up to us the commerce of the nations; it facilitates and shortens the transit and trade between India, China, America, and other parts of the world, and enables us, with speed and comfort, to visit our friends throughout the Union. It will also

enable the world's great men,—men of wisdom, science, and intellect, to visit these our mountain homes, and to form a true estimate of our character and position. Then I say, Hail to the great highway of the nations, Utah bids you welcome! And pray God to speed the great work, until it is completed, and may good and kind feelings animate the minds of the contractors and builders of both lines, and stimulate them to increased exertion, until the last tie and rail are laid.

It is impossible to do justice in this letter to Judge Richards's speech, which was replete with interest, and was listened to with delight by the large and respectable audience. The speaker, who was often cheered by both citizens and strangers, concluded by paying a high compliment to the ability and energy of Capt. Wm. Clayton and his able assistants. He congratulated them on their perseverance, and the manner in which they have conducted the work in their departments. At the close of the address a salute was fired, and the boys struck up the "*Star Spangled Banner*." At this juncture the company's boarding and sleeping cars, which had hitherto remained alike to the south, now, with three engines, steamed to the front of the stand. Three cheers for the great highway was now proposed and given, when the wildest enthusiasm and demonstrations of joy prevailed, and loud shouts rent the air. Amid the alternate pealings of the artillery's thunder, the music of the band, and the long continued, shrill whistling of the three engines, the waving of hats, kerchiefs, and other demonstrations of pleasure, rendered the occasion such that will not soon be forgotten by those present. Three cheers were proposed and given to Mr. Warren, Superintendent of the Utah division, and a like honor to Captain Clayton, the tracklaying contractor. Both of these gentlemen were loudly called for by the assembly to deliver speeches in response to the honors they received. Both declined. The former had walked a great many miles, watching the track with anxious solicitude for the safety of the passengers who came on through, among whom was Col. J. C.

Little, and was in consequence much fatigued. The latter was no public speaker, and, besides, he had been anxiously pushing forward and superintending the tracklaying through the day. Both assured us of their hearty participation in our enjoyment, and of their appreciation of the honors shown to them to-day. Dr. Durant, though absent, was not forgotten, and three hearty cheers were given to him.

Col. Little, in a brief but very neat and interesting speech, endorsed the sentiments of the first speaker, and referred to the inestimable benefits which must accrue to this people and the world from the institution, the advent of which into our midst we now so joyfully celebrate. He paid a very high, and doubtless a very deserved, compliment to the character of Mr. Warren, testifying to with what anxious solicitude he interested himself for the safety of the passengers on the train with which he, the Colonel, traveled. He concluded with hearty congratulations to "the arrival of the snorting steed in Ogden."

Major Blair next spoke in his usual happy style, adverting to his predictions, long and often uttered, that sooner or later the shrill whistle of the steam locomotive would be heard to echo through these mountains; and now, in his fifty-first year, he had seen it fulfilled! Long live the Major, even fifty-one years more. He was very eloquent and entertaining.

The next speakers were A. Miner, Esq., and Hon. L. Farr, who, no less than their predecessors, did equal honor to the occasion, in sentiments loyal, true, and eminently patriotic. What American citizen can contemplate the grand events just celebrated, and not feel his bosom swell with pride and a glowing ambition in his country's greatness; the advancement of science and art, and the development of the powers of the human mind? Does he not feel grateful that the Stars and Stripes wave over the land of his birth, or adoption, and that she has been the first on the globe to so high consummate such a mighty achievement as the U. P. and the C. P. Railroads?

May she continue to prosper, increase in wealth and true wisdom; regain her lost energies; soon be free

from factions and party feeling; live in peace; develop her vast natural resources for the sustenance of her millions of still increasing sons and daughters, and once more become free, happy and undivided, that people of the earth may come from every clime and find shelter beneath the broad folds of her protecting ægis.

Amid the continued firing of the gun and the cheering music of the band, the assembly dispersed to their homes at sundown, having enjoyed one of the happiest epochs in their history, and the turning point of Utah's future.

JOSEPH HALL.

—*Salt Lake Telegraph.*

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

During his boyhood, Maimonides furnished no indication of the possession of those splendid abilities which he afterwards exhibited. He was more than ordinarily stupid; but after his flight from home, he continued his studies in the Talmud at Lucena. There his mind gradually opened, and he devoted himself with great assiduity and success to Rabbinical, philosophical, and medical science during some years. At length he returned to Cordova about the age of twenty, and, without visiting his father's house, revealed himself to some old acquaintances of the family. Through their influence he obtained permission to speak in the synagogue; and he subsequently did so with such extraordinary learning and ability, as at once to excite the astonishment and win the admiration of the congregation. His father was also present; and at length having detected his son's identity, he greeted him with the utmost pride and affection.* With his assistance and approval Maimonides continued his studies, both in Rabbinical lore and in astronomy, mathematics and medicine, in the academy of the famous Averroes at Cordova, and became his most accomplished and distinguished pupil. The peculiarity of Averroes was his boldness and freedom in the investigation of philosophical and theological questions; and Maimonides imbibed from him the same spirit which ever afterwards characterized him. In all his subsequent compositions he displayed his

dislike of Rabbinical restraints; and without designing to weaken or overturn the rabbinical system, he wished so to expound it as to render it consonant and harmonious with the principles of the most rational philosophy.†

At the age of twenty-three Maimonides commenced to write his celebrated exposition of the Mishna, in the Arabic language, to which he devoted the unremitting labor of seven years. In this work he endeavored to explain the principles which lie at the foundation of particular laws, on the ground of sound reason, without paying any regard to the disputes and distinctions of the Gemara. After the accession of the Moorish prince, Ali Alkami, to the sovereignty of Cordova, he issued a decree commanding all Jews and Christians within his territory to embrace Mahometanism, or be expelled from the country. Maimonides pretended to choose the former alternative, until he had made the necessary arrangements for his flight; after which he abandoned Spain and removed to Cairo, in Egypt. In that city he opened a school for instruction in philosophy. He afterwards became chief physician to the Egyptian monarch, Ali Albason, and was held in high honor at court. But his chief attention was devoted to the composition of his great work, a commentary on the Jewish law according to the Talmud, which is known under the name "Yad Chazakah," and "Mishneh Thorah," the former meaning the

* The whole of this account is considered by modern historians as legendary.—Ed. J. C.

† This is an error. Maimonides did not wish to weaken or overturn the rabbinical system, but only to methodise it, which he effected in his "Yad Chazakah."—Ed. J. C.

"strong hand," the latter, a "repetition of the law." This work is a manual of the civil, criminal and canon laws of the Jews; is characterized by extraordinary erudition, and has been held for six centuries in the highest esteem, as one of the ablest commentaries on the law which has ever been written. It was the product of eight years of the most untiring labor; and the object of Maimonides, in its preparation, was that by its use every Jew might become familiar with the real spirit and contents of the law of Moses.

As soon as the work became known, it elevated its author, in consequence of its transcendent merits, to great reputation; and it became a common phrase to assert that, "from Moses to Moses none arose like to Moses." Since the invention of printing, several editions of this work have been published. The original is written in the Arabic. A few years after the completion of this work, Maimonides composed another in the same language, called "More Hannevochim," or "Guide to the Perplexed," in which he wrote more as a philosopher than as a Jew, and endeavored to elevate the contemplation and discussion of the principles of the Jewish faith from the dry and technical method which usually characterized the productions of the Rabbis, to a philosophical and enlightened freedom of thought. This work was soon translated into Hebrew, by a learned Jew of Marseilles, named Rabbi Judah ben Solomon; but as the translator used an imperfect copy of the original, his rendering of it is defective; and subsequently the task was performed with more success, un-

der the direction and with the assistance of Maimonides himself, by a Spanish Rabbi named Judah Ebn Tibbon.

The "More Hannevochim" was written by Maimonides at the age of fifty, and it contains an explanation of all the difficult passages of the Old Testament. It was condemned by Rabbi Solomon ben Abraham, chief of the synagogue at Montpellier, who declared that all the works of Maimonides were heretical, and infected with philosophical infidelity. He forbade the reading of them to the Jews within his jurisdiction, and burnt all the copies, which he could procure. On the other hand, Maimonides was defended by the vast majority of the cotemporary Rabbis, prominent among whom were those of Narbonne, Beziers, and other cities in the south of France, who, in their turn, excommunicated Solomon and his partisans. The dispute soon assumed more imposing proportions, and the whole body of Rabbis were arrayed on one side or the other of the question as to the orthodoxy of Maimonides, until at last an embassy having been sent to Cordova, which still remained the head quarters of Jewish learning and zeal, to take the opinion of the Chief Rabbis there, and they declaring in favor of Maimonides, the dispute gradually subsided. Among the peculiar opinions entertained by him was that the future resurrection of the dead would be confined to the pious among the Jews, and that all the rest of mankind, whether Jews or Gentiles, would be left in oblivion—an alternative, by the way, decidedly preferable to that of the orthodox Christian faith, which inflicts on the wicked an eternity of hopeless misery.

[TO BE CONTINUED.]

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the safe side. Thus we seldom regret having been too mild, too cautious, or too humble; but we often repent having been too violent, too precipitate, or too proud.—COLTON.

PLEASURES OF READING.—Of all amusements that can possibly be imagined for a working man, after daily toil, or in the intervals, there is nothing like reading a newspaper or a book. It calls for no bodily exertion, of which the man has had enough—perhaps too much. It relieves his home of dullness and sameness. Nay, it accompanies him to his next day's work, and gives him something to think of besides the mechanical drudgery of his every day occupation—something he can enjoy while absent, and look forward to with pleasure.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 1, 1869.

THE RESTORATION OF THE GOSPEL.

THE Scriptures abound with prophecies concerning the work of God in the latter days, when the Gospel should be preached in all the world for a witness, the triumph of truth and righteousness, and the overthrow of error, superstition and wickedness. The Lord said, through Isaiah, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold I will proceed to do a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." This work was to be commenced in the days of darkness and ignorance concerning the ways of God, in consequence of the "spirit of deep sleep" being poured out upon the people, and the absence of the spirit of revelation through the prophets and seers being covered, when the fear of God would be taught by the precepts of men. John, the Revelator, saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," foreshadowing how the Gospel was to be restored. In fulfillment of that prophecy the angel appeared to Joseph Smith and Oliver Cowdery, as testified of by them in the following quotation from the history of Joseph Smith:—"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us:—'Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'" And also, "The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek." In the darkness that has covered the earth during the absence of revelation, the "falling away" and the restoration appear not to have been understood, how then could these young men have known that John the Baptist was the man unto whom the honor was given of restoring again to the earth the long lost Gospel of the Son of God?

Since that restoration there has been a voice heard in almost every nation calling upon all to repent, proclaiming that the kingdom of heaven is at hand, and commanding to fear God, and worship Him who made the heavens, the earth and the sea, and the fountains of waters. The same principles, termed by the Apostles the first principles, are again preached as anciently, having

been revealed to Joseph Smith by Him who is the Author of the Gospel. And, although Joseph has passed to another sphere of action, the Gospel continues to be preached with the authority and power manifested in his day, and the Saints are steadily increasing in unity, humility and obedience. How happens this? The Savior has promised that all who will do the will of the Father shall know of the doctrine, and all who have honestly received and obeyed the glad tidings, have received the gift of the Holy Ghost—the spirit of revelation—by which they know that the form of doctrine they have embraced is true, and can testify to its truth. They know that God has restored the fullness of the everlasting Gospel, and know that Jesus is the Christ, as did the Former-day Saints. With them there is one Lord, on faith, one baptism, one God and Father of all.

Another indication that the Gospel has been restored, is the gathering of the Saints, one of the principle features of the latter-day work, in fulfillment of the commandment, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” The Scriptures are fraught with prophecies concerning the judgments of God upon Babylon—confusion—and His people are gathering out as speedily as possible, under the influence of that Spirit which every faithful follower receives. And the gathering is another indication of the restoration of the Gospel and other fulfillment of prophecy: “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” The God of Israel is the Author of this great latter-day work, and an appeal to Him in fervent prayer for His Spirit is needful to understand it. We know that God has again restored the Gospel to this His earth, and can truly testify that the testimony of Joseph Smith the Prophet is true and faithful.

G. T.

EXPEDIENT.—In the changes incident to releases and other causes when the emigration begins, it may not always be convenient to send a successor in time to be sufficiently instructed by his predecessor before his departure, for which reason, to avoid misunderstanding, mistakes, and confusion, the Presidents of the Conferences in England and Scotland are advised to instruct their Travelling Elders, or, where there is no Travelling Elder, the Branch President or other most suitable person where the Conference books are kept, in regard to the books, papers, affairs and business of the Conference sufficiently to enable them to give the new appointees the necessary understanding of the business, &c., at the commencement of their new duties. All can at once perceive the propriety of this course; and where a successor cannot proceed to his new field in time to be sufficiently instructed as above advised, the present President will be inquired of as to whom he has imparted the requisite instruction; and if to no one, we do not now see how he can consistently be released until he has done so. A wise heed to this plan will promote correctness and efficiency in the business department, prevent misunderstandings and their often consequent ill feelings, and obviate the delays and frequent disap-

pointments arising from having to write to Utah for explanations, &c., which should have been fully and correctly given, and left where they belonged.

As the yearly lists of tithepayers fall due on the 30th of June next, the Conference Presidents are requested to soon begin preparing them, placing the names alphabetically, and opposite to each name the Branch to which the person belongs and the amount paid. It will also be well to take the like prompt course with the half-yearly statistical reports due at the same date, that all matters may, as they should, be attended to in their appointed time.

C O R R E S P O N D E N C E

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ENGLAND.

Lewes, Sussex, April 19, 1869.

Pres. Albert Carrington.

Dear Brother,—I have met with the Saints in this place since I saw you at the Conference in London; we had a good time, and you were not forgotten, for I had to repeat to them what you said in London, so far as I could remember, and often was the wish expressed to see you; such are the feelings they have toward you and every servant of God. We had our meeting at br. Turner's, whose daughter prizes the letter you wrote her, and especially the good counsel you gave her, with your blessing.

I often wish that it were possible for you to visit the Saints in their straw thatched cottages, and see their happy faces beaming with joy in the hope of a speedy escape to the valleys of Ephraim, and with that knowledge of the things of God which is life eternal to all who do His will.

I have not heard of any making shipwreck of their faith on account of not being emigrated last year, notwithstanding the expectations raised by the report that all were going home, and that the Mission was to be closed. Of course the good souls were disappointed, yet "hope deferred" has not discouraged them, for I often hear them say, "Well, never mind, by the help of the Lord we will keep trying and do our best, and leave the rest in the hands of the Almighty." They do realize that God will help those who help themselves.

I was much pleased to have br. E. A. Noble a few days in my Conference, where he formerly labored; we all enjoyed his society and teachings, and

pray God to bless him and cause His peace to attend him forever.

All the Saints join me in kind love to you, ever praying God to bless you and all connected with you.

Ever yours in the Gospel,

JAMES NEEHAM.

WALES.

Tredegar, April 15, 1869.

Pres. A. Carrington.

Dear Brother,—Since your brief visit with us on the 28th ult., I have visited the different Branches in my field of labor, and find that the Saints, with myself, felt gladdened and enlightened with the presence and teachings of yourself, Presidents Morris, Dye, Lewis and Pratt, at our Conference, which, notwithstanding the stormy weather and hard times, was considered to be one of the best they had ever attended. The sister you administered to is, I am happy to say, recovering.

Although baptisms in the Monmouthshire Conference are not frequent, and though we have not the privilege of preaching to a great many strangers, as the most of our meetings are held in private houses, yet, realizing that I have had the prayers of the Saints in my behalf, and that my Father in heaven has greatly sustained and blessed me in my labors here, I feel increased pleasure and satisfaction in laboring among the Saints, very many of whom I have learned to love and respect; and while there is still room to improve, I feel encouraged to think that, as a body, we are improving, considering the scattered condition of the Saints, and the oppression,

distress and wickedness that prevail so much in these iron and coal districts.

The following is the statistical report for the half year ending March 28th, as read at the Conference: Branches, 5; Elders, 32; Priests, 11; Teachers, 3; Deacons, 9; received, 16; removed, 20, excommunicated, 24; died, 1; emigrated, 1; baptized, 13; total, 220, besides 16 scattered.

The Saints generally feel well in the work of God, and seem willing and desirous to contribute their humble efforts and means for its advancement. The Word of Wisdom and principle of Tithing are being more generally and strictly observed. Through the past winter we have endeavored to hold Sunday and evening schools with good results. I believe, to many. If the Saints could see things as they are and as they will be, I think they would take a more persevering interest in educating themselves and the young, thus preparing them to fulfill future duties and positions in the kingdom with greater honor and power.

We have been cheered with occasional visits from Pres. E. Morris, whose kind and fatherly course and teachings have been very beneficial and instructive, and have won for him our love and respect. I think all will unite in wishing him God-speed on his homeward journey to the "Valleys in the Mountains."

As the emigration season is nearing, most of the Saints, especially those long in the Church, are anxiously looking and longing for help from Zion to deliver them from Babylon, being wearied with the oppression and evil influences around them. A number are wisely saving what they can, if it be only a few pence, for their own emigration. At the same time there are some greatly deserving of help, namely, those who have tried to support the work of the Lord in these lands, even to the neglect of their own emigration.

With kind love to yourself and the brethren in the Office, I remain your brother in the Gospel,

L. W. RICHARDS.

Merthyr, April 16, 1869.

Pres. Albert Carrington.

Dear Brother,—According to pre-

vious appointment, I took a trip to Pencadr, Carmarthenshire, on the 10th inst., to meet in council with the scattered Saints in that region on Sunday, the 11th.

Being on the eve of my departure to a clime more congenial to a Latter-day Saint to dwell in, I called upon Pres. J. S. Lewis, of Swansea Conference, to accompany me, that I might make him acquainted with the Saints in Carmarthen and Cardiganshire.

The brethren from a distance not being able to meet before noon, our curiosity inclined us to spend the Sunday morning in visiting that wonderful child Sarah Jacob, as we would have to walk only one mile and a half from Pencadr to her father's house.

It was no difficult task for Mr. and Mrs. Jacob to guess our business, for a great many strangers are daily calling to witness the little girl; but, as she was not prepared for such early visitors, we were kindly invited to take a seat in the kitchen, when Mr. and Mrs. Jacob were ready and willing to answer all our questions concerning her. They made the following statement:—Sarah, when nearly 10 years of age, was attending school, and was taken sick in Feb. 1867. After four weeks of severe sickness, a heavy, drowsy, sleepy spirit came upon her, which lasted a month, during which time she partook of no food. At the end of four weeks she partook of some milk and rice and such food, until the month of August, when her appetite changed and craved boiled apples and sugar, which was mostly her food for a month. The father and the mother of the child solemnly declared, and we had every reason to believe the truthfulness of their statement, that from October, 1867, the child has not partaken of a single particle of food or drink, prohibiting even the moistening of her lips, and was much displeased at her mother for asking her if she would take anything.

On entering the chamber and beholding little Sarah, we were struck with great astonishment. Her face appeared as though she enjoyed the best of health; her cheeks were plump and rosy, she has a beautiful set of teeth, red lips, and bright, dark grey eyes.

At the commencement of her sickness she could read and write a little English ; since she has learned to read Welsh very well, in which she delights, and has composed several pieces of Welsh poetry, some of which she repeated in our presence, and which were very creditable ; and, according to her mother's statement, she has committed to memory between four and five hundred pieces of poetry.

She takes great delight in reading the Scriptures ; she reads fluently and in a clear tone. At my request she read the 24th chapter of Matthew and the 5th chapter of James.

Upon parting with her she raised her hand to shake hands with us, seemingly pleased with our visit, but not more so than were we.

Her body is helpless ; she can move one foot a little, and can lift her hand to her head, but she cannot so much as turn the leaf of a book. There is another thing which is very remark-

able, she has not slept any in the day time since Oct., 1867, but after dark she sleeps as soundly as any person through the night, so that she is of no trouble to any one.

On account of abuses, contradictory reports, and the unbelief of many in regard to the child, the parents called upon the parish doctor and parson and many influential farmers to form a committee of investigation, which was done by forming a watch of four men, two by day and two by night, to be present and watchful all the time, who, after 14 days of faithful performance of their duty, gave their evidence, before the magistrate, to the effect that, during the said time of watching, she neither partook of food nor drink, and yet she continues to grow taller and heavier.

With kind regard, yours respectfully in the Gospel,

ELIAS MORRIS.

MINUTES OF A CONFERENCE

HELD IN KING'S ARMS HALL, SWANSEA, APRIL 18, 1869.

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11 a.m.

On the Stand, from Utah : Albert Carrington, Pres. of the European Mission ; Elias Morris, Pres. of the Welsh District ; John S. Lewis, Pres. of Swansea Con. ; Nephi Pratt, Pres. of Glamorgan Con. ; Levi W. Richards, Pres. of Monmouthshire Con. ; and, of the Local Elders, William White, Pres. of Pembroke Con.

The Branch Presidents being called upon to report, Pres. William Richards said he had not seen a time when there was a better feeling than that which now existed in the Swansea Branch ; the officers and members were united in their efforts to live their religion, and were striving to do all in their power to expedite their emigration.

Pres. John Thomas reported favorably of the Neath Branch, and said that people were beginning to see that those who spoke against the Saints did not do well, feel well, nor prosper.

Pres. Daniel Lloyd said that the Abercennig Branch enjoyed the Spirit

of the Gospel, and were zealous in good works.

Pres. Henry Williams reported the Llanelly Branch in good condition, and up and doing in regard to emigrating this season.

Pres. David Morgan said the Pontardawe Branch were united in striving to keep the commandments of God, and were doing all they could to further their emigration.

Elder Williams spoke well of the Saints in the Ystalafera Branch, and said the most of them were observing the " Word of Wisdom."

Pres. F. Argust said the Morriston Branch were feeling well, and that an out-door meeting on the 11th was well attended, and the speakers listened to with good attention.

The financial and statistical reports, for the last six months, were read by Elder P. Stone. There are 8 Branches, 50 Elders, 19 Priests, 2 Teachers and 7 Deacons ; total, 304.

Pres. Lewis remarked that the Branches had been correctly reported, and

there were indications that many would soon present themselves for baptism.

Pres. White was pleased to hear such good reports of the Swansea Conference, and remarked that there were but few baptisms of late in the Pembroke Conference; all were anxious to emigrate.

Pres. Morris reported favorably of all the Conferences in the Welsh District; he did not wish to labor with a more faithful people; they were striving with all their might to emigrate, and he expected that between 200 and 300 would be able to do so.

2.15 p.m.

Pres. Morris presented the Authorities of the Church, who were unanimously sustained.

Pres. Carrington occupied the time, confining his remarks chiefly to the importance of obedience and the subject of emigration. He was listened to with the most marked attention,

and a great desire that he would continue his remarks, notwithstanding he had spoken with much liberty during some hour and three quarters.

6.30 p.m.

The Hall was crowded, many strangers being present.

Pres. Carrington chiefly confined his remarks to Utah and her inhabitants, past, present, and future; to their laws, manners, customs; to the soil, climate, &c.; and, as in the afternoon, was listened to with strict attention and marked interest.

Singing and prayer at opening and closing.

The Landlady of the King's Arms and her son received the thanks of the Saints for having fitted up the Hall so comfortably, and for kind attentions and accommodations to the congregations during the day and on former like occasions.

P. STONE, Clerk of Con.

POLITICS AND CRIME IN NEW YORK.

An American correspondent states that the spasmodic effort made in the criminal courts in New York to alarm the criminals by sentencing one man to be hanged and sending a dozen or twenty others to the State Prison for life has now passed over, and the thieves and murderers are becoming as bold as ever again. The man who is sentenced to death was a deputy sheriff. He had a feud with a police officer who had frequently arrested him for various offences, and one night he lay in wait for the officer and shot him through the heart. All the thieves, roughs, and murderers in the city, and half of the politicians, are moving heaven and earth to obtain a respite for the condemned man, with the intention then of getting a new trial and a final acquittal. The case is looked upon as a test one—a trial of strength between the criminal classes and the law-abiding community; and it is understood well enough that, if this murderer escapes, it will be useless to try to hang anybody in New York by process of law. Two murders, and an

abduction which is supposed to have ended in a murder, have occurred in New York, or in the suburbs of the city, in one week. The body of a man stabbed to the heart, and the body of a woman who had been strangled to death, were picked up in the river, and the police have no clue to the murderers. On the New Jersey side of the river, opposite the city, is the suburb of Hoboken. There is a trans-railway running through the town, and at a late hour the other night in one of the cars on this road there were three passengers—two men unknown to each other, and a young and handsomely-dressed woman. As the car reached a lonely spot near the river, one of these men, who had been conversing with the woman, suddenly seized her, dragged her out of the car, knocked down the driver, who tried to interfere, and disappeared among the docks leading to the river. Neither the man nor the woman have since been seen, and probably she was murdered. But even in the city the state of things is no better. A man

living near came to the city the other day with \$500 in his pocket. A gang of outlaws attacked him in a house into which they had decoyed him, robbed him of his money, and then were about to murder him when he promised silence and was suffered to escape alive. The thieves were arrested; and as they were found to be "men of considerable political influence in the Fourth Ward," they were admitted to bail in the paltry sum of \$2000. The thieves easily gave the required bail; but their victim, being unable to furnish security for his appearance as a witness, was locked up in the house of detention. This is a sweet kind of justice, is it not?

SUMMARY OF NEWS.

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Alexander T. Stewart, of New York, has given \$6,000,000 to build two Homes in that city—one for young working women, and the other for young working men.

In New York, private equipages can now be hired by the month—gilded harness, monogram door, and brass-buttoned and cockaded coach and foot men included.

Lynch law in Kentucky is made to apply to lazy husbands. An indolent blacksmith was recently tied to a tree and given 62 lashes because he did not support his family.

The usual scourge of Australian summers—bush fires—has during the past season caused a great amount of damage. In many cases the whole produce of the year's harvest has been consumed, and the unfortunate landowners deprived of everything they possessed.

MACHINE.—A young man out West was entrusted with the money to bring his father home a good family sewing machine. He carried off a neighbor's daughter to Chicago, married her, and brought her home.

DRUNKENNESS IN RUSSIA.—The *Northern Post*, organ of the Russian Minister of the Interior, says that the consumption of alcoholic drinks in the empire has increased since 1863 by 101 per cent. The number of persons who died from drunkenness in Russia last year was 2748, being at the rate of seven a day. In a single government—that of Riazan—the deaths from this cause have risen from 17 in 1854 to 117 in 1864. At Moscow, according to statistics furnished by the director of police, the number of persons arrested for drunkenness (including women) was 7224 in 1842, and 21,794 in 1863.

RAILROAD MEETING.—On Monday last (March 8) a meeting, in connection with the proposed Branch Railroad between Ogden and this city, was held in the office of President Brigham Young. Articles of association were read, adopted and personally subscribed to by the stockholders present. The following gentlemen were elected a Board of Directors: Brigham Young, William Jennings, Feramorz Little, Christopher Layton and Daniel H. Wells. At a subsequent meeting of the Board Brigham Young was elected President, Wm. Jennings, Vice President, Joseph A. Young General Superintendent, Jesse W. Fox, Chief Engineer, John W. Young, Secretary, and D. H. Wells, Treasurer. The Treasurer was authorized and directed to open books and receive subscriptions to the capital stock. A Committee of three were elected to draft By-Laws. The General Superintendent and Chief Engineer were directed to proceed at once to locate the road.—*Deseret Evening News*.

A dreadful catastrophe occurred April 21, at Delabole Slate Quarries, near Tintagel, Cornwall. It appears that part of the machinery used for hoisting the slate and debris fell, with ground on which it stood, a depth of 250 feet. Twenty miners, who were working below, were buried in the ruins, eight of whom were soon recovered, six being frightfully injured. The others are supposed to be dead. One of the saved had a most marvellous escape; he was lodging in a cavity of rock when dug out. A little girl fell with the machinery from the top to the bottom, and escaped uninjured.

On the New York through railroads thieves rob the freight trains, getting access to the cars by means of false keys.

The large nugget of Australian gold found by two Cornish miners in the Donolly district, and which realised £9,600, has been shipped for this country in the ship Reigate.

An American paper states that a close-fisted fellow out West died, and on his tombstone was inscribed—"He that giveth to the poor lendeth to the Lord." A neighbor passing by saw it, and observed that he reckoned the Lord didn't owe that chap a red cent.

The celebrated Jonathan Edwards, the American divine, was born in 1703, and when his descendants were contemplating a family festival in 1832, less than a century after his death, it was found that they numbered about 2000 persons.

GOING OVER TO ROME.—The *Weekly Register* tells us that "a considerable number" of Anglican clergymen have determined to attend the forthcoming "General" Council at Rome, in order "to lay their difficulties before the assembled prelates of the Universal Church." Their "earnest desire," it seems, is to be united to Rome, but their chief difficulty is that they have perfect faith in the validity of their orders, and believe that it would be sacrilege either to submit to reordination or to revert to the position of laymen. A special committee has been appointed at Rome to deal with the subject of Anglican orders, and our contemporary has no doubt that the reverend pilgrims will have all their doubts set at rest. As to the ultimate result of this mission to Rome, the *Register* anticipates that there will be "an accession to the church of some of the best and most pious Anglican clergy, and many amongst the laity will follow their example."

A MODEL ESTABLISHMENT.—It is a remarkable fact that Mr. Krupp—in business for forty years, and with not less than 10,000 men for some years in his employment—has never had a dispute with a workman; a fact doubtless ascribable in a great measure to the admirable institutions and regulations for the benefit of the workmen. By one of the provisions of the establishment every workman becomes entitled, after twenty years' work, to a retiring annual pension of half his last year's salary, and after thirty-five years he may retire on full pay. Such regulations, however, effective as they must be, do not appear to explain the extraordinary concord and order perpetually maintained in this enormous establishment. From 1,000 to 1,400 men are frequently engaged at one operation, such as casting an ingot. They work as one man, and the same harmony and regimental order prevail throughout. It is doubtless traceable in part to the military training which every Prussian receives.

An awful calamity occurred in the Gold Hill mines, in Nevada, California, on Wednesday, April 7th. A fire broke out in the Yellow Jacket mine and immediately extended to the Kentuck and Crown Point mines. At the time the news of the catastrophe was despatched it was uncertain how many persons there were in the mines. The excitement and confusion were so great that it was impossible to call the roll of those at work. Sixty men were at work in the two levels of the Crown Point mine. It was not known how many escaped. The distress was fearful. The wives and children of the miners were congregated at the entrance of the mines, and were calling for their missing husbands and fathers. Every effort was made to extinguish the flames and save human life. In the afternoon of Thursday a strong stream of water was brought to bear upon the flames, and by the evening it was thought the fire was completely subdued. A despatch from San Francisco, however, dated April 9, says—"It is reported that the fire is still burning furiously in the mines at Gold Hill, having broken out afresh this morning in the drift of the Crown Point Company. It is thought it will be necessary to close the shafts, in order to smother the flames. It is stated that at least 40 men perished by this awful calamity. The bodies which have been recovered thus far (more than 30 in number) present a horrible appearance, and indicate the desperate efforts made to escape intense suffering."

INFORMATION is wanted by John Beers, 16, Fleet St., St. Hillers Town, Swansea, South Wales, England, of the whereabouts of John and Mary Ann Thorne, who emigrated from Bristol in 1856.

Also, Mrs. Sarah Adams, London, would be pleased to hear from her brother-in-law Richard Collins, who emigrated to Utah about the year 1856: any communication respecting him may be addressed to Mr. Platte Lyman, 20, Bishop's Grove, Ball's Pond Road, London, England.—“Deseret News” and “Telegraph” please copy.

D I E D.

RINGWOOD.—In Salt Lake City, March 8, Dinah, wife of Charles Ringwood.—“Salt Lake Telegraph.” FISHER.—At Bountiful, Feb. 24, Ivan John Fisher, aged 4 years, 5 months and 25 days. Also, Feb.

25, Minnie Josephine Fisher, aged 4 months: also Sylvie Jane Fisher, aged 2 years, 3 months and 27 days, children of John and Josephine Fisher.—“Salt Lake Telegraph.”

BRAZIER.—In Salt Lake City, Feb. 25, William Brazier, aged 63 years.—“Deseret Evening News.”

MURRAY.—In Rutherglen Glasgow Conference, March 14, 1869, John, infant son of Alexander, and Barbary Murray, aged 6 months and 4 days.—“Deseret News” please copy.

REES.—In Beaufort, Brecknockshire, S. W., Mary, daughter of Eliza and the late Isaac Rees, aged 3 years, 6 months and 13 days.

P O E T R Y.

A VOICE IS CALLING US.

(Tune, “O, Susanna.”)

A voice from Heaven is calling us,
Is calling us away:

Come out of her my people all,
Is what the voice does say:
Come out of her my people all,
And not partakers be;
Her sins and plagues escaping thus,
From Babylon to be free.

Then good “Mormons”
Sing aloud with me,
For we are going to Utah in
A joyful company.

A voice from earth is calling us,
Is calling us away,
Of earthquake, plague and pestilence,
And war's confused affray:
The judgments sore presaging of,
And warning Saints to flee
Where Zions walls are rearing up,
From Babylon to be free.

Then good “Mormons”, &c.

Glasgow, April 4, 1869.

A voice from distant ages past
Is calling us away,

Of all the generations past,
Who wait the perfect day;
Of prophets, seers and sages all,
Who longed that day to see;
Cries gather, gather, gather out
From Babylon, to be free.

Then good “Mormons”, &c.

A voice among the mountain tops,
Is calling us away,
Of prophets and apostles too
Of this the latter-day;
The iron horse on the prairie broad,
And ships upon the sea
Will bear us on right speedily
From Babylon, to be free.

Then good “Mormons”
Sing aloud with me,
For we are going to Utah in
A joyful company.

JOHN HYSLOP.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 19. Vol XXXI.

Saturday, May 8, 1869.

Price One Penny.

A GREAT MOVEMENT FAIRLY INAUGURATED.

The second of the wholesale stores of "Zion's Co-operative Mercantile Institution," was opened this morning (March 10th) by the President, accompanied by the Board of Directors and officers of the Institution. It is in the building formerly occupied by Messrs. Eldredge and Clawson. The stock of goods is excellent, very well assorted, and comprises a wide range of articles, and purchasers from the city or country can obtain supplies there of everything they are likely to need, and at figures that cannot fail, we think, to give satisfaction.

We feel more than gratified at the success which has, thus far, attended the inauguration of this enterprise. The movement is a highly important one, and it must be attended with great results. The Latter-day Saints have, from the beginning, established their credit for unity on points of doctrine. They have been remarkable for this quality wherever they have been known. This unity has not been confined to their belief, it has extended itself to their actions, and some of the hatred which has been entertained towards us is traceable to the fear which the practical carrying out of this principle by us has created in the minds of narrow-minded, ignorant, bigoted people.

But, though others have thought the union to which we have attained in these matters very remarkable, we, ourselves, have not been satisfied with it. The progress we had made only

served to show us how much more we ought to make to bring about the condition of things at which we aim. This has been more especially the case in business matters. Our business interests have not been so closely connected as our religious interests. All who have reflected upon the subject have felt that they should be, and it has been the aim for years of the President of the Church, and those immediately connected with him, to bring this about. Such a consummation is not arrived at, however, in a day. It takes time to educate the people, and to create a public opinion favorable to any scheme, however enlightened and praiseworthy it may be, which comes in contact with old-established usages, views and prejudices. So long has the practical operation of this theory been delayed, that many have looked upon it as impracticable and entirely beyond the power of the people and their leaders to accomplish. Though the advancement made has been slow, still there has been progress, and we feel convinced that the people have become so thoroughly imbued with the theory that, now that it has taken practical shape, their progress will be rapid.

We have never witnessed in peaceful times among us a more willing, unselfish and magnanimous spirit, than has been exhibited by many of our merchants in aiding in the establishment of this Co-operative Institution. They have been ready and desirous to

do all that could be asked of them. What might be looked upon as their own personal interests, viewed from the standpoint generally occupied by men, have not been considered; but when it was fully decided that it was wisdom to establish this Institution, they arranged their own business in such a manner that it would not interfere in the least with the successful carrying out of the proposed plan. This change, to those who do not understand the principles in which the Latter-day Saints believe, and upon which they act, must, to say the least, have been surprising. To see men in the full tide of success perfectly willing to invest largely in the Co-operative Institution, to change their business, or even retire from it altogether, and rent their buildings, and to do all in their power to make a plan a success, which, according to the ideas that prevail in the world, if successful, must inevitably result in injury to their business, is something so remarkable that it cannot escape comment. It is only another proof, however, added to the many which the world have already received, of the devotion of the Latter-day Saints to principle.

Now, that this measure has been adopted, it remains for the people to sustain it. Everything has been done by the principal stockholders, the Pre-

sident, and the Board of Directors, and the officers of the Institution, to make it a success. It should receive from every Latter-day Saint his cordial co-operation. It is an important change, and will, if carried out and sustained in the spirit with which it has been inaugurated, produce a great revolution in all the business operations of this Territory. We look for immense results to flow from its successful operation. We possess every essential to make us a wealthy and powerful people; we are healthy, frugal, industrious, united, of good habits, have enlightened wisdom to guide us, and are constantly increasing in numbers. With these qualities greatness and wealth must come to us. What people in history ever possessed them who did not become a mighty power in the earth? This change is but the first of a series of changes that will be introduced to make us more united in our business affairs. To be a strong, influential and happy people, our wealth must be equally divided. We must avoid the errors which other peoples have fallen into as their wealth increased—one class wallowing in wealth and luxury, while another class, of the same flesh and blood with themselves, groaned in ignorance and poverty.—*Deseret Evening News.*

THE WELSH FASTING GIRL.

—o—

Dr. Lewis, of Carmarthen, sends to the *British Medical Journal* a report of the case of the Welsh fasting girl. Sarah Jacobs, aged twelve on the 17th of next month, is the daughter of a farmer residing in the parish of Llanfinaugel-ar-Arth, Carmarthenshire, and is the third child in a family of seven. All the other children are healthy. There has not been any fire in her bedroom from the commencement of her illness. The alleged facts respecting this girl are that she has not swallowed any food whatever since October 10, 1867; and that she has not swallowed any water or any other fluid since the end of December, 1867. Sarah Jacobs was healthy as a child, and remained

so until February, 1866. At that time she passed through an attack of scarlatina which spread through the family. About the 15th of February, 1867, she first complained of pain in the epigastric region. On the 17th of February the epigastric pain, which was chiefly in the left side, became agonising, and continued until the evening, when, after taking some remedies ordered by Mr. Davies, of Llandyssil, she was relieved. She has never left her bed since this severe attack. For a month she partook of rice and milk and a preparation of oatmeal and milk in fair quantities. She then gradually declined in her desire for food until the 10th of the following October (1867),

when she ceased to take any food whatever. From this date to the following Christmas she was given small quantities of water, in the course of the day amounting to only a few teaspoonfuls; but since the end of December, 1867, she has not swallowed any fluid. Occasionally, after coming out of her attacks, a little water is applied to her lips; but even this has not been done for the space of nine days. Since she ceased to take any food she has not suffered from any intercurrent attacks of illness, saving a few herpetic eruptions on her lips, and an occasional headache. The last time the bowels were moved was on November 6, 1867. In May, 1867, she lost all her hair: but since then it has been entirely reproduced, and is now long. Her second dentition has been completed since her illness, and she has grown in length during this time. On April 7, 1869, she was lying on a low bed, on her back, the shoulders and head slightly raised, and her right arm outside the clothes, which she moved at will. Her face was not emaciated, but moderately full, with slight flush on the cheeks, and the nose and color of lips natural; her features were perfect, and good-looking; the skin of her face generally was healthy; her front teeth were normal, and it was said that the remainder were so, though I did not see them. The temperature of the forehead was natural; her eyes were bright, the irides of hazel brown color. The general aspect of her face was that of being delicate, not cachectic. The whole of the right arm was seen, and the legs; the color and texture of the skin on these parts were healthy; the hand looked delicate, and the nails well formed. The length of the right forearm and hand, from the point of the elbow to the end of the middle finger,

was 14 inches; from the point of the elbow to the carpal end of the ulna was 8 inches; the girth of the middle of the arm, 7 inches, and of the middle of the fore-arm 6 $\frac{3}{4}$ inches; the length of the whole body was 4 feet 8 inches, measured with a tape. The respiration was natural: 17 respirations in the minute. The superficial breadth of the chest, across the level of the mammae, was 10 inches. The pulse was feeble, but distinct and variable, from 100 to 108 per minute. The temperature in the axilla, after three minutes' rest, was 95 degrees; the temperature of the feet rather low. She sleeps well every night, from six to eight hours, but she does not sleep in the day. She is cheerful in her disposition. I heard her read aloud a Welsh hymn; her voice was plaintive, but moderately loud and distinct. During my visit she had three or four attacks of unconsciousness; one was caused by the barking of a dog: she partially closed the eyelids, and remained perfectly still; the color of the face was not altered. After two or three minutes she heaved a sigh, made a slight sound, and seemed like one suddenly awaking from sleep. She is once a day removed from one bed to another, for the purpose of shaking her bed; during this time she remains in a state of unconsciousness, or what they call "a fit," and does not recover until replaced in her own bed. She is clothed in a colored flannel and calico nightdress. During the fortnight ending the 5th instant she was watched by two persons night and day. The statements made respecting Sarah Jacobs are of such an astounding nature that belief is scarcely possible. The girl's parents are respectable farmers, not in needy circumstances, and they could have no motive for imposing on the public.

ANXIETY AND LABOR.—You cannot escape from anxiety and labor; it is the destiny of humanity. You may avoid indeed, to a great extent, (some at least may,) taking part in the struggle of life, in the sharp and eager competition of an open profession, or the not less intense pursuit of some worthy object of study. But, by what seems to me a just and wholesome retribution, those who shirk from facing trouble find that trouble comes to them. The indolent may contrive that he shall have less than his share of the world's work to do; but Nature, proportioning the instinct to the work, contrives that that little shall only the more weary him.—**LORD STANLEY.**

WINTER AMUSEMENTS IN RUSSIA.

Of all the winter amusements other than field sports sliding down ice-mountains is the most exciting. Let me describe what an ice mountain is. I have seen them described as two steep slopes covered with ice, opposite to one another, and so arranged that the impetus gained by the descent of one may take the slider up the other. Such a mountain I have never seen, and I very much doubt whether one ever existed, for it would be inconvenient in the highest degree, if it were possible. In the first place, the impetus gained by the descent of one incline could not take the slider up another incline equally steep and long; and if the up-slide were shorter, of course it would be hopeless to try and reach the top of the long up-slide by the return slide from the short incline. Again, supposing that the slider did succeed in going up to the top, his position in going up hill would be anything but comfortable. Going down it is all very well, but coming up, with one's feet higher than one's head, is a mode of progression that few people would care to indulge in.

The ice-hill on which I learnt to slide was a very different affair. First of all there was a platform raised about thirty feet from the ground, with sets of steps to mount by; from this platform, which was about three yards square, a slope of boards about two yards broad was built, reaching the ground thirty yards from the supports of the platform; and, as there was a considerable fall in the ground also, the incline was pretty steep. The slope was covered with snow beaten hard, and then water was poured down, which soon coated it with a complete sheet of ice. From the bottom of the slope a way was cleared through the snow from two to three yards wide and from 600 to 700 yards long. Upon this water was poured, and so a coating of ice formed. For the first 300 yards or so this run was more or less down hill, and then along the level. I omitted to state that the sides of the incline were protected by boards about a foot high. Such is an ordinary Russian ice-hill, and the only difference

between this one and those which are built every year at St. Petersburg is, that the incline of the latter is not quite so steep, and is covered with slabs of ice fitted nicely together, which of course is much smoother than beaten snow coated with ice; the runs, also, are a good deal shorter, as they are on the level; and, lastly, there is a platform at each end, the runs being parallel with each other, so that you may descend one slide to the foot of the other, mount the steps, and slide back again. The sledges used on these ice-hills are about two feet long, fifteen inches broad, and six inches high, with iron runners.

Imagine yourself just on the point of making your first essay to steer yourself down one of these hills; you have a thick pair of leather gloves on your hands, and a cushion on your sledge; you sit down upon your frail-looking little conveyance with your feet well off the ice, and your gloved hands ready to press upon it on either side. A gentle push, and off you go. If you have a fair start, you probably reach the bottom of the incline without swerving from your course; but how shall I describe what your sensations will be on getting there? The sensation that Baron Munchausen experienced on being shot out of a cannon must have been much the same as what I felt when I reached the bottom of the incline for the first time. I slightly swerved from the course, and before I knew where I was my sledge had run into the bank of snow at the side, and I found myself over head and ears in a snow-drift, convinced, much against my will, that sliding down an ice-mountain was not half as easy as it looked. My first attempt was on a country-made hill, as I said before; if yours is on a well-constructed one, such as they build in St. Petersburg, you will probably fare better—you will rush like a whirlwind on to the clear run off, and, unless you lose your head, will arrive with little difficulty at the end. The steering is done with the hands—if you swerve to the right, press the left hand firmly on the ice—if to the left, the right hand,

and you will find that the sledge answers to the rudder most obediently. I had many falls before I reached the end of our long run, but it was difficult steering, on account of the slope in the ground. Sometimes I used to lie down flat upon the sledge and go down head first, with my hands extended before; so it was easier to steer, but not comfortable. On one occasion we placed two sledges side by side, and two of my friends lay down upon them, each one with his inside arm clasping the other's neck, the outside hands being extended for steering; when all was arranged I lay down upon my back between them, and off we started. When I tell you that one of these men weighed 18 st., you may imagine with what speed we shot down the incline.

Walking on snow shoes is another amusement which helps to while away a winter day, besides being a useful and necessary accomplishment, unless you would confine yourself to the beaten tracks when the snow is deep. With a little practice it is not difficult to walk on these snow shoes. The Siberian hunter carries with him a stout pole with a ball at one end, studded with iron spikes, if the country is billy. With the help of this pole he can ascend steep slopes, and by sitting astride it he can regulate his speed in descending. I often used to amuse myself by sliding down snow-covered slopes without the aid of a pole. I had cords attached to the turned-up ends of my shoes, and by holding them tight I could steady myself and direct my course, though sometimes I got heavy falls. One particular fall I remember well. It happened thus: There was a steep bank to the river which I used to slide down in many places. It was a good place, for the level river at the bottom gave me a good run off, and the impetus gained in the descent carried me a consider-

able distance over the ice. After a good deal of practice I considered myself so skilful in descending steep slopes that I determined to try something more difficult. In one place there was a break in the bank, and a perpendicular drop of seven or eight feet. Before the drop was a steep slope of about fifteen yards, and again from the bottom of the drop another slope. I thought it possible to slide down the first slope, shoot the drop, and then slide away to the river. This I tried to do, but in shooting the drop I lost my balance, and fell heavily on my back on to the hard snow. I never tried the experiment again. Skating has just taken root in Russia as a popular amusement, and no doubt the rising generation will produce good skaters. At St. Petersburg there are several good spaces cleared and kept in order for skating, that of the English Skating Club on the Neva being far the largest and best. In the country it is very difficult, almost impossible, to have good skating. The first ice may be good, but it is sure to be spoiled by a thaw ere winter regularly sets in, and then it must be flooded before it is fit to skate upon again. I have passed several winters in the country, and I have tried many times to have a skating place arranged, but there was always something to spoil it: a thaw for several days would bring down water on the ice, and this would freeze and form cat-ice on the top—or snow would fall during a slight thaw and stick to the ice, or come on unexpectedly when water had been poured on to the ice—always something to undo what had just been done. In town, where the ice can be flooded with engines at any favorable opportunity, it is easy enough to have skating; but in the country, with only peasants to potter at such work, it is very difficult.—*The Field.*

A cunning man over-reaches no one half as much as himself.—BRECHER.

HOME DUTIES.—The man who considers that the home duties of a woman are inferior to the political work of man, must be either a bachelor or blind. The very highest qualities of the heart and intellect may be exercised by a mother, a sister, or an elder daughter, in watching over the physical, mental, and moral growth of the children in her care. Heroic patience, a vigilance that never tires, an adaptation of means to the end, a careful study of individual traits, a keen psychological insight, may all find ample room for exercise within the four walls of even an humble home.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

During the latter years of his life Maimonides was chiefly occupied by his duties as physician to the royal family of Egypt. He wrote at that time to his friend Ebu Tibbon as follows:—"I am so perpetually engaged that it will be impossible for you to obtain a single hour's private conversation with me in any portion of the twenty-four. My usual attendance on the king is once every morning; but when his majesty, or his wives, or any of his family, are the least indisposed, I am not allowed to leave the palace, so that my whole time is almost spent at the Court. I go there every morning early; if all be well there, I return home about noon; but no sooner do I arrive, than my house is surrounded by various kinds of people, Jews and Gentiles, rich and poor, magistrates and mechanics, friends and enemies, who have been waiting impatiently for me. As soon as I have dined, I attend to this crowd, and by the time I am done prescribing for them as their physician, it is night time, and I am so fatigued that I can scarcely speak. And this is my constant way of life."

This wonderful man was eminent in the several sciences of theology, medicine and mathematics, and was familiar with many languages, among which were Arabic, Chaldee, Greek, and those of Western Europe. He died at Cairo, at the age of seventy-five, universally admired and esteemed, and left behind him a name second to none among the many eminent Rabbis who have since flourished in the different countries of Europe. The estimation in which he is held may be inferred from the various complimentary titles which have been applied to him, such as the "Glory of the East," the "Light of the West," the "Great Luminary," the "Eagle of the Doctors," and the "Great Eagle."

The era in which Maimonides lived produced another illustrious Rabbi, who was scarcely less celebrated than himself. This was Abraham ben Ezra, usually called Eben Ezra. He was born at Toledo, about the year A.D. 1100, and was descended from a very distinguished Hebrew family. He was the cousin of the equally famous Rabbi Judah Hallevi, their mothers being sisters; though he must have been much younger than the latter, inasmuch as he subsequently married his daughter. This young lady was remarkable for her beauty and accomplishments; and though many suitors applied for her hand, her father invariably objected to them. At length her mother, becoming impatient or incensed at this conduct, complained in severe terms to her husband of the injustice done to their daughter. The Rabbi became excited, and took an oath that he would give the young lady to the first suitor who asked for her on the succeeding day. It is probable that information of this oath was promptly conveyed by the mother to the family of her sister; and the consequence was that Eben Ezra presented himself the next day, at an early hour, at the house of his cousin, and thus obtained the prize. He, however, played a practical jest upon the family; for he disguised himself so completely in the habiliments of a beggar, that he was not recognized. The parents, at first, were in despair at the luckless accident which they supposed had occurred. The delusion was rendered still more complete by the extreme ignorance which the visitor affected, who seemed to be unacquainted even with the simplest rudiments of knowledge. After some time, however, Eben Ezra revealed himself; the parents of the lady were highly gratified, and the marriage was soon after celebrated.

[TO BE CONTINUED.]

We over-rate whatever we have accomplished, and under-rate what we have never dared to perform. The lady who pruned her rosebush thought that the clearing of a forest was not such hard work, after all.

THE PASSOVER IN JERUSALEM.

By the kindly offices of a friend (a Christian Israelite) we gained admission to the houses of several Hebrew families on the night of the Passover. The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre of the chief room of the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salads were scattered about, the salads representing the bitter herbs of old; and wine from the vineyards of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered round the frugal board—the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was set a platter containing a piece of roast lamb, usually a cutlet from the loin. Before the repast commenced the narrative of the exodus was read in Hebrew by one of the younger sons, and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some liturgical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the repast the ancient Psalms of David were sung in their peculiar nasal fashion, which occupation often advances far into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleavened bread and very excellent wine; and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, "I am expecting his appearance every day."

On the following Saturday—the

Jewish Sabbath—we repaired, at seven o'clock in the morning, to the chief synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the "latter rain" of Scripture. This had accumulated in the narrow streets, for want of drainage, until the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary, and while we were looking about for a resting-place within, we were politely invited to take seats on the raised platform which occupied the centre of the building. From this conspicuous position we commanded the entire assembly. On the area some 600 or 700 persons were squatting on benches, with their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obeisance in the East is the uncovering of the feet), and a thick veil over their faces, as a memorial of the veil worn by Moses when he descended from the Mount, and which reminded us of the language of the Apostle Paul, "that to this day when Moses is read the veil is upon their hearts." Behind thick lattice work, in a high pitched gallery, were to be dimly seen the female portion of the assembly, but to all appearance mere spectators of a formal and feeble service. On the platform near us sat the chief Rabbi, who presided in the assembly; but what to us was specially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazareth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heaven-sent law before it was deposited in the archives by the ruler of the synagogue. A few liturgical prayers were then read, or rather nasally intoned, by the rabbi, to which responses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious performance of religious duty.—*Sunday at Home.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 8, 1869.

THE SECOND COMING OF CHRIST.

WHEN the Savior had concluded His instructions to His Apostles, "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This testimony shows that Jesus Christ will again be manifested in the body with which he ascended into heaven—the same body that was laid in the tomb, and that was felt by Thomas, who had said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe;" to whom the Savior answered, saying: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thus it is evident that it was a tangible, material body with which He ascended into heaven and with which He will return, when He "shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord." It is also written: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

The Scriptures are very plain upon the literal coming of the Son of God in the last days, to reign upon the earth with His people, when the earth shall be cleansed from all unrighteousness; but there is a work to be accomplished to prepare the way before Him. This the Savior taught to His disciples when they inquired: "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" foretelling: "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." That the restitution spoken of by Peter, that was to take place previous to the second coming of Christ, whom he declared the heavens must receive "until the times of the restitution of all things, which God hath spoken by the mouths of His holy prophets since the world began," has commenced, is evident from the fact that the Gospel has again been restored, which circumstance clearly foreshadows the Messiah's second coming. The Gospel is again preached in its purity and fullness, with signs following the believers, showing that the restitution has commenced, and that the second coming of our Lord and Savior draweth nigh; for, as the Savior said, in the parable of the figtree, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near." The journals of the day also

bear witness when chronicling famines, pestilences, earthquakes in divers places, the increase of debauchery, drunkenness, and all the dark catalogue of crimes and iniquities, foreshadowing the time when peace will be taken from the earth, when the "wicked shall slay the wicked," and every man who will not take his sword against his neighbor must flee to Zion for safety.

The Apostle said : "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety ; then sudden destruction cometh upon them," wherefore it behooveth each one to study the Scriptures, and to ask our heavenly Father for guidance, with a sincere desire to do His will and arrive at an understanding of these important truths. "This Gospel" signified the one preached in the day when He foretold His second coming, and its proclamation, in connection with other events foretold by the Almighty, indicates the joyful time to be drawing near. Let the Saints in patience possess their souls, and be not weary in well doing, but always endeavor, by faithfully living the religion of the Savior, to be prepared to meet Him, "For blessed is that servant, whom his Lord when he cometh shall find so doing."

G. T.

C O R R E S P O N D E N C E

SWISS AND GERMAN MISSION.

Zürich, April 23, 1869.

Pres. Albert Carrington.

Dear Brother,—Knowing the interest you have for the welfare of the kingdom of God and the spread of truth, I pen a few lines to inform you of the progress of the work in my field of labor, the Berne Conference, one of the four Conferences which compose the Swiss and German Mission.

I was appointed to preside over this Conference at a general Conference held in Zürich, August 2, 1868, and on the 4th I entered upon my new field of labor. I was entirely ignorant of the language spoken here, but I found good and kind friends who administered to my wants, for the Lord blessed me and opened my way, as He always has opened the way of His servants. I began to apply my mind to study, but it was some weeks before I attempted to speak in public, and my first trial was a task. The people bore patiently with me, for my earnest endeavor was to bless them and build them up in their most holy faith. My humble efforts to do good were weak and feeble, yet the Lord greatly blessed them, for He knew the righteous desires of my heart.

The Elders from Zion and the local Priesthood have been instrumental, in the hands of the Almighty, in convincing some 66 souls of the truth, and they now rejoice in a knowledge of the everlasting Gospel, having received a testimony of its truth. We have also organized three new Branches, with bright prospects of soon organizing the fourth. The Priesthood are all united in the love of the truth, and are zealously laboring for its advancement. An excellent spirit prevails among the Saints ; they are united in the love of the Gospel, and manifest a desire to keep their covenants and live their most holy religion. Many strangers attend our meetings, and I entertain great hopes of seeing many come forth and bow in obedience to the principles of life and salvation.

During the past two years I have experienced much joy and satisfaction in laboring for the noble cause of truth, and my only desire is to press forward and endure unto the end.

The brethren are all enjoying the best of health, for which thanks be to God. Br. Grant joins in kind love to yourself and all the brethren laboring with you.

May God ever bless you, dear brother, with health and strength, and make you adequate to each and every duty enjoined upon you as a servant of the Lord, in your high and holy

calling, is the constant prayer of your brother and fellow laborer in the Gospel of Christ,

W. B. RICHARDS.

MINUTES OF A CONFERENCE

HELD IN BRISTOL, APRIL 25, 1869.

—O—

11 a.m.

Present from Utah : Albert Carrington. Pres. of the European Mission ; A. W. Brown, Pres. of Bristol Con. ; Robert Dye, Pres. of Herefordshire Con. ; J. F. Gibbs, Pres. of Cheltenham Con. ; John Albiston and H. J. Moore, Travelling Elders in Bristol Con.

Elder Moore said the Saints were very generally striving to live their religion, and were improving in faith and good works, which rendered his labors very pleasant.

Elder Albiston said that he felt well in travelling among the Saints, whom he found, as a general characteristic, striving to serve God.

Pres. Brown said he had endeavored to become acquainted with the Saints—with their feelings and circumstances—and, as far as he could, had visited them personally ; he reported favorably as to the condition of the Bristol Conference.

The financial report was read and accepted, also the statistical report. There are ten Branches, having a total of 368 officers and members.

Pres. Gibbs was glad to meet with the Saints of the Bristol Conference, where he had formerly labored ; he had always labored with joy in this part of the vineyard, and the Saints had ever been kind to him ; spoke at some length upon the principle of unity and upholding those in authority ; taught the necessity for the Saints to be patient and faithful, and all will be right ; rejoiced in his labors, and felt to say in this place and all other places, God bless the Latter-day Saints.

2.30 p.m.

Pres. Dye spoke of the necessity of living according to the light we have ; that has enabled the Saints to pass through persecutions and trials with a degree of cheerfulness ; also spoke upon the gathering, and the necessity of possessing the right spirit in gathering ; we are engaged in the Lord's work, which we all need to know for ourselves, for the time will come when we shall have to abide the results of our acts.

Elder Albiston spoke upon this probationary state, and the necessity for revelation in our day as well as anciently.

Pres. Brown said he had been much edified by the remarks of the preceding speakers, and urged the necessity of putting in practice the words of life, that our salvation may be secured.

—

6.30 p.m.

Pres. Carrington occupied the time, giving such instructions and counsels upon the gathering and other subjects as he felt directed by the Spirit.

The Hall was well filled both afternoon and evening, and the audiences were very attentive, expressing themselves much interested in the instructions they had received, and gratified with the privilege they had enjoyed.

There were the usual singing and prayers.

R. RAWLS, Clerk.

—

A social party on Monday evening, 26th, pleasantly varied the monotony of daily care and toil.

R. R.

He that sympathises in all the happiness of others, perhaps himself enjoys the safest happiness ; and he that is warned by all the folly of others, has perhaps attained the soundest wisdom.

THE PRESENT ABODE OF LAURENCE OLIPHANT.

—o—

BROXTON, March 25.—This quiet place, lying fifty miles westward of Buffalo, and hitherto known only for its superior wines and grapes, has recently attained a wide-spread celebrity as the present residence of Laurence Oliphant, the brilliant British diplomatist and legislator. The report that he had disappeared from the fashionable world of London, and in Parliament, and joined a semi-religious, semi-socialistic community, has been extensively circulated. Yesterday I had the pleasure of an introduction to Mr. Oliphant, and made a flying visit to the grounds of the community to which he belongs, and of which he is the cashier and business agent. I had come hither to inquire into the mysterious disappearance which has excited so much comment, and while passing through the village met a lady and gentleman in a sleigh. The latter, in spite of his plain attire, in no wise different from the working clothes of any farmer, bore about him the unmistakable air of breeding and culture which distinguished him at a glance. He halted and engaged in conversation with Mr. Ryckman, an introduction from whom confirmed the surmise that the gentleman was no other than the former star of Belgravia and petted companion of royalty. He is tall and rather slender, yet noble and commanding in figure, with a high capacious forehead, and a mild but expressive eye. Of his wife it need only be said that she is a graceful and charming woman, with a face beaming with goodness and intelligence. She was dressed with the utmost plainness. After a few moments of conversation upon farming, Mr. Oliphant drove on, leaving an invitation to call at the office of the society. I drove down to the head-quarters of the community known here as the Harris Society. The head of the organization is Mr. Harris, a nephew of T. Harris, U. S. Minister to Japan. On our way we observed Mr. Harris engaged in pruning an orchard. As he saw us he came to the fence and courteously greeted us, but evaded any approach to conversation on any

but the most indifferent topics. He is a gentleman of polished manners, and a notably mild and pleasing face.

The office is a two-story frame building, the main part occupied as a dwelling. Ringing at the door, we were ushered into the office. The room was elegantly carpeted and furnished. In one corner stood a tall bookcase, the shelves filled with choice volumes, while upon tables lay copies of late publications on horticultural subjects; and in one corner files of daily papers. On the walls were a few fine pictures, among which was a portrait of Mr. Oliphant, painted during his childhood. In a few moments that gentleman made his appearance, and proposed to exhibit the grounds. The first visit was to a greenhouse. He then proceeded to show us vineyards. To the north of the office, and close by the bank of Lake Erie, is the old Millet homestead. The house has been removed, and on its site an elegant cottage erected. Here Mr. Oliphant lives with his family.

The entire grounds of the society embrace sixteen hundred acres, lying mostly between the main road and the lake. Mr. Harris came here two years since, and going from one farm to another, obtained refusals of their respective farms. No one was aware of the general sweep which he was making, and when he had completed his negotiations, the entire farming community of a region, embracing nearly three square miles, discovered that they had sold out. In the course of the season the entire colony of over twenty families came and took possession.

Mr. Harris was a resident of Dutchess County. He is the originator of a new system of theology, which resembles the teachings of Emmanuel Swedenborg. The members of the colony are converts. However the new creed may compare with our received ideas of orthodoxy, its practical fruits, as exhibited in the daily lives of its professors, speak well for it. The universal testimony of the neighborhood bears witness to the fact that all the members are shining examples of in-

telligence, amiability, and thrift. The property is held in common, but in other respects there is nothing socialistic in the system. The family is sacredly guarded. While they are frank in their business intercourse with the world, they are reticent in all matters peculiar to themselves, nor do they cultivate social relations outside their community. So strong is the desire to seclude that they are removing the highway some twenty rods from its former course. The intervening space thus created between their dwellings and the road will be laid out in park. The almost exclusive branch of industry is grape-growing, with a share of attention to other lines of horticulture. Thirty acres are set to one variety of grapes—though other varieties are cultivated. It is evident that the accession of so much capital, industry, and intelligence will add greatly to the wealth. A few years of skilful management of the place will convert the entire tract into one of the loveliest and most productive places in the country.

But after taking a careful view of the premises, it was impossible to avoid a feeling of surprise that one so

capable of enjoying and adorning the brilliant society of which he was once the favourite could have been moved by religious zeal to forego the dazzling future which lay before him, and withdraw himself from his distinguished position to bury himself in this retired place. That his withdrawal was sudden is evident from the fact that letters were received here last summer from his constituents at Stirling, inquiring into the truth of the rumour that he was living here. The letters were handed to him and he replied by quietly sending in his resignation of his seat in the British Parliament. It is not known where he first came in contact with the religious teachings which brought about so strange a revolution in his life, but it is thought he first met Mr. Harris in Japan, where he was secretary to the British embassy, and from him he imbibed the doctrines. He expresses entire satisfaction with his action, declaring that the peace of mind and religious enjoyment which attend his new course of life are ample compensation for the sacrifices they have cost.—*Buffalo Express Correspondent.*

TO-DAY AND TO-MORROW.

The conditions of society are growing every year more troublesome. We are forging for ourselves fresh links in the chain of social embarrassments, and narrowing not only our own horizon, but the horizon of our children. Realistic as our age undoubtedly is, its realism does not protect it against the idealism of its social aspirations. We are becoming every day a more confirmed money-making people; but in proportion to the strength and progress of this tendency are we impoverishing ourselves. We are becoming incapable of practising that power of repression which has hitherto been recognized as the chief condition of successful labor. We are living for each other, but not for ourselves; and because this national characteristic is based upon the rotten foundation of selfishness, so this false and vicious

system of philanthropy is not only seriously modifying our social condition, but sapping for posterity the chances that we may leave behind us. The truth is, we are all too anxious to "make a figure" in whatever station life may have placed us. If tuft-hunting is on the wane, it is not because we have not still the same plebeian love of the nobility amongst us that characterized the people of two and three and four generations passed, but because the existing spirit of emulation is such as to have educated us into the belief that we are as good as our social superiors, and that we are entitled to equal marks of social distinction. The result of all this may not be much to us, but it is a good deal to our children. In a recent article we pointed out how rapidly the future was becoming narrowed by competition, and

how extremely small the chances (out of actual trade) were growing by a surplus population eager for callings considered more respectable than tailoring, butchering, or shirt-making. It remained for an able contemporary to comment upon the extreme barrenness of the prospects of the dull and the stupid in an age when shrewdness, ability, and alacrity were the rule and not the exception. Yet we imagined we perceived, even for intelligent lads, a future that resembled too closely a *cul-de-sac* unless they were willing to pocket their prejudices, and address themselves to work which they had been educated to consider as infinitely beneath them. Now, we may be certain that were we less emulous of each other than we nowadays are, one great cause of this embarrassing question would be obviated. Could the spirit of rivalry be but localized in the counting-house instead of extended to the drawing-room, what the age so rapidly gained it would not so rapidly lose. Competition would be indicated not by the number of visiting-cards per day brought in by the footman, but by the sum total of the figures entered into the ledger by the clerk. A man would be satisfied to know he was saving money; not keeping his friends by giving them dinners. And above all would ensue this great advantage, that whilst it lightened the heavy load of parental anxiety, whilst it kept a man safely and honorably in his position, it would enable the children to grow up with a fair knowledge of the state into which they were born, make them acquainted with the condition of their parents, and instruct them in the prospects they would have to work for to realize. Instead of this, what is the reality? If he be a wise man who knows his own father, he is surely a wiser who knows his own father's means. A large portion of what are known as the middle classes of this country are living by means not only factitious, but perilous. Occupation is found them by the numerous companies, societies, institutions, which the speculativeness or the philanthropy of the age has called into being. Incomes precariously earned, and of which the source may be any moment choked, are, by a sort of cunning in

which the age is well practised, spread like the goldbeater's skin over an area too extensive to be covered with actual safety by the resources of a millionaire. Life is made resplendent by the meretricious show. The family is caressed and sought after. Expensive civilities are reciprocated. The very profession of the secretary, the director, or the promoter is exalted by the dignified inflation of a substantially small income. The girls become inspired with grand notions. The boys are dismissed to expensive schools, made the associates of their superiors in rank and wealth by many degrees, and flatter themselves with the golden reflection that beams upon them from the emblazoned condition of the fatuous father. Of course the tale is stereotyped. Any servant-maid leaning over the first area railing you meet will repeat it to you with all its details of folly, of selfishness, of degradation, and despair. And yet such are the typical tales of these times. Such are the stories that are helping day after day to swell our social history into a gigantic narrative of pride and humiliation.

Society is digging from its foundations that it may enlarge its bulk at the top. The structure may last our own day; but when it crumbles into the cavern which we have been so diligently excavating, will it not leave our children desolate and helpless? Of what use, we would like to know, is this persistent and epidemic adherence to extravagance and show? Have we no tales that we can repeat to each other to repress our common emulousness, and teach us the madness of subordinating our judgment to our vanity, our interests to our passions? No parent can possibly survey his little children without perceiving in their helplessness the expression of an earnest and tearful warning. The philosophy of the age is to ruin our children that we may amuse our friends. It is idle to point to exceptional instances. We draw our illustrations from that great body whose animating impulse is the impulse of toadyism; who follow whithersoever fashion may choose to lead; who vie with each other in the costliest exertions; who suspend their duties at home that

they may fulfill the most unconscionable duties abroad. This has been the complaint in many ages; but surely it is a complaint that is culminating in much bitterness now.

The misfortune and the cause of all this are these: we are simply complicating the conditions of society largely by the apparent incapacity of recognizing our own position in life; and chiefly by a selfish determination to enjoy to the uttermost that which we have to-day, but which we may not have to-morrow. We do not mean life. Life is a secondary condition nowadays. We mean money. Men know even now how frail are the chances of success, and how inadequate and perilous are the resources even of success. This knowledge has doubtless bred a great spirit of selfish-

ness; for it is in human nature to enjoy that heartily of which the tenure is uncertain or limited. But let us trust our selfishness has not forced our natural feelings from our heart. Let us at least hope that whilst posterity still slumbers like an infant in its cradle some amelioration of our social disorder may be enforced by a recognition of the justness of making some provision for those we leave behind. Social retrenchment need not lessen our social dignity. It is possible to have a large number of friends without going into debt for them; it is possible to be respected as a man, and sought after as a companion, without ruining the prospects of one's children, and making a blank of the future as well as of the present.—*The Leader*.

SUMMARY OF NEWS.

—o—

A Baltimore paper says the grand jury of Caroline County, Maryland, has just indicted a woman for witchcraft. The witch is a negress.

The Book of Mormon has been translated into the Deseret alphabet. Professor Orson Pratt is engaged in correcting it, and will then bring it east to have it printed.

A Married Woman's Law has recently been passed by the Illinois Legislature. It provides that a married woman shall be entitled to receive, use, and possess her own earnings, and sue for the same in her own name, free from the interference of her husband or his creditors.

GALLÉ, April 21.—Contradictory private advices have been received from Java reporting the outbreak of a general insurrection twelve miles from Batavia. Some Europeans are said to be killed. The Batavian newspapers have been prohibited from publishing particulars of the outbreak.

THE TIME.—The New York *Tribune* thus summarizes the results of the recent experiments over the telegraph lines between Harvard College and San Francisco, showing the time for the transit of the electric sparks to be as follows, from Boston—To Buffalo and back, 0.10 seconds. To Chicago and back, 0.20 seconds. To Omaha and back, 0.33 seconds. To Salt Lake and back 0.54 seconds. To Virginia City and back, 0.70 seconds. To San Francisco and back, 0.74 seconds.

A GIGANTIC "SHED."—From a description given by the *Alta California* of the works adopted by the Central Pacific Railway to protect the line from the heavy falls of snow to be expected in certain sections, it appears that a shed covering has been erected 22 miles in length. This shed is 16 ft. in width and 16 ft. in height, not including the pitch of the roof. It is put up in the most substantial manner, all the timbers used being of the best quality to be obtained. The sides are enclosed, and, were it not for the fact that daylight penetrates through the interstices between the boards, the whole would be like a huge tunnel. The building is braced together in a peculiar manner, and is, in addition, firmly bolted to the rocks near the face of a cliff. Where snow slides are to be feared, an extension of the roof has been carried to the cliffs, so that falling masses shall pass over the building and lodge upon the other side.

The number of wrecks officially reported week, ending April 24, was 40, which raises the total for the present year to 940.

Nicholas M'Comas was shot dead by a young woman named Cairnes, at Jarrettsville, Harford county, Maryland, on the 10th of April, for having betrayed her affections.

A story is going the round of the Indian and China papers that the young Emperor of China, being curious to judge for himself of the effect of opium, tried a pipe, and of course suffered severely. The Queen Mother made inquiries, and having found out that one of the chief eunuchs had supplied his Majesty with the opium, had him beheaded, as an example to the rest of the household, and a fresh proclamation against the use of the drug was sent through the empire.

THE AMERICAN METHODISTS AND STIMULANTS.—The New York East Conference of the Methodist Church has decided that members of the body must not only refrain from whisky, brandy, rum, gin, curaçoa, and absinthe—not only from porter, ale, and lager beer, not only from mixed drinks and all sorts of bar-room concoctions, but they must abjure the use of cider and domestic wines as beverages. They must “abandon the patronage of those physicians who prescribe alcoholic mixtures freely.” They must labour for prohibitory legal enactments against the liquor traffic. They must consult their conscience as to the “expediency and even the rightfulness” of using intoxicating wine for sacramental purposes. They must, by precept and example, discontinue the use of the powerful narcotic, tobacco. Besides, the conference has required each clergyman under its jurisdiction to preach, at least once a year, a sermon embodying these principles.

WHIRLWIND.—A phenomenon was witnessed at Exeter about midday, April 25. The sun was shining brilliantly, the sky clear, and not a breath of wind was stirring, when a noise was heard like that made by the progress of a rocket, and the dust was whirled up on the pathway skirting the river Exe. Instantaneously a strong current of air rushed across the river, raising a boiling wave about a foot in height and from five to six feet in breadth, and throwing up spray some three feet in the air. The boats in the vicinity rolled considerably, and those which were moored to the rafts across the stream were turned round swiftly, as if by a strong gale. About 18 years ago a similar occurrence was observed in the same locality. The phenomenon only lasted about a minute.—*Exeter Gazette*.

SCIENCE AND WAR.—The London Peace Society has for some years past been actively promulgating its views on the Continent of Europe, as well as at home. Its foreign auxiliaries are now (aided by increasing popular intelligence) developing into active and influential associations with a valuable literature of their own. From a recent eloquent address by M. Frederic Passy, Secretary of one of these Continental bodies (the Paris League of Peace), we extract the following striking allusion to the effect on warfare of the modern scientific “improvements”:—“War used to be a duel; a frightful one, but yet grand and attractive. The combatants knew and appreciated those with whom they fought. Courage, perseverance, physical strength, and the union of intelligence with foresight, still availed much, whatever might be the risks as to success or defeat. Man was still something even amid the most fearful onslaughts of brute force. He felt that it was so, and he was proud of it. But, in our own day, science has advanced, and has brought to perfection not only the arts of production but those of slaughter. She has reduced war almost suddenly to a mere mechanical operation. ‘It is scientific butchery!’ as a contemporary writer (M. Guerolt, in the *Opinion Nationale*) has energetically exclaimed. We now make use of killing machines. We deliver to them men, the flower of our youth, and they give them back to us—corpses. Under these conditions the interest of conflict, and almost all conflict itself, disappears. We have but huge executions, characterized by horror alone. The soldier, the officer, the general are now no more, literally, than flesh for cannon. ‘Thought and feeling revolt with disgust in face of these vast and stupid butcheries.’”—*Peace Society's Papers*.

INFORMATION is wanted by Mr's Ellen Young, England, of the whereabouts of her son, John Walker, who emigrated to Utah in 1864. Address to care of MILLENNIAL STAR Office.—"Deseret News" and "Telegraph" please copy.

DIED.

SALISBURY.—In Salt Lake City, Feb. 25, George H. Salisbury, youngest son of Benjamin and Sarah Salisbury, aged 21 years and one month.—"Deseret Evening News."
THACKERY.—In Croydon, Morgan Co., Feb. 16, Joseph, son of George and Ellen Thackery, aged 1 year, 4 months and 28 days.—"Deseret Evening News."
HUMPHREYS.—At Milville, Cache Co., March 23, Joseph Richard, son of Joseph and Charlotte Humphreys, formerly from South Africa, aged 19 years, 7 months and 16 days.—"Salt Lake Telegraph."

P O E T R Y.

THE "WORD OF WISDOM."

Amid'st a world of speculation
 Men have sought to live by craft,
 And have made adulteration
 Of their merchandize the shaft.

Double dealing, keen deception,
 Mark the age in which we live;
 Fraud and rank dissimulation
 Are practis'd much, you must believe.

Nearly all we eat or drink is
 Sold for real, tho' 'tis not,
 And is mix'd with untold odd-ments;
 Gain is seldom fairly got.

Drugs and all unwholesome compounds,
 Are employ'd, which poison man;
 The weak and shortliv'd generations
 Bespeak life dwindl'd to a span.

Where is truth and where is wisdom
 To lead Saints right, while such is done?
 The truly precious "word of wisdom"
 Shows what to eat, to drink, to shun.

Forewarn'd of drinks both strong and hot,
 Tobacco, (snuffs) pernicious are;

Selby.

Flesh-meats in summers should scarce be eaten,
 In famine times and winter, spare.

The fruits in all their varied season,
 And the choicest of the grain;
 All we need in vegetation
 Will be found best food for man.

Ill designing men are planning
 All their subtle arts for wealth;
 Distrust is waxing, truth is waning;
 'Mid life they're surely reaping death.

Health and strength and length of days
 Are promis'd Saints who faithful keep
 His unenforc'd yet valued counsel,
 And knowledge, wisdom, blessings deep.

We will seek for hidden treasures
 Of intelligence and truth,
 And escape destroying angels
 Stalking up and down the earth.

Ev'ry word that God has given,
 Ev'ry word He yet shall send,
 By faith and gratitude receiving,
 We'll prove those joys shall never end.

ALFRED CARRSWELL.

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"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

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Price One Penny.

FORTIETH ANNUAL CONFERENCE.

The Fortieth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the New Tabernacle at ten o'clock this morning (April 6th). The weather being very beautiful, the Saints who live in the country settlements came to the Conference in large numbers.

On and around the stand we noticed President Brigham Young, President Geo. A. Smith and President Daniel H. Wells, of the First Presidency. Apostles: Orson Pratt, John Taylor, Wilferd Woodruff, Ezra T. Benson, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., and Joseph F. Smith. Patriarch: John Smith. John Young, Edwin D. Woolley and Samuel W. Richards, the Presidency of the High Priests' Quorum. George B. Wallace and John T. Caine, of the Presidency of this Stake of Zion. Joseph Young, Albert P. Rockwood, Horace S. Eldredge and John Van Cott, of the First Seven Presidents of the Seventies. Edward Hunter, Leonard W. Hardy and Jesse C. Little, the Presidency of the Bishopric. There were also Bishops, Elders, and leading men from every settlement in the Territory.

The congregation sang the hymn on page 257, "Come all ye sons of Zion." President Geo. A. Smith opened the Conference with prayer.

The hymn on page 268 was sung, commencing, "The Spirit of God like a fire is burning."

President George A. Smith first addressed the Conference. He said the last six months had been remarkable with the Latter-day Saints on account of the great progress they had made during that time. They were beginning to understand the proper course to pursue in relation to business and other matters. This was the result of the principle mentioned and acted upon by Joseph Smith. The people were taught true principle and were learning to govern themselves. An effort had been made last year to gather the poor from the nations. The result of this effort had been a pretty large emigration. Another effort to accomplish this laudable object would be made during this Conference. The Saints should not forget their friends in the old countries, especially those who have befriended them. In relation to his late visit to the southern settlements, President Smith said he never in his life had seen such good feelings manifested by the people as he had seen evinced by the Saints in those places he had visited. The majority of the people in the "Cotton Country" were filled with energy and zeal for the work of God.

Elder George Q. Cannon next spoke. He thought that this was the most important Conference that had ever been held by the Latter-day Saints. We are entering upon a revolution. Revelations were given from the Lord to Joseph Smith which inculcated the order of Enoch. The principles were

simple, and although they were new to this generation, yet they were old as eternity. Those principles were called the Order of Enoch, because the people of Enoch had practised them. When this order was revealed to Joseph Smith, the people were not prepared to receive it. The Latter-day Saints, like all other people were more advanced in theory than in practice. Yet the Saints are far ahead of any other people in practicing the theories they advance. The principles of the Order of Enoch have been thus far, except in a few instances, a dead letter. But those principles have never been lost sight of from the time they were revealed thirty-six years ago. Unless we can agree with and practice those principles in our lives we are told unqualifiedly that we cannot be permitted to go back to build up the centre stake and accomplish the redemption of Zion.

Evils are existing in the world that have existed to a greater or lesser extent in all ages. They are to be seen in our own country. When the foundation of this great Republic was laid, it was expected to become the glory of the world. The evils of the old countries, however, have been transplanted and become common in this land. An aristocracy of wealth is steadily arising, whilst another class are steeped in misery and squalid poverty. Attempts have been made to stay the progress of these evils. The attempt of the Icarians to establish a system of communism at Nauvoo, from which the Saints had been driven, was an instance of this kind. This attempt proved a failure, so have all other attempts of men of themselves, to attain this object. It required the Lord to accomplish the uniting of mankind together in one common bond. As soon as the Almighty commenced His work, unity was manifested and love diffused among those who obeyed His revelations. The Lord has said that unless we are equal in temporal things we cannot be equal in spiritual things. This does not mean that we shall wear the same clothes, have hair of the same color, &c., but to have an equal claim on the treasury of the Lord, on the blessings of God and His Holy Spirit. The object of the introduction

of the Order of Enoch among this people was, to introduce on earth a state of things that would be a pattern of what existed in the heavens, and thus make preparations for the coming of the Savior. Elder Cannon then read extracts from several revelations in the Book of Doctrine and Covenants, on the Order of Enoch.

It was not the intention of the Lord to allow the same evils to find place in His church that prevail in the world. Some have thought that should the Order of Enoch be introduced it would encourage the indolent. None need fear this. Those stewards who do not increase upon their talents will not receive the same blessings as those who are diligent. This is one of the greatest principles to check grasping dishonesty and other evils. Here is the solution of one of the great problems of the age.

Elder Ezra T. Benson was the next speaker. He said, we are here to learn and obey the Order of Enoch. All the property we may appear to possess belonged to the Lord, and was only loaned to us to build up His kingdom, to gather the poor and accomplish His work. We have no legal excuse for neglecting to obey the counsels of the servants of God. The co-operative movement was one of vast importance. The laws of Utah and its condition are beginning to be respected by what is called the outside world. Many express the opinion that President B. Young is the greatest financier in the world, else the united condition of the Latter-day Saints could never have been brought about. We might have arrived at a greater degree of perfection, as Elders in Israel, if we had laid aside all petty jealousies which sometimes beset us. Although we might have bettered our condition in many things, yet his heart was filled with joy and thanksgiving and praise to God that our condition is as favorable as it is. Let President Young rule, and we shall be blessed. Whether he desires us to raise silk, enter into co-operation, or do anything else, let us do it, and it will result in the prosperity of Israel. Let us co-operate in every good thing, for the Lord is operating among this people.

The congregation sang the hymn on page 29, "Arise, O Glorious Zion."

Conference adjourned till 2 o'clock p.m.

President D. H. Wells dismissed the meeting.

April 6, 2 p.m.

The congregation this afternoon was much larger than in the morning, the large Tabernacle being nearly filled. The congregation was called to order by President Brigham Young.

The Tabernacle choir, led by br. Sanis, sang the first hymn, commencing "The morning breaks, the shadows flee."

Prayer was offered up by Elder Joseph F. Smith.

Tabernacle choir sang the hymn on page 263, beginning "Know this that every soul is free."

Elder Franklin D. Richards addressed the congregation. The Saints come together to be strengthened, that they may be able to dispel whatever darkness may beset their path. When we first heard the principles of faith, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, those principles were as staggering to us as those advanced principles that are now taught in relation to temporal things. It was at first difficult for us to understand those beautiful principles that are necessary to be attended to for the salvation of our dead. Since that time the Saints have advanced. By obeying the counsels of the servants of God in relation to our temporal affairs we shall become, to the world, as great a subject for astonishment in regard to our temporal condition as we are in spiritual matters. We should become a pattern for them to follow after. The true order of government is that which is after the Patriarchal order. That order alone will bring about an assimilation of interests, and consequent harmony and good will. We have not yet attained to a very

great degree of unity in relation to temporal matters, but we are advancing in that direction. It was the design of the Almighty to make the interests of one portion of his family the interests of the other portion, that the whole human family may become one. Some, doubtless, think that they are too wise to be taught by the servants of the Lord. This was comparable with instances where children would not be taught by their parents. If the parents would inform themselves in regard to all necessary matters, they would be able to teach their children and increase their knowledge. So it is with the servants of God in respect to the Saints. It is the privilege of those who hold the holy Priesthood to teach and instruct us. All things that we do ought to be done in the name of our Lord and Master, Jesus. Whether we take possession of farms, or build factories, we should do it in His name. In the changes that are taking place in our temporal affairs we are going through another conversion. We are like a child who is making its first attempt to walk. Our faith in those matters will increase until the Order of Enoch could be introduced, and the interests of the entire people become identified with each other.

Elder George Q. Cannon read a report of Zion's Co-operative Mercantile Institution, showing the progress that had been made in this great movement by the various branches of the Institution. He also read a report of the Female Relief Societies.

President Brigham Young delivered an interesting and instructive discourse upon the subject of co-operation and other temporal matters. His remarks were reported in full, and will shortly be published.

The hymn on page 166, commencing "We thank Thee, O God, for a Prophet," was sung. Conference adjourned till to-morrow at 10 a.m.

Benediction by Elder Erastus Snow.

[TO BE CONTINUED.]

PLEASURE.—No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure.—SYDNEY SMITH.

SPEECH OF HON. WM. H. HOOPER, OF UTAH,
IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D. C., FEBRUARY 25, 1869.

Mr. Speaker, when it shall be in order I propose to offer the following amendment to the bill offered by Mr. Ashley, of Ohio, to extend the boundaries of the States of Nevada, Minnesota and Nebraska, and the Territories of Colorado, Montana, and Wyoming, namely:—

Strike out the first and fifth, and so much of the sixth section of the bill as relates to Utah Territory.

And on this amendment I propose to speak at this time.

Sir, in the interior of the North American continent, peopling the narrow valleys that lie between mountains from which the snows never disappear, exists a colony of this Republic, a hundred thousand strong, prospering marvelously in spite of rigors of climate and unfriendliness of soil, and distinguished by all the characteristics of the most thriving and moral American communities. This colony, planted some twenty years ago in a savage wilderness, remote from other civilized association, divided from either ocean by vast spaces of desert, was, like the kindred colonies of Massachusetts, of Maryland, and of the Carolinas, the offspring of religious persecution; a persecution which had not then the excuse since alleged, that the marriage institutions of the Mormons are antagonistic to the civilization of the age, for at that time the question of polygamy had not entered into the public discussion of their religious faith, but which was simply an outburst of the blind intolerance which has so often before driven the sincere disciples of a new religious faith from their homes, with the loss of property and good fame, and forced them to seek such asylum as God in his providence opened for their occupation. Three times before had this people founded a community and erected their altars to the Christians' God, whom they worshipped, though with forms somewhat different from those of the various sects which compose the visible church of this nation, yet relying on the Bible as the foundation of their faith; and each time they were pioneers in civilization

and the useful arts, and like the Pilgrims in Massachusetts, the Catholics in Maryland, and the Huguenots in Carolina, had based their community on the foundations of religion and law, and introduced the habits of industry and the aids of mechanical invention.

The newspaper and the school were indigenous in their settlements. Nor, guided as were their movements by men born on American soil and reared in the fullest devotion to American institutions, and composed as they were, in great part, of immigrants escaped from the grinding despotism of European poverty, and inspired by fervent faith in our Government, did they ever fail in their fealty to the Republic, nor exist a single hour without the overshadowing presence of the American flag. These are not mere rhetorical figures, but serious statements of fact, for which I personally vouch, and which I am prepared to contestably to prove. This people, healthily grown now to the stature of a State, having subdued the hostile forces of nature in a region before considered a desert, and filled the valleys of Utah with fertile farms, with successful manufactories, with workshops, with homes; having built up numerous cities and villages, and constructed hundreds of miles of roads and telegraphs; having diffused the mountain streams over the barren plains, till all the fruits and grains of the temperate zone now flourish where only the sage-brush grew before; having established schools for all the children, and built up a system of territorial government not inferior in practical excellence to any other in the land; having, as the last and crowning labor, accomplished the grading of between three and four hundred miles of the great railway whose centre rests on Utah, while its extremities reach the older States—this people, with this record, stands arraigned as though these acts were crimes and its very existence an offence; and I, as its Representative, find myself compelled to assume an attitude of defence, and ask the interposition of the

just and reflecting members of this House between the citizens of the Territory of Utah and an act which confessedly threatens its very existence, and seeks again to make those citizens the victims of a persecution which they are justified in believing forever ended.

While I shall indulge in no undue severity of language in opposing a measure which must have its origin either in fanaticism or in motives still less excusable, and while I shall refrain from unkind allusion to the chief sponsor of the bill, notwithstanding his want of personal courtesy and all common fairness in seeking to pass it in the absence of the Delegate representing the people whose interest in the measure is fourfold greater than that of any other constituency—I, whose stake in this issue is so great, must be pardoned for some intensity of feeling when I reflect upon its nature. If, indeed, it were possible, as I hopefully believe it is not, by destroying the autonomy of Utah, and partitioning out its settlements among neighboring Territories and States whose capitals are remote, and the exercise of whose authority over them must of necessity be feeble—if it were possible to exasperate this people to the point of resistance to law, and thus invite the fearful calamities of civil strife, how infinitely more terrible would be the consequences than on any of the previous occasions when they have been smitten and scattered by the hand of violence. I am reminded of the description given by Colonel Kane, in a lecture delivered before the Historical Society of Philadelphia, of a scene which had been visited by a similar calamity, and I must be excused for quoting his words as a fragment of history full of warning against future dangers. He says:—

“A few years ago, ascending the Upper Mississippi in the autumn when its waters were low, I was compelled to travel by land past the region of the rapids. My road lay through the Half-Breed track, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse-thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the lower fall, to hire a carriage, and to contend

for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid vagabonds and idle settlers, and the country marred, without being improved, by their careless hands.

“I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool, green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high, tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it, in the background, there rolled off a fair country, checkered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere made the scene one of singular and most striking beauty.”

“It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move, though the quiet everywhere was such that I heard the flies buzz and the water-ripples break against the shallow beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

“Yet I went about unchecked. I went into empty workshops, rope-walks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped light-wood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal-heap and ladling-pool and crooked water-horn were all there, as if he

had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marigolds, heart-ease and lady-slippers, and draw a drink with the water-sodden well-bucket and its noisy chain, or knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples, no one called out to me from any opened window or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses; but the doors were unfastened, and when at last I timidly entered them I found dead ashes white upon the hearths, and had to tread a tiptoe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floor.

"On the outskirts of the town was the city grave-yard. But there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the grave-yard, out in the fields, I saw in one spot hard by, where the fruited boughs of a young orchard had been roughly torn down, the still smoldering embers of a barbecue fire that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach they stretched away—they sleeping, too, in the hazy air of autumn. Only two portions of the city seemed to suggest the import of the mysterious solitude. On the southern suburb the houses looking out upon the country showed by their splintered woodwork and walls battered to the foundation that they had lately been the mark of destructive cannonade; and in and around the splendid temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These chal-

lenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger they seemed anxious to gain my good opinion. They told me the story of the dead city; that it had been a notable manufacturing and commercial market, sheltering over twenty thousand persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defence they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in the battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which as I remember was that they had slain a father and son, a boy of fifteen, not long residents of the fated city, whom they admitted to have born a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building which, having been the peculiar objects of a former superstitious regard, they had as a matter of duty solemnly defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Besides these, they led me to see a large and deep chiseled marbled vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said, the deluded persons, most of whom were immigrants from a great distance, believed their deity countenanced their

reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come ; that here parents 'went into the water' for their lost children, children for their parents, widows for their spouses, and young persons for their lovers ; that thus the great vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before, and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of Divine wrath left by the thunderbolt, were fragments of food, with a bass drum and a steamboat signal-bell, of which I afterward learned the use with pain.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, with-

out roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

"Passing there on my way the light, I found it came from a tallow candle in a paper funnel-shade, such as is used by street vendors of apples and peanuts, and which, flaring and sputtering away in the bleak air of the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious remittent fever. They had done their best for him. Over his head was something like a tent made of a sheet or two, and he rested on a but partially ripped-open old straw mattress, with a hair sofa-cushion under his head for a pillow. His gaping jaw and glazing eye told him how short a time he would monopolize these luxuries ; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly measured sips of the tepid river water from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed—a toothless old bald-head, whose manner had the repulsive dullness of a familiar with such scenes. He, so long as I remained, mumbled in his patient's ear a monstrous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of drift-wood outside.

[TO BE CONTINUED.]

Whoever drinks no liquids at his meals will add years of pleasurable existence to his life. Of cool or warm drinks, the former are most pernicious ; drinking at meals induces persons to eat more than they otherwise would, as anyone can verify by experiment ; and it is excess of eating which devastates the land with sickness, suffering and death.—*Hall's Journal of Health.*

CONCEALMENT.—It is inexpressibly important for those who would take life's pilgrimage together, so to speak and so to act that neither shall be an enigma to the other. Suspicion is the poisonous fruit of misapprehension ; and countless fond hearts have been wounded—many severed—by the reservation, unnatural to a pure attachment, instilled by worldly advisers. There can be no greater bane to happiness than such advice, received and acted upon ; nothing more conducive to a real enjoyment of life than faith in the object beloved. And who among the good would not be frank ? In proportion as we act rightly, so is there less incentive for concealment ; and there is no solid ground for felicity apart from openness of word and deed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 15, 1869.

TO LABOR PROFITABLY.

AN Elder should desire to fill his mission with honor, and to be instrumental in accomplishing much good. Success in realizing so laudable a desire depends upon our faithfulness, upon our energy, integrity, diligence, faith and patience. To win souls to Christ has been the desire of all who have realized the blessings of salvation enjoyed through obedience to the Gospel, hence Paul, who in his blind zeal had been a persecutor of the Church, when he realized that the testimony of those against whom he had been so vindictive was true, became as energetic in promulgating that truth and seeking valiantly to convince others as he had been to oppose and persecute. The desire to promulgate the Gospel arises from the knowledge that is imparted to every one that obeys the commandments of God, for they wish others to receive the precious truths that have been such a source of peace and intelligence to themselves; and the question, "how can I be instrumental in winning souls to Christ?" arises in the meditations of His disciples. The Savior said, "No man can come to me, except the Father which has sent me draw him," making it evident that it is the Father that is doing His own work in these last days, through His chosen instruments; wherefore all who are called to this holy, important calling, should so live as to be prepared for the Master's use. It is not by the wisdom of man that souls are won to Christ, but by the all-powerful, simple principles of truth proclaimed by the gift and power of the Holy Ghost. This was signally demonstrated on the day of Pentecost, and accounts for so many of the "devout men" embracing the Gospel upon that occasion; the testimony was quick and powerful unto the convincing of the devout.

The mission of the Elders sent from Zion is "to preach the Gospel and gather Israel," according to the instructions of our beloved President, and this should be the constant study of every Elder, how to best accomplish this object. When an Elder is assigned to a field of labor, he should interest himself to thoroughly understand his duties and make himself acquainted with all that is required of him, so that he may be prompt in all necessary communications with his President, with whom he should labor in unity, seeking diligently to carry out his counsels and instructions. It should ever be in our minds, that we are sent to do the will of our heavenly Father, in whose wise providences we are here not only to bless and comfort those who are of the household of faith, but to seek after the honest-hearted everywhere our lot may be cast. To accomplish this we need to seek, by faith and prayer, the guidance of the Spirit, that we may ever be able to take such steps as will best accomplish the desired result. We have to meditate upon these steps and strive to obtain the hearty co-operation of our fellow-laborers of the Local Priesthood, and to have wisdom from God to direct their labors to the best advantage. To preserve the faith and the freshness of the spirit of Zion, to

continue unwearied in our labors and grow, increasing in every good and perfect gift, we have to concentrate our minds and energies upon our missions; to seek, by prayer and reflection, to employ our time in that manner that will result in the accomplishment of the greatest amount of good, that we may not fail to accomplish the mission whereunto we are sent, nor become weary in well doing, but always enjoy the Spirit of Zion, abounding in zeal and good works, disseminating the good influence of the Spirit through a faithful observance of all duties, words of wisdom, peace and salvation.

Application to our duties, always having our labors before us, tends to punctuality and good order, promoting success, for life is made up of a series of duties that should always be promptly attended to. When we keep our work ahead of us it is far more pleasant and satisfactory, not only to those with whom we may have to labor, and who depend upon our promptness and correctness, but also to ourselves, imparting the peace and consolation of a correct mode of procedure and praiseworthy diligence in attending each day to its duties. It is written: "Be ye clean that bear the vessels of the Lord;" cleansed from selfishness, vain glory, hypocrisy and dishonesty, and full of love, that the Holy Ghost may be in them as a well of water springing up unto eternal lives, and He be able to speak through them unto the convincing of the honest in heart; then they can teach as they may be directed by the Spirit, for "The Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach." Also, "And ye shall lift up your voices by the Comforter, ye shall speak and prophecy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son." The kingdom of God and His righteousness must be our aim, and by a faithful performance of all duties the labors of the Elders will be blest unto the joy and satisfaction of all who love the truth.

G. T.

C O R R E S P O N D E N C E

AMERICA.

Salt Lake City, April 13, 1869.

Pres. A. Carrington.

Dear Brother,—Your welcome favor of Feb. 6th was not received till the 19th ult., having been detained, with a large amount of mail matter and many passengers, by the snow blockade on the railroad. I also had the pleasure of reading yours to Geo. A. Smith, dated 27th Feb., and was equally well pleased with its contents. Bro. George A. has just returned from a tour to our "Dixie," having visited all the settlements and preached to the Saints; he was accompanied by Jos. F. Smith, Thomas Taylor and others; their mission will be productive of good results.

Truly we have great reason to thank our heavenly Father for His fostering care over Zion, and His manifold blessings poured out upon His faithful servants. We are constantly receiving gratifying reports of the labors of the Elders abroad, and of an increased interest in the work of the Lord; this is remarkably the case in the Southern States. At present there is, probably, no subject absorbing more attention in this country than what they call "Mormonism." Strangers from all parts continue to visit us, and it is very evident, from the conversation of some of them, that what they see and hear is much more favorable to us than their former impressions had been; it is, therefore, fair to suppose that, with the increased facilities for

travel, sound-thinking men will visit us, whose judgment and report will go far towards breaking down the barriers of prejudice, and showing us in our true position before the world. Although we have never courted the world's commendations, yet, as our ultimate destiny is known to us, so far as circumstances tend to develop it we appreciate them.

Co-operation is a success. Zion's Wholesale Mercantile Institution has rented the Eagle Emporium and Eldredge and Clawson's store, which are confined exclusively to wholesale trade, and are doing a fair business. The brethren have coincided in the co-operative movement in a manner quite praiseworthy, and those opposed to the true interests of Utah are realizing the effect of the let-alone policy more signally than ever. Nearly every Ward in the city has its own retail store, as is also the case throughout the entire Territory. We hope now to be able to extend our efforts more vigorously and with greater effect than ever in the development of home resources, and to curtail the practice of importing articles that can be made here.

The railroads are fast approaching a junction; there is, probably, not more than 60 miles to make. The Union Pacific Co. has now the advantage; their line is completed to a point several miles beyond Bear River, northwest of Brigham City. The junction of the roads, however, will be at or near Ogden City, by Act of Congress; but the U. P. Co. will own and control all the road they can make west of Ogden to the point of meeting with the Central Pacific.

The rowdy element moving with the progress of the railroad is, we trust, soon to pass away. The sinks of pollution are now located at the Promontory Range, where there are two principal railroad towns, one called Corinne, about six miles northwest of Brigham City, the other, Junction City, some twenty miles west of Corinne.

We contemplate building a line of railroad from Ogden to this city. A company has been formed, stock subscribed, and we expect that the work will soon be in active operation, and,

probably, be completed early in the Fall.

Our Conference terminated last Thursday, 8th inst. There was a much larger assemblage than had been expected, as the weather for several days just previous to Conference had been wet and stormy; but it cleared off on the 4th, and a goodly number were present, and we had a very pleasant three days' Conference. There were 46 missionaries called, mostly for the British Isles, among whom were John Jacques, Hamilton G. Park, George Romney and J. Quincy Knowlton; there were also several Swedes and a few Danes; the latter, however, may remain in England if they are not needed in Scandinavia, as they can speak English tolerably well.

John W. Young was appointed President of this Stake; I believe this was the only new appointment made.

In the morning I expect to start for the cotton country, accompanied by bros. D. H. Wells, Joseph Young, sen., W. Woodruff, Brigham Young, jun., Geo. Q. Cannon and others; the trip will occupy about four weeks.

As I am somewhat pressed for time I will now close, praying God to bless and prosper you with continued success in your labors, and desiring to be remembered to all the faithful.

Your brother in the Gospel,
BRIGHAM YOUNG.

SCOTLAND.

Glasgow, May 3, 1869.

Dear brother Carrington,—I arrived in Edinburgh on the 7th of April, and, after remaining the rest of the week, br. James Sharp and I started on the 11th for the north, passing through the "kingdom o' Fife," stopping on our way at Cowdenbeath, where we held two meetings, a good many of the Saints having come quite a distance to hear us. We appointed another man to preside in this Branch, the late President, br. Watson, having emigrated to the States. There was a good spirit manifested here, and a decided determination to gather to the "Land of Promise."

On Monday, 12th, we started for Dundee, and remained there the greater part of the week. We also visited Arbroath, a small town on the sea

coast, where we spent a very pleasant time with the Saints there. Returning to Dundee, we held two meetings there, and enjoyed an excellent time. Several of the brethren came to the meetings a distance of twenty miles, having to walk back after meeting was over on Sunday night. These brethren are and have been alive and awake in the faith for the last twenty years, or more, and the sound of an Elders voice proclaiming the Gospel is like a pleasant draught of water to the tired and weary traveler in the "Great Sahara."

On Monday, 19th, we started for Edinburgh and, after spending a very pleasant week in that place and vicinity, I started for Glasgow, and remained there long enough to have a little conversation with bro's Pace and Grover, then went to Kilmarlock,

meeting with the Saints there on Sunday, and having an excellent time; the only regret they had was the short time we had to meet together.

At Glasgow I found that some of those who left here last year have made enough to send for their relations this coming season; this is very encouraging to those that are left.

Yesterday we had a District Meeting, at which were present bro's Pace, Sharp, Grover, Howard and myself, brother and sister Howard having arrived from Belfast early in the morning. The Saints expressed themselves as being very well pleased with the instructions and encouragement given during the day.

Praying God our Eternal Father to bless you in all your labors, I am, yours truly,

J. F. HARDIE.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, MERTHYR, MAY 2, 1869.

11 a.m.

Present from Utah: Albert Carrington, Pres. of the European Mission; Elias Morris, Pres. of the Welsh District; Nephi Pratt, Pres. of Glamorgan Con.; John S. Lewis, Pres. of Swansea Con.; Levi W. Richards, Pres. of Monmouthshire Con.; and, of the local authorities, William White, Pres. of Pembroke Con.

Pres. Richards reported his Conference united, zealous in good works, and very anxious to emigrate; they number 222.

Pres. White said the Saints in Pembroke Conference were a good people, though comparatively few in numbers, and considerably scattered; the local Elders were to begin out-door preaching to-day and he hoped much good would result.

Pres. J. S. Lewis spoke of the orderly, peaceful characteristics of Utah as contrasted with the confusion and turbulence manifested elsewhere, said there was an increasing spirit of inquiry after the truth in his field of labor, which members 421.

Pres. Pratt said the Saints under his watchcare were very diligently

promoting the cause of truth, and were improving in their faith and good works, though often struggling under adverse circumstances; they were distributing tracts, in which the children assisted, and saved their pennies for their emigration; number in Glamorgan Conference, 795.

Pres. Morris was pleased with the reports that had been made, and said the Saints of the Welsh District were a good people, doing the best they could under their circumstances; he had been in the District nearly four years, and had never seen the Welsh Saints, as a whole, possessed of so good a feeling as they have at present, and the Elders were striving to magnify their holy calling; there is a great desire to emigrate, even the little children saving their pennies and anxiously watching for the way to open for them to go to the land of Joseph; there are five Conferences and 1590 Saints in the Welsh District.

2 p.m.

Pres. Carrington occupied the time in giving such information, instructions and teaching as seemed most ap-

propriate for an audience in which were many who are not members of the Church.

6 p.m.

As there were some present who did not understand the English language, Pres. Morris addressed the audience in Welsh, much to the gratification and edification of the Welsh Saints. He was followed by Pres. Carrington, who chiefly confined his remarks to more fully elucidating some points

which he had previously been obliged to briefly allude to.

The audiences were numerous, strictly orderly, attentive, and expressed much gratification in the blessings conferred upon them through being privileged with so excellent a Conference.

There were singing and prayer at the opening and close of each meeting.

Reported by Elder P. STONE, of Swansea.

FLOODING OF AMERICAN RIVERS.

The Hudson, Connecticut, and St. Lawrence rivers have overflowed their banks, causing considerable damage to property and some loss of life. An American paper of the date of April 23rd, says—"Portions of Troy and Albany are inundated, and the loss of lumber and other property is heavy. The Hudson River Railroad is submerged between Hudson and Albany, portions of the track are washed away, and the trains have stopped running. The Rensselaer and Saratoga Railroad is flooded to the depth of five feet between Albany and Troy. In the Mohawk Valley the flood is reported to be the greatest ever known there. No trains have passed over the Central Railroad since Tuesday. The freshets in New England also continue, and the Merrimac river is reported to be higher at Concord, New Hampshire, than at any time since 1862. Property to the amount of \$100,000 has been destroyed in the Mohawk Valley.

A despatch from Montreal, dated April 23, says—"The ice began to move out of the river last night, and the water is rapidly subsiding, being now four or five feet below the wharf

wall. Griffintown is again left dry, but terribly dilapidated. Danville, St. Hyacinth, and St. Andrew's are badly flooded. Two men were drowned at the latter place. At Longueuil several houses were swept away and two men were drowned. Also two men were drowned at Upton. The Grand Trunk embankment between Waterville and Lennoxville is washed away."

While a crowd of people were standing on a bridge at Granby, Canada, on Thursday evening, April 22, watching the flood, the bridge gave way, and eleven persons were drowned.

A New York paper of April 24, says—"The freshet in the Connecticut river reached a turning at noon yesterday, being then 26 feet and 8 inches above low-water mark at Hartford. Great damage was done to property along its banks, and railroad travel was for a time suspended. Trains are now running regularly, although the tracks are still submerged in places. The trains on the New York Central and Hudson River roads are also running again on time, although considerable damage was done to the tracks."

The American papers published in Georgia announce that that state is progressing very rapidly in building up and perfecting cotton mills, most of which will be in full operation in the course of a few months.

A New York paper says the Methodists have boldly solved one of the great problems of the day by licensing women to preach. The conference of the Ellenville district, New York, has given credentials for this purpose to a widow lady named Vane Cott. The Sing Sing conference has referred the subject to a special committee.

THE REDUNDANCY OF WOMEN.

How is the surplus female population of these islands to be absorbed? What are we to do with this army of spinsters, whose enforced celibacy is an evil at once to themselves and to society? The answer, according to Mr. Greg, is tolerably plain. In the first place, the normal proportions have been very much disturbed in England by emigration. Therefore we should export our surplus of women to places where there is a surplus of men. This will take off, say, a third of our female supernumeraries. Another third may continue to be properly employed, as at present, in domestic service. The task of disposing of the remaining third is more difficult. The removal of their sisters will doubtless make their labor more highly prized, and lead to a considerable improvement in their general position. But, to secure a thorough remedy, luxury must be discouraged, and marriage rendered more attractive to both sexes.

To prove the advantage of emigration, Mr. Greg calculates that in the United States and the English colonies there is a deficiency of women above twenty amounting to over 400,000. There are indeed certain special difficulties in this case beyond those which attend all plans of emigration. Thus, for example, it is perfectly true that there is an excess of men in the United States; but this excess only exists in the more newly-settled States. In Massachusetts, for example, in 1860 there was an excess of women over men of about 40,000 in a population of 1,200,000; whilst in California at the same time there were only 105,000 women to 270,000 men. A female emigration to California would undoubtedly be a great blessing to the country; but the emigrants must be prepared to encounter hardships which are sufficient to deter the women of the Eastern States. A governess in San Francisco would probably have a good time of it, and, if so disposed, would find a very favorable marriage-market; but it is not every woman who would be prepared to take up her abode at the diggings, and to run the risk of being scalped and converted

into an Indian squaw. In short, it is obvious that such an emigration, though corresponding to a very real need, would require most careful supervision. The solution of the problem carried out by Mr. Brigham Young, and stamped with the approval of Captain Burton, does not quite meet the prejudices of European society, or it would be the most direct remedy for the existing evils. This, however, being out of the question, so far as a Government scheme of emigration is concerned, there must be a considerable doubt as to the possibility of exporting our female population in anything like the numbers required to meet Mr. Greg's suggestion. If we could set down half a million of Englishwomen within a very limited period in Canada and Australia, it is possible that the colonial demand for so desirable a commodity would be a good deal more than satisfied. The difficulties which obstruct emigration generally would be felt with tenfold force in an emigration of so peculiar a character. No one can doubt that, within certain limits, the emigration of women, as was proved on a small scale by Mrs. Chisholm's exertions, is a most desirable thing; but the question of how far it can be extended is by no means simple, and is part of a wider inquiry than can be touched upon in this place.

Mr. Greg, indeed, admits that, under all conceivable circumstances, a further remedy would be required; and this remedy, when we look into it, is little less than a general reformation of the public morality. If men would cease to be vicious, and women to be frivolous; if we did not insist upon butlers and footmen, costly and tedious dinner-parties, and visits to expensive watering-places; if ladies of fashion would imitate the *demi-monde* "in its attractive and not in its repellent features, in its ease and simplicity, not in its boldness or its license of look and speech," why then women would be a great deal better off. In a proper state of society nearly everybody ought to marry; and if people in England were content to live as simply and economically as they do in

Germany or Switzerland, half the men who are now repelled from matrimony by a fear of the expense might help to reduce the terrible surplus of unmarried females. This is a well-known expedient of moral writers. They point out some great evil, and then propose by way of remedy that human nature should be changed. Much harm is caused in England by the national habit of intoxication, and reformers suggest, with the air of original discoverers, that everybody should become sober. The suggestion is admirable, if rather obvious; but unluckily it only leads to the further question, how are drunkards to be induced to become sober? Society is undoubtedly over-luxurious in many ways; we spend a great deal more than people do abroad without securing more real comfort or even elegance; wastefulness has long been one of our most marked national vices; and when it is combined with a singular want of taste, the results are not edifying. A good many young men are, we may believe, deterred from marriage by the fear of expenses which, under a better system, would be unnecessary. What is the cure for these tolerably notorious evils? Mr. Greg recommends us to be simple and economical, but are we more likely to be so because Mr. Greg recommends it? Clergymen have preached, and journalists have been satirical, and reformers eloquent, but the evil persists and even increases. As wealth accumulates, luxury does not tend to fall off, and even a distinct demonstration of the resulting evils will fail to check so deeply seated a tendency. Where are we to find the necessary leverage for upsetting an abuse which has been the topic of declamation for centuries? And here occurs an additional compli-

cation, which Mr. Greg does not mention. The young men who will not marry because they prefer a club life are, after all, a small minority of the population. The class from which they spring contributes a fraction, numerically trifling, though socially conspicuous, of the great army of spinsters; and there is another evil precisely the opposite of that which he denounces. Reckless marriages produce a surplus population, from which the men are drafted off by emigration. The pauperized class multiplies without forethought, and fills our streets with women to whom a decent household is an impossibility, and who swell the ranks of the vicious classes. The unfortunate governesses who excite Mr. Greg's commiseration are frequently the daughters of the well-known curate who marries and has ten children on a hundred a year. The sons go to the colonies, or find some sort of occupation at home, and the daughters are left to swell the competition and beat down the value of feminine labor. If our population increased as slowly as that of France, there would be less surplus labor, and consequently the most helpless part would not be left behind as a residuum to subsist upon charity, or hard-earned wages, or worse. We have no desire to defend the luxurious habits of the upper classes, which may probably do something to make marriage less common; but if everybody took Mr. Greg's advice to-morrow, and young aristocrats supported families upon £300 a year, it would not follow that our women would be less redundant. The first result would be an increase of the population, which in a very short time would add still more unemployed females to the existing crowds.—*Saturday Review*.

SUMMARY OF NEWS.

A new mode of swindling has been brought up to light in New York. At the police court of that city, on the 16th of April, a photographer was charged with fraud in selling so-called spiritualistic photographs. The case was adjourned without any evidence being taken. The counsel for the defence stated that they propose to prove that there is no trick, fraud, or deception in what are called spirit pictures by the accused, but that the shadowy likeness were produced without their agency.

A Boston paper states that a man in that locality is riding a hog through the streets, as preparatory practice to manage a velocipede.

For every passenger who loses his life by railway travelling, three persons are killed by boiler explosions.

The number of wrecks officially reported week, ending May 1, was 39, which raises the total for the present year to 979.

"Here's your money, dolt! Now tell me why your master wrote eighteen letters about that paltry sum." Simple shopboy: "I'm sure I can't tell, sir; but if you'll excuse me, sir, I think it was because seventeen letters did not fetch it."

The citizens of Southport, Connecticut, lately drove out of the town three drunken rowdies who had been loafing around the place insulting women &c. The citizens armed themselves with cowhides and horsewhips and lashed the scamps vigorously beyond the limits.

The two Pacific railways are so nearly completed to their point of junction that ten or twelve hour's drive in a mail coach around the north end of Salt Lake is now the only break in the railway communication across the continent.

PHILADELPHIA, April 28.—The Government will not interfere in Cuban affairs further than for the protection of American interests. Two weeks ago the belief was that some act of recognition would be made, but the views of the Government changed on intelligence being received from Cuba that the insurrection could not sustain itself without active foreign aid. As recognition might involve America in a war, any idea of interference seems to be abandoned.

Insults to women are hereafter to be punished severely in Michigan. The Legislature of that State has passed a law providing that persons offering gross insults and annoyance to females shall be considered guilty of a misdemeanor, and upon conviction thereof shall be punished by imprisonment in the country gaol not more than six months, or by a fine not exceeding \$100.

DESTRUCTIVE STORMS IN AMERICA.—A New York paper of April 21st says—"There have been accounts of great storms from almost every part of the continent within the past few days. In St. Louis, Missouri, a hailstorm has destroyed nearly \$100,000 worth of property. Dubuque, Iowa, has suffered severely. A tornado having thrown down houses, killed or injured several persons, and done other miscellaneous mischief. In Indianapolis the freight dépôt was blown down, a watchman killed, and several persons badly crushed. Among the latter was a Universalist minister, who had taken refuge in the building from the storm. From the Dominion we have a string of telegrams giving accounts of extensive floods caused by the rain gorging the rivers. Lands are overflowed in all directions. In and around Montreal especially the damage caused by the rising of the St. Lawrence is said to be incalculable."

EMIGRATION FROM LIVERPOOL.—From the returns compiled by the Government emigration agent at this port, it appears that for the month just ended the number of emigrants that left the Mersey was 27,038. Those under the act, conveyed in 39 ships, reached 26,541, of whom 767 were cabin passengers; of these 9314 were English, 749 Scotch, 4674 Irish, and 11,804 foreigners. There were to the United States 31 ships, carrying 21,556 passengers; and of these 7259 were English, 748 Scotch, 4505 Irish, and 9049 foreigners. To Canada eight ships, with 4085 passengers, which comprised 2055 English, one Scotchman 169 Irish, and 2760 belonging to other countries. The ships not under the act, numbered twelve, which took out 497 passengers, their destination being as follows:—United States, two ships, 290 passengers; Victoria, two ships, 78; South America, four ships, 79; West Indies, one ship, 13; East Indies, one ship, 24; Africa, two ships, 13. The total emigrants for the month reached 27,038; for the corresponding month of last year the number was 18,852, showing an increase in favour of the month just completed of 8186. It will be seen from the returns that a large number of the emigrants were foreigners, chiefly from Germany and Sweden.

INFORMATION WANTED.—Mr. George Wheldal, of 31, Medina Rd., Seven Sisters Rd., Holloway, London, would like to hear from his sister Louisa Derry, or her husband George Derry, or their sons Charles and Meroni, all of whom emigrated from London in the year 1856, and are supposed to have gone to Utah, but have not been heard from.—“Deseret News” please copy.

MARRIED.

On March 11, by President D. H. Wells, Elder Thomas S. Friday and Miss Sarah Ann Fullmer, both of Salt Lake City.

DIED.

HILL.—In Leicester, April 27, Leah, daughter of Thomas and Ann, aged 10 months and five days.—“Deseret News” please copy.

NEILSON.—At Dunfermline, April 26, Christina Neilson, aged 10 years. Her sister Catharine died on the 4th of Dec., 1898. Br. Nennay Neilson, the father, emigrated last year, and his wife wishes him to know that she and her helpless family need his immediate aid and advice.—“Deseret News” please copy.

HYRLOSS.—In Glasgow, April 14, Maria, daughter of Alexander and Maria, aged 1 year, 5 months and 19 days.

HASTIE.—In Rutherglen, April 9, Allen, son of Bowman and Jarret, aged 11 years and 8 days.

HARWOOD.—In Glasgow, April 14, Francilda, wife of John, age 51 years. Deceased was baptized in 1845, and died in hope of the promises of the Gospel.—“Deseret News” please copy.

POETRY.

CO-OPERATION.

Let us co-operate, 'tis the wisdom of ages;

“In Zion they are one” will be published
abroad.

The soul of existence diffused by her sages

Will beautify, happyfy, exalt man to God.

Let us co-operate, aye, every one try:

Let our voices be one, like when Jericho fell.

Know the good widow's mite will a small amount
buy:

Drops create and replanish the deep living
well.

Let us co-operate, this the science of trade;

True union of heart is the life-spring of
power.

The glory of victories achieved will ne'er fade,

Our bright standard will wave from the loftiest
tower.

Let us co-operate, 'tis a girdle of strength

For the rich and the poor, for the feeble and
strong.

“Deseret Evening News.”

In our mountain domain, through its breadth and
its length.

Consolidation's the spirit of business and song.

Let us co-operate, our circumference extend:

Who can say 'twas consistent—all centre, all
head?

Now the plan is marked out, we'll our energies
blend,

By none but our Chieftain will we ever be led.

Let us co-operate, private interest give way,

For the general weal of all Israel shall flourish:

The freeman to bondmen no tribute should pay,
Kings and Queens must the Kingdom of Hea-
ven soon nourish.

Let us co-operate, to “love money” we know

“Is the root of all evil,” then fill up your
shelves,

For the lovers of money may deal us a blow,

So the “Almighty Dollar” we'll pocket our-
selves.

E. HANHAM.

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"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 21. Vol XXXI.

Saturday, May 22, 1889.

Price One Penny.

FORTIETH ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 317.]

Wednesday, April 7, 10 a.m.

The Conference was called to order by Elder Geo. Q. Cannon.

The Tabernacle choir sang, "Praise ye the Lord."

Elder Woodruff prayed.

The Tabernacle choir sang the hymn on the last page.

Elder Erastus Snow addressed the Conference. We come together as Bishops, Elders, Priests, Teachers, &c., to receive the bread of life from the lips of the servants of God, that we may all become one. We are a wonder to the nations of the earth. If they had eyes to see and hearts to understand, they would know that, to bring a people like this from all parts of the world, and form as complete and united an organization as exists among us, is as great a miracle as to raise the dead. The Lord Jesus has said, "Except ye are one ye are not mine." He prayed that His disciples might be one. This oneness is not meant in a physical sense. We differ in stature and proportion. It is a unity or oneness of faith, purpose and interest that is desirable we should arrive at. Classes and aristocracies of wealth should be abolished. The Constitution framed and established by the Fathers on this continent was the best government on the earth, yet there is great disproportion betwixt classes in this country. The struggle between capital and labor is very great. The laboring classes are under

the necessity of combining to resist the encroachments of capital. The Quakers are, to some extent, an exception to this rule. By economy and frugality they have become almost universally rich and are a class of themselves. Among the Saints there are instances where parents allow their children to stay at home rather than go to Sunday School, and the parents themselves will not attend meetings, because, probably, they cannot appear so well dressed as others. These things are not pleasing in the sight of God. The co-operative movement, which has been recently inaugurated by our President, will correct many evils such as these. It would be well for the Saints to read the revelations in the Doctrine and Covenants in relation to the Order of Enoch. According to that order, the means placed in our hands could not be used for self-aggrandizement, but would be the common property of the kingdom of God, to be used for the benefit of the whole. Thirty-seven years ago the Saints were not prepared to build up the Centre Stake of Zion. We have come to these barren wastes to redeem the land and gain an experience to prepare us for that great work. There is a tendency among men to take honor and glory to themselves. The Lord is willing we should all have our due, but He reserves to Himself the privilege of awarding it. May God bless us all. Amen.

President Daniel H. Wells next spoke. We are here to take into consideration those things that will conduce to our best interests. There is a propensity in the human heart to walk according to its own imagination instead of obeying the voice of God. We need instruction continually. If we are not instructed, we shall never learn any more than a child can learn to read and write who is never taught. This is the first moment in the existence of this people that the principle of co-operation could be established, and even now many are inclined to grumble at its introduction. Those who have lost their trade by this means need not despair. In a new country like this there are many things to which such may turn their attention. They can become producers instead of merely consumers. They can cultivate the soil. Many articles of produce are sold at prices one half of which would be remunerative to the producer. Here then is a direction into which honest industry may turn. No person should be above learning some useful occupation or trade. Thousands of articles are imported to this Territory that might just as well be produced here. This would make the community rich and independent. Every one of our young men should apply themselves to learning some useful trade, and accustom themselves to habits of industry, and not number themselves with that class who seek to get their living by their wits. To whatever plan legitimate labor calls us, the Elders in Israel should wrap themselves as it were in a mantle. If men who go to work on the railroad have to some extent to mix with the wicked, it is not necessary that they should indulge in the evil practices of the wicked. All should eradicate from their own bosoms the besetments of sin. Some are not willing to be controlled by their Bishops and Presidents in their temporal concerns. Say they, "We know as much as the Bishop or the President," or whoever it may be; but the sequel will show that they are wrong. Those who cannot understand that co-operation is right, cannot see the kingdom of heaven in it. This is the cause of the prejudice that some have concerning it; but the kingdom

of God is in it. There is no power on earth that can stem the current of vice that is flooding the world, but the power that is in the kingdom of God.

The Latter-day Saints have cause to rejoice above all other people, because they have seen the kingdom of God. Those who build upon that rock, which is the principles of the kingdom of God, will stand forever. If we attain to an exaltation we shall have to conform to the terms proposed by the Almighty himself. We can never bring the Lord to our terms. The Scriptures are good, the Bible and Book of Mormon are filled with sparkling gems on every page; yet the living oracles are worth more to us, they teach us how to save ourselves to-day. The Scriptures were the living oracles to those unto whom they were delivered. May we pursue that course that will enable us to obtain the blessings promised to the faithful.

Elder George Q. Cannon then read the names of the brethren who are called to go on missions:—

Amos Neff; John Toone, sen.; Charles John Moseley, of Santaquin; Johan Carl Larsen; George Romney; Eli Whipple, St. George; Levi Garrett; Thomas Weaver; E. H. Harrington, Kanarra, Washington Co.; A. P. Shumway; — Shumway, (brother to A. P.); George H. Dunford; Erik Pharsen, Rush Valley; Erik Peterson, Salt Lake City; Jens Holmberg; Johan Ergren; John Tuddenham; John Jaques; Charles Wilcken; Hamilton G. Park; John Hougard, jun.; Geo. W. Thurmond, of Manti; Samuel Savery; Alexander Beard, of West Jordan; Geo. Moeser, of West Jordan; Henry Rudy; Samuel P. Teasdel; Geo. Barton; Hiram Kimball; Geo. W. Groo; Albert P. Dewey; Robert J. Golding; Granville Gillet, of 9th Ward; Anthony Godbe; Henry Snell; Geo. Lake; Abraham Doremus; J. Quincy Knowlton; Samuel M. Price, Cache Co.; George A. Noble; Theodore Curtis, jun.; Milford B. Shipp; William Taylor, of Lehi; George H. Knowlden; Alma Eldredge; George Peterson, Weber Valley.

The congregation sang, "Hail to the brightness of Zion's glad morning."

Conference adjourned till two o'clock p.m.

Elder Brigham Young, jun., dismissed the Conference.

2 p.m., April 7.

Conference was called to order by President Geo. A. Smith.

The Tabernacle choir sang, "Great God attend while Zion sings."

Elder Lorenzo Snow prayed.

The Tabernacle choir sang the anthem, "Rejoice in the Lord."

Elder Orson Pratt addressed the Conference. Thirty-nine years ago yesterday, the Church of Jesus Christ of Latter-day Saints was organized. Although we have been driven and persecuted so many times, yet by the providences of God we have been always permitted to commemorate the anniversary of that great event. Our journeyings to this place have, heretofore, been slow and laborious. The Lord has put it into the hearts of the people of this continent to construct a great highway, so that what heretofore was a journey of months is now reduced to one of a few days. Notwithstanding the facilities for gathering Israel are greatly increased, the poor cannot be brought here without great expense.

Many of the Saints who are yet in the world are looking with longing eyes to this people for assistance to enable them to gather. When many of the latter left their relatives and friends in the lands of their birth, they felt in their hearts that if the Lord would bless them temporally they would assist those friends and relatives to come to Zion. Those Saints have come here and have been prospered. Then they should not forget those whom they have left behind, when they have means to use for their deliverance. We have made sacred and holy covenants before God. Those covenants will have to be answered upon our heads before the Great Judge of all. The covenants we make by silently lifting our hands to heaven, are as binding upon us as though they had been spoken, or entered into in writing. Many make covenants and then break them in a few days after they are made. Such give themselves up to fault-finding, grumbling, and the powers of darkness. We often make covenants at our Conferences. If we

have made a covenant to keep what is called the Word of Wisdom, and have broken that covenant, shall we not come under condemnation? None can plead ignorance in relation to this matter, for it has been taught to the people in every part of this Territory. Have we not arrived at a point in our history, as the people of God, when we can attend to these simple matters? If the people were more faithful, the Destroyer would have less power. The Lord has promised that the destroying angel should pass by those who comply with His word. In some instances the people do not conform to the teachings and examples of the highest authorities of the Church. Another cause is the physical weakness we have inherited from our fathers.

The love of money is said to be the root of all evil. When the love of money is allowed to be implanted in our hearts, we have within us a fruitful source of many of the evils that exist in the world.

This love of money has been sown in the hearts of the human family, and is very difficult to eradicate. The Lord revealed to Joseph Smith that the Saints should consecrate all property that they did not need for the support of their families, and throw it into the treasury of the Lord's House. The Order of Enoch comprehended not only spiritual, but temporal things. This consecrated property was to be used for a variety of purposes; for the support of widows and orphans, and the building up of the New Jerusalem. Since we came here, what have many been doing? Building up our enemies with our means; yet the servants of the Lord have been pleading with this people in relation to our property concerns. The co-operative movement is but one step towards that great order of things that has been revealed by the Lord. Until the people are prepared to carry out the revealed laws in relation to property, Zion cannot be redeemed. We have made one step in the right direction, but we will not stop here. The draining of thousands of dollars from this people into the hands of our enemies, who would use the means thus obtained to destroy us, has been stayed. The outsiders who have filled their

pockets with the means of this people do not like this movement. Yet, as our President has said, sensible men will say, "this is a wise move of you, 'Mormons.'" The surest mode for the enrichment of the people is to manufacture everything needed to supply our necessities. As our President has sometimes said, our wants are many, but our real necessities are few.

Elder Wilford Woodruff next spoke. Joseph Smith laid the foundation of a great work that was to be accomplished by those who should follow after. The day has come when the Saints will have to take hold of temporal matters in a proper manner. It has been said that the introduction of the true order of temporal things will prove an antidote to grasping dishonesty. This is true. We have been enriching many who would willingly have sold every member of the Church and kingdom of God for a dollar each and thought they had made a good bargain. This should cease. We are living in a momentous period, a time when God will bring about His great purposes. Joseph Smith was commissioned by the Almighty to inaugurate His great work. His mantle has fallen upon President Young to carry that work forward. In the vision of my mind I can see a mighty people; I can see the Jews setting their faces eastward for the Holy Land. May the Lord so bless us that we may understand our position. I pray that I may see the

Order of Enoch introduced. I pray that God may bless President Young, that he may live to see the accomplishment of that for which he has labored so many years.

President Brigham Young delivered a short, but powerful discourse, which was replete with good counsel, in relation to the Word of Wisdom, home manufacture, the Order of Enoch, &c. His remarks will shortly be published *verbatim*.

The congregation sang, "O ye mountains high."

Conference adjourned till to-morrow at 10 o'clock a.m.

Elder Orson Pratt dismissed.

There was a much larger attendance at the Conference to-day than yesterday. For over an hour before each meeting a living stream poured into the huge Tabernacle. This afternoon the building was densely filled in every part. A view from the stand of the sea of upturned faces was well calculated to inspire the looker-on with peculiar feelings. To behold the spectacle of such a multitude of people, representing almost every nationality on the face of the globe, who have willingly left the homes of their birth and the friends of their youth, and come with one common object to the place designated by the Almighty as the gathering place of His people, and who had met on this occasion to be instructed in the ways of the Lord, was a sight not soon to be forgotten.

[TO BE CONTINUED.]

SPEECH OF HON. WM. H. HOOPER, OF UTAH,

IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 321.

"Dreadful indeed was the suffering of these forsaken beings. Cowed and cramped by cold and sun-burn alternating as each weary day and night dragged on, they were almost all of them the crippled victims of disease. They were there because they had no home, nor hospital nor poor-house nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the

fractious hunger-cries of their children. Mothers and babies, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were Mormons, famishing in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city

—it was Nauvoo, Illinois—the Mormons were the owners of that city, and the smiling country round; and those who had stopped their plows, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of their dying.

"I think it was as I turned from the wretched night-watch of which I have spoken that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many occasionally arose distinct the loud, oath-tainted exclamation, and falsely intoned scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the temple steeple, and there with the wicked childishness of inebriates they whooped, and shrieked, and beat the drum that I had seen, and rang in charivariic unison their loud-tongued steamboat bell.

"They were all told not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity what had been their fate—what their fortunes?"

But I trust, sir, that any apprehensions of such evils may not be prophetic. I trust so because I know the deep-seated respect of the Mormons for the forms of law, and because I cannot for a moment believe that while the wounds inflicted in the late national struggle are still unhealed, and while amnesty and conciliation are the watchwords of all parties, and while all men are inspired by a generous

emulation to excel in works of charity and forgiveness, and to inaugurate a lasting reign of peace; I cannot believe, I say, that under these circumstances a majority of the people's Representatives will deliberately so outrage the feelings and violate the rights of the citizens of Utah, as to enact against them measures as despotic as those which within our recollection gained for Poland the sympathies and drew down on her oppressors the execration of the whole unprejudiced portion of the civilized world.

I trust, sir, that no member of this House will vote on this bill without a careful examination of its provisions and of the changes which it meditates on the map of the region affected. The boundaries of Utah, as will be seen at a glance, are already those indicated by nature as fitted to divide adjoining States, and its limits are much less than those of any other Territory. Its form is nearly square, and the geographical centre is made conformable to the probable centre of population. But this bill so cuts and mangles the Territory as to diminish its size to the point of insignificance, and to shear it of its fair proportions and utterly destroy its symmetry. As though in very mockery of the wishes of its inhabitants, it is sought to reduce it to a narrow strip of country running north and south, containing only about twenty-two thousand square miles, and even cutting off from its northern frontier all the settlements nearest to the Pacific railroad; thus preventing that great thoroughfare for which the citizens of Utah have so ardently longed, and which they have so cordially welcomed and have so gladly assisted to build, from even touching the Territory within which it is intended to confine them! Are gentlemen afraid to allow a direct contact between their own civilization and that of Utah, that they should thus seek to build up artificial boundaries between the two, and combine the latter within a Chinese wall of territorial limits? Were the question of Mormonism not involved, or some other appealing equally to special prejudice, I do not hesitate to say that a map thus disfigured with mutilations would not for a moment be contemplated

with favor. Will the members of this House allow this prejudice so to overcome their judgment and sense of justice as to blind them to the enormity of the proposed change? I do not believe it.

Moreover, to accomplish the end in view the boundaries of three States and four Territories are also to be changed, and one Territory is to be blotted from existence; in fact, it is as though a legislative earthquake had prevailed upon the map and so transposed the parts that each could scarcely identify any longer that which formerly belonged to it. The States of Nebraska and Minnesota, already containing the one sixty thousand square miles and the other over fifty thousand square miles, are each to be nearly doubled in size; while Nevada, containing one hundred and eight thousand square miles, is given some twenty-two thousand square miles now belonging to Utah and containing some ten thousand of its people. An even larger amount of population is to be transferred to Wyoming, a Territory now without local government and nearly destitute of inhabitants, except the transient settlers drawn there by the work on the railroad; while a generous slice is appropriated to Colorado, though six hundred miles from its capital and all practical government. But the authors of the bill hope, it is said, to gain some votes for the measure by reason of this wholesale mutilation, to make which legal the consent of three State Legislatures must be obtained besides that of Congress. By giving to the States of Nevada and Minnesota and Nebraska additional territory, it is claimed that the Representatives of those States on this floor will be brought to sustain the bill. This may be so, sir; were those States now small in size I could understand the temptation on the part of their Representatives to plead local interest in extenuation of an act violative of real justice; and particularly in the case of that State which, lying contiguous to Utah, would absorb a large portion of its industrious population to assist in paying the taxes already so onerously bearing on her citizens. But if these gentlemen are at present swayed by an argument of

self-interest like this, it cannot be that they have reflected on the great injustice inflicted on the people thus expatriated; for while Utah, by industry and economy, has thus far escaped all territorial indebtedness, the citizens thus forcibly transferred—sold like serfs with the soil they till—would be made responsible for obligations they never incurred, and in fact compelled to pay the debts contracted by their neighbors. Surely no man's sense of right can be so blunted as to permit his approval of a wrong like this.

No; the end sought by this measure is not the promotion of justice nor the benefit of the region affected. It is the destruction of an obnoxious system of religious faith through the temporal ruin of its disciples. That it would result as intended of course I do not believe; for all the persecutions of the Mormons thus far have eventuated in the increase of their prosperity. It is true still, as it ever has been, that the blood of the martyrs is the seed of the church. But if it were possible thus to extinguish Mormonism in the United States, it could only be done by the expatriation of the entire people. Similar things have been done in other ages and lands, it is true, but at what fearful cost? A hundred thousand of the citizens of France were destroyed and expelled during the great religious contests of that country in a single century; and the result was the emigration of the best of her scholars and artisans to Holland and Britain and America, and the ingrafting upon the learning and industry of those countries and the rapid growth under the influence of free institutions of those sciences and useful arts that have contributed so greatly to their glory and prosperity. But can such a thing, in this age of enlightenment, occur in free and tolerant America? Can this Republic institute oppressive measures against her own citizens for the purpose of driving them weeping from her soil? Is it possible that she can be so indifferent to the growth of new States, to the increase of population, to the production of material wealth, as deliberately to wage war on a whole community like that of Utah, which has so triumphantly demonstrated its power of self-support and self-govern-

ment? I am confident, sir, that this cannot be; and in order that the people of the country and their Representatives may not be ignorant of the true character and history of the people against whose prosperity the measure is directed, I must be pardoned for a rapid review of their past record and their present condition.

At the early history of the Mormons I shall but glance. Their expulsion from Missouri and from Illinois will in after times constitute one of the darkest, the most painful and most shameful chapters of American history. Long before a suspicion existed of their practice of polygamy, they were driven from State to State by the bigotry and avarice of their neighbors, who impiously coveted their valuable improvements, while their piety could not tolerate a difference in religious faith. I trust there is no such feeling in the land to-day. And everywhere, as this persecuted people in search of freedom

of conscience planted colony after colony on the frontiers of civilization, did they establish monuments of their industry and intelligence which were the wonder of all beholders. In Missouri they introduced implements of culture and mills for grinding grain, and laid the corner-stone, which still remains, of a temple to be reared for the worship of the ever living God. Their industrial achievements in Illinois are well known; and not even mob violence and the ravages of time and the elements have been able yet to obliterate the evidences of their industry and skill. After the bloody extinction of their hopes in that State, they turned their faces again westward, resolved, like the Israelites of old, to dare even the terrors of the unexplored wilderness and the tender mercies of the beasts of prey, rather than longer trust to the charity and justice of their fellow-Christians.

[TO BE CONTINUED.]

VALUE OF SILENCE.—There are three kinds of silence. Silence from words is good, because inordinate speaking tends to evil. Silence, or rest from desires and passions, is still better, because it promotes quietness of spirit. But the best of all is silence from unnecessary and wandering thoughts, because that is essential to internal recollection, and because it lays a foundation for a proper regulation and silence in other respects.

SANDWICH ISLANDS.—We extract the following items from a letter of Elder Geo. Nebeker, dated March 8th, through the kindness of Elder H. P. Richards, to whom it is addressed:—

"After a good long struggle we are now in prosperous circumstances on these Islands. The farm is paying well, and everything in a business way is passing off in good style. We have now on the plantation with us about two hundred natives—men, women and children, who are doing very well, and there are others who talk of coming; but the native disposition tends so much to procrastinate in everything, that we sometimes almost despair of ever being able to get them to accomplish anything. We direct our labors to the cultivation of sugar cane and *kalo*. In this we have succeeded very well indeed. Our crop of cane, that is now coming off, is said by some to be the best crop of cane they ever saw on the Islands for its size, and I hope in a short time to be able to send home sugar as cheap as can be purchased in any other market. I have it in my mind to return home in June or July next, if it be deemed advisable, with a few tons of sugar and molasses, and thus learn the expense of getting them through to Salt Lake City. We have at this time some forty men with twenty yoke of oxen engaged at work on the farm. Some are ploughing by the acre for me, others are putting in cane on shares. My teams with twenty-five men are taking off the present crop. We have a good influence with the native population, and I may say the same with regard to the foreign residents. We stand fair in their eyes and our credit is good. Our meetings are well attended by those who live near us. Bros. B. Cluff, Eli Bell and C. World, with their families, are all who are here now of those who came with me."—*Deseret Evening News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 22, 1869.

THE SCRIPTURES.

It has been taught, and is extensively accepted, that the canon of Scripture is full, the Lord having revealed all that is necessary for the salvation of man; but these very Scriptures contain prophecies that in the last days God will reveal, in a marvelous manner, His sacred truths, the rejection of which will bring condemnation upon the human family. It is also taught in the Bible that not all the revelations, even of those that have been written, are now in the possession of mankind. Many precious truths have been hid up in consequence of wickedness and abominations; these will be revealed in the last days, as the Saints of God progress in intelligence, faith and works, observing the principles appertaining to the doctrines of Christ. Had the inhabitants of the earth continued to study the Scriptures in their purity, and asked of God for wisdom, instead of relying upon the fallible wisdom and judgment of man, they would have been prepared to receive more Scripture, and have been looking forward for the "stick of Ephraim" to be revealed, and for the time to come when it would become one with the "stick of Judah." The vain imaginations arising from a mere worldly learning shut out the counsels of the Almighty, and mix error with truth. The Scriptures teach to honestly ask of God for the wisdom necessary to understand them. He is the Author of all Scripture given by the inspiration of the Holy Spirit, and no man can rightly understand them but by the light that proceedeth from Him. His truths are free to all who will conform to His requirements; the rich and poor, learned or unlearned are all invited to share therein, to drink at the fountain of eternal truth, and understand the Scriptures through the light of revelation, if they honestly desire so to do, for He hath said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

The Savior inculcated the study of the Scriptures, and did not say they were of any private interpretation, but placed a very literal meaning upon them. The Apostles also instructed the Saints to study the Scriptures, assuring them that they were of no private interpretation, but that holy men of old wrote and spoke as they were moved upon by the Holy Ghost, and that they were profitable "for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The gift of the Holy Ghost is the best interpreter of Scripture; by its light they are easy to be understood, and those enjoying it do not entertain various opinions about the same passage of Scripture, because they are led by the one Spirit. Wrestling the Scriptures and striving to understand the prophecies through private interpretation has caused the prevalence of many discordant views, comparatively but few accepting their plain meaning and literal fulfillment; and yet, as the past have been so will the remainder be literally fulfilled, and in the last days the Lord will pour out of His Spirit

upon all flesh, the sons and daughters will prophesy, the young men will see visions and the old men dream dreams; there will also be so great an anxiety to learn the ways of the Lord that many people will leave their native lands to go up to the House of the Lord, which will be established in the tops of the mountains, to learn of His ways and walk in His paths. And so far from the canon of Scripture being full, the Lord has promised line upon line, precept upon precept, here a little and there a little, and to reveal things that have been hid from the foundation of this world. In accordance with this purpose He has revealed the Scriptures contained in the Book of Mormon and the Doctrine and Covenants, which serve to confirm those contained in the Bible, making plainer the principles of the doctrine of Christ. A prayerful study of the Scriptures is recommended, that an understanding may be had of the truths recorded therein. G. T.

ARRIVALS AND APPOINTMENT.—Elders George Lake and Johan Carl Larsen arrived in Liverpool, from Utah, per steamship *City of Paris*, on Thursday, the 13th inst. They had a prosperous journey, and enjoy excellent health. Elder Larsen proceeds to Copenhagen to assist Pres. Jesse N. Smith; and Elder Lake has been appointed to labor in the Nottingham Conference, under the Presidency of Elder L. W. Shurtliff.

EMIGRATION.—At date of writing, May 14, the STAR being printed a week in advance of its date, the amount of assistance that may be expected from Utah, the fare from New York to Salt Lake City, the amount of luggage allowed to passengers and the charge for extra luggage are unknown here, though information upon those points is expected on or before the last of this month. To expedite operations when the requisite information arrives, the Presidents of Conferences are requested to forward to this Office, at their earliest convenience, the *smallest number* they would like to have assisted if possible, and the total amount of means said number has, without troubling to mention names. Should the amount of aid prove more than sufficient for the total of the numbers now called for, another call will be made, and so on, until all the means permissible for this year's emigration is expended in the most judicious and acceptable manner possible. At present there is no prospect of the fare from Liverpool to New York being less than six guineas.

CORRESPONDENCE

AMERICA.

Through the courtesy of Pres. Morris we are enabled to publish the following letter from Bishop Lunt:—

Cedar City, Iron County, Utah Territory, April 9, 1869.

Elder Elias Morris.

Dear Brother,—I am glad to hear of your prosperity in your labors, and rejoice with you in the anticipation of your shortly enjoying the society of

your family and friends in happy Utah. We are prospering in Cedar, and now number about eighty families, who raised thirteen thousand bushels of wheat last year, besides other grain, vegetables, apples, plums, peaches, &c.

We have an excellent flock of about 2000 sheep, and last week we opened a co-operative store. We have a wool carding machine, saw mill, and two excellent flouring mills in operation, and a lath and shingle machine, &c.

We are fencing in some 700 acres more of farming land this spring in one field north of Coal Creek. Ebenezer Hanks & Co. are experimenting in making iron at Little Pinto Creek, 24 miles west of this place; they have succeeded in making fire brick of an excellent quality. We have recently surveyed a beautiful little town site about half a mile above Hamilton's Fort, and a new settlement is being formed at the Iron Springs, nine miles west.

There is a telegraph office in my house, and we are gratuitously favored with the current news, through the kindness of our beloved President B. Young; we frequently receive London news the following day. The great iron highway across the continent will soon be completed, [The track-laying was completed on the 8th of May.—Ed. STAR.] and then a trip to or from the old world will be but a small matter to what it used to be, and our friends on the other side of the Atlantic can come and see the elephant.

We have had a remarkably mild winter, and the spring is much more forward than common. Concerts, theatrical performances and parties enlivened the long winter evenings. There is no people in the world that enjoy themselves as do the Saints in this Territory. We have the pure Gospel of Christ, the principles of eternal truth, for our platform, and the best men in the world to instruct and counsel us, men inspired of God, and by giving heed to their teachings how can we help being happy and enjoying ourselves? "Tis good to be a

Saint of latter-days." I cannot express my thankfulness to the Lord for a standing in His Church. I have been twenty years in the Church, next October, and I can truly say that "Mormonism" grows brighter and brighter all the time, and any one that will investigate the principles of the Gospel as preached by the Latter-day Saints, with a humble spirit, may know for themselves that Joseph Smith was chosen of God to usher in the great dispensation of the fullness of times.

I see, by the newspapers and correspondence from Europe, that thousands have to endure much poverty and distress, and that crime and wickedness are on the increase, the very reverse to what is the case here. I hope soon to see all the good, faithful Saints in those old countries of poverty and riches gathered to these mountain vales, where they can reap the benefits of their own labors, and be more fully taught in the ways of the Lord.

We have this week sold to stock buyers from Nevada some 2000 dollars worth of stock, and I shall ask the brethren to donate liberally to the P. E. Fund, for the emigration of the poor from Europe; the Saints here have hitherto done well in this matter.

Please give my love to President Carrington; I am pleased to see that he is enjoying himself in his labors. Give my love to the Elders from Zion, and accept the same to yourself.

Your brother in Christ,

HENRY LUNT.

MINUTES OF A CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, UPPER TEMPLE STREET, BIRMINGHAM,
MAY 9, 1869.

10.30 a.m.

On the Stand: Albert Carrington, Pres. of the European Mission; R. E. Egan, Pres. of the Birmingham Con.; H. B. Clemons, Travelling Elder in said Con.; Platte D. Lyman, H. C. Jacobs, James Sharp, A. E. Hyde, L. W. Shurtliff, R. Dye, J. Lawson, W. H. Homer, N. B. Baldwin, E. L. Butterfield, J. F. Gibbs, H. J. McCullough,

J. S. Richards, M. F. Farnsworth, H. J. Moore, O. E. Holbrook, J. Grover, P. Nebeker, J. F. Hardie, and Branch President C. Napper.

Elder Clemons said that the six Branches in which he travelled were in good working order; they were not adding many by baptism, but he rejoiced in the privilege of laboring with so faithful a people.

Elder Charles Napper reported very favorably of the Saints in the Hockley Branch; they had baptized 20 since the 1st of Jan.; they had good meetings, and the local authorities were good, faithful men.

Pres. Egan read the financial and statistical reports; there are 9 Branches, 71 Elders, 38 Priests, 25 Teachers, and 30 Deacons; total, officers and members, 837.

The Authorities of the Church were presented and unanimously sustained.

Pres. Joseph S. Richards said he rejoiced in his labors in the ministry, and was thankful that the Lord had abundantly blessed and sustained him thus far; the Saints in his field of labor were commendably faithful, and some who had been rather dilatory were bestirring themselves; bore testimony to the truth of this work.

Elder Joel Grover realized that he was engaged in the work of God; for the last nine months his labors had extended through the whole of the Scottish District; the Saints there were trying to live by the light of the Holy Spirit, and he loved to labor with such a people; all the Saints could testify that they had received of the light of heaven; bore testimony to the truth of what the world calls "Mormonism," and said that all who availed themselves of the privileges extended to them through the Gospel rejoiced in an understanding that they were engaged in the work of God.

Pres. H. J. McCullough said he had had joy in his labors in this Mission, for he found the Saints, in the different Conferences where he had labored, good, kind people; he desired to do good, and felt the same good influence here that he experienced in the assemblies of the Saints in Zion.

Pres. W. H. Homer testified that the Latter-day Saints are engaged in the work of God, and it ever afforded him pleasure to meet with those who had obeyed the Gospel as he had obeyed it; if the Saints will do right, they will have joy and satisfaction all the time; and if they will improve upon the blessings they receive, the Lord will bless them still more abundantly; his field of labor extended over

a very large tract of country in which the Saints were poor in this world's goods, but rich in the Spirit of the Gospel; there had been a marked improvement since his sojourn with them, and he had joy in his labors.

Pres. H. C. Jacobs exhorted the Saints to sanctify themselves through the truth, that they might be able to abide the time when everything would be done away that is not in accordance with the will of God.

2.30 p.m.

Pres. James Sharp spoke upon the first principles of the Gospel, teaching the unreasonableness of hoping for salvation on any other conditions than those laid down by the Savior and His Apostles, and said that all who would comply with them should know that what the world call "Mormonism" is true.

The children sang, in a very creditable manner, one of Miss Eliza R. Snow's hymns, "God bless our Prophet Brigham," &c.

Pres. P. D. Lyman spoke upon the necessity of obedience to Gospel requirements; the Savior said that those who obeyed His doctrine should know of its truth, and there is no other way of knowing of the truth of the Gospel than by obeying it; he was more or less familiar with the man-made systems of the world, but they had no charms for him; bore testimony to the truth of the work.

6 p.m.

Pres. Carrington occupied the time, commending the faithfulness, zeal and diligence of both officers and members throughout the European Mission, so far as he had observed and learned, and giving such counsels, instructions and encouragement as he was directed by the Spirit.

An excellent spirit prevailed throughout the day; the Hall was well filled with attentive congregations; the excellent instructions might truly be termed a "Feast of fat things."

Singing and prayer as usual.

WALTER SCOTT.
Clerk of Conference.

Most men employ their first years so as to make their last miserable.

A NATURALIST'S EXPERIENCES IN ABYSSINIA.

Annesley Bay is about twenty-seven miles in length at the entrance; it is thirteen miles broad, but narrows about half-way to five miles, and then spreads out in a deep curve which forms the head of the bay. Towards the head of the bay the ground is broken by deep ravines, the sides of which are in many places perpendicular, in others more inclined. The bottom of the bay would appear to be composed almost entirely of mud, in some parts mixed with shells, in others with washings from the coral rocks. The western shore is a low plain of alluvial deposit, varying in breadth from about thirteen to one and a half miles, backed by the range of hills from which the Abyssinian plateau commences. The shore line consists of a series of spits forming shallow bays, some of which are muddy and bordered with mangrove trees and bushes, and covered for some distance inland at spring tides. There is a singular absence of stone on the left shore of the bay, its general character being that of hard, sandy mud, encrusted with salt, traversed in many places by the marks of floods and rivulets, abounding in drift-wood, and for several hundred yards from the sea so little above its level as to be always more or less damp. Further inland its nature becomes more that of dust and sand, so easily raised by the wind as to be very trying to travellers. Indeed, the whole aspect is one of sterile repose and sameness, the only relief to the eye from the glare of its arid beach being the small patches of green mangroves, which serve to make its barrenness more apparent. But looking beyond all this, to the westward, the landscape is not unpleasing, especially in the early morning, when the bold ranges of hills, their sombre hues relieved by a few white fleecy clouds, and backed by the blue peaks of the Abyssinian ranges, display a variety of lights and shades which would charm any admirer of mountain scenery.

The shores of the bay are very thinly inhabited; on the right are a few small villages of Dunukil, on the left a few nomad Shohos. The only vil-

lage continually inhabited is Zoulla, the population of which is about five hundred. It is situated about three and a half miles from the sea-coast. The huts of which it is composed are built of brushwood, and such rafters and poles as can be collected from the adjoining jungle. Some of them are of oval shape, but the greater number have sloping roofs, thatched with small branches and a kind of dwarf bamboo. The other villages occasionally met with are merely temporary huts, built of branches of juniper or mimosa, interlaced with smaller ones as a protection from the sun, and sometimes covered with coarse grass or dried skins. The villages in the passes and ravines are built of loose stones, and are not readily distinguishable from the neighboring rocks.

The Shoho tribes migrate with the rainfall from the plains to the highlands with the flocks and herds which form their chief means of subsistence. Indeed, milk seems to be their favorite diet, and is generally taken sour. This, eked out with a little ghee, dourra—the fine seeds of a grass winnowed and collected by the women and children—and a kind of ground nut which they find by digging a few inches below the soil, with sometimes a little flesh or a few dates, appears to satisfy their simple wants. The Shohos exhibit a good deal of taste and care in the manufacture of their water-jars, bowls, &c., from the fibre of a species of aloe, found on the rocky hillsides. The fibres, which are very tough and strong, and at the same time light, are so closely and finely woven as to be perfectly watertight. The jars especially are of a pretty and classical shape, the larger ones frequently ornamented with small white cowries, which are interwoven in various patterns with the outer fibres. In common with all the other littoral tribes, they profess the religion of Islam. For treachery, cowardice, lying and thieving, I question if their equals are to be found in any land under the sun.

Of the animals commonly seen in the immediate neighborhood of the

bay were two varieties of hyena, jackals, a species of civet cat, hedgehogs, a kind of jerboa, a wild pig called the wart hog, hares, porcupines, two or three different kinds of monkeys, coneys, a small and very graceful antelope called the Beni Israel, and the antelope common to most parts of the African coast, an animal standing about thirty-six inches high, and weighing about a hundred pounds. Elephants occasionally visited the shores of the bay, but no large tuskers were seen. They are of a much lighter color than the Indian elephant, with much larger ears; they are very active, and climb about the hills in places that look inaccessible to such ponderous beasts. The pugs of what were supposed to be lions were seen several times, but I do not remember a reliable instance of the animals themselves being met with. Ostriches were seen near the head of the bay; guinea-fowl, and a large kind of partridge, with a bare orange-colored neck, which is also found in numbers in Turkish Arabia and called by the Arabs "Dejaj-el-burr," were very common. There was also a kind of florican, which went in pairs; both the larger and smaller species of bustard were frequently seen, several kinds of doves, and a saddle-back crow with white plumage on the shoulders and breast. Eagles and other birds of prey common to India were frequent, as also were several kinds of flycatchers and larks, and a small kind of linnet which frequented the reeds near a hot spring in the neighborhood. Small birds, however, were not found in great numbers near the sea. In November and December flights of ducks, geese, and teal were seen passing over the bay in a southerly direction; some of the latter indeed, apparently from exhaustion, settled on the water near the landing-place. Pelicans, storks, cranes, gulls, curlews, snippets, and other small waders, and several varieties of tern, frequented the beach.

Snakes, scorpions, and centipedes were not uncommon; but beetles and butterflies were rare.

Of the several kinds of sea-fish, the commonest were varieties of the ray, rock-cod, gray mullet, and sea-perch. Swordfish, and the common variety of shark, were often seen. Of the Crustacea, prawns, crayfish, and eight distinct species of crab were found, the smallest of which, a very diminutive red kind, with one claw nearly as large as the rest of its body, found a dwelling among the branches and crevices of the live coral. One or two starfish, and a large variety of the Echinus, having long black spines, and commonly called "the sea-egg," lived among the rocks on the east side of the bay, where oysters also were plentiful.

Such is a brief, though I think a complete, enumeration of the birds, beasts, and fishes of Annesley Bay.

From the description I have already given of the nature of the soil, the reader will not be surprised to learn that the vegetation in the neighborhood of the bay is very scant. In some places the shore is lined with mangroves, which attain tree-like dimensions, interspersed with thickets of juniper, babril, camelthorn, mimosa, and a species of acacia. These latter are to be found principally near the base of the hills, where also frankincense trees are occasionally met with. A large kind of cactus grows in clumps at the southern part of the bay, among the roots of which the wart-hogs frequently burrow. A low heathery kind of plant covers the more sandy soil in large patches, and during the rainy season a good part of the plain is thickly covered with grass, which grows, however, to a rank luxuriousness under the shady bushes. Knowing next to nothing of botany, I am unable to give much information under this head; but certainly wild-flowers are rare.—*The Field*.

According to a New York paper, trains will run on the Pacific Railroad from New York to San Francisco in 6 days 17½ hours. The trip from Great Britain to San Francisco will occupy 17 days; to the Sandwich Islands, 26 days; to Japan, 34 days; and to Hong Kong, 40 days. It is rumoured that a steam-packet line will be established between Australia and San Francisco, via Tahiti and Honolulu, which will perform the voyage in 28 days, so that a journey might be made from Great Britain to Australia, via San Francisco, in 45 days.

A GREAT RAILWAY.

A telegram from our American correspondent informed the world that the 8th of May witnessed the actual completion of one of the most marvelous undertakings of modern times. The people of the United States have now carried a railway across the entire breadth of their continent, from the Atlantic coast to the Pacific. The length of this line, or combination of lines, exceeds the distance between the Old World and the New. Steamers from Liverpool to New York make but 2800 miles of their run, whereas from New York to Sacramento must be a journey of at least 3000. That journey, however, may now be made, though even in so saying we tell but half the wonders of the story.

Roughly speaking, a line dropped from north to south so as to divide the territory of the United States into two equal portions, would divide also the settled from the unsettled regions of the Union. East of the line lie the several States of the Republic with which we are familiar, while to the west the country is one enormous tract of unoccupied land. That description, however, as it happens, does not apply to the seaboard of the Pacific itself. On that coast lies the important State of California, separated from the rest of the Union by about 1700 miles of desert, and here is the key to the exploit now before us. The Americans, accustomed to railway communication everywhere, could not endure to be thus parted from one of their own States. Years ago they resolved on bridging this immense desert, and years ago, had it not been for the civil war, they would probably have achieved the work on which they had set their minds; but in that tremendous struggle all the energies of the Republic were for a time absorbed, nor was it till the beginning of 1866 that money or hands could be spared for this work of peace. As soon, however, as the contest was finished, the Pacific Railroad was again taken up by the Government and the people, and a survey made at that conjuncture gave the following results.

A railroad running from east to west

would, as will be seen from what we have premised, first traverse the settled and then the unsettled territories of the Union. In the former portion the work was already done. A series of lines or links carried the traveller from New York to Omaha city, a town on the Missouri river, to the extreme west of the State so called. Here, however, civilization, and with it railway communication, abruptly ceased. All beyond was desert. Vast plains stretching away to the far west, broken by mountain ranges or solitary lakes, formed the prospect before the eye. At one spot only in this pathless waste was there a settlement. The Mormons had penetrated the wilderness and established themselves on the banks of the Great Salt Lake, beyond reach, as they imagined, of visitation or disturbance. Such was the country over which a railroad had now to be carried, and the engineers reported the length of their line as somewhat in excess of 1700 miles, from Omaha city on the east to Sacramento, the State capital of California, on the west. That, in American language, was the "gap" between one terminus and the other which had to be filled up.

The work was commenced at both ends, and by two companies. Starting from Sacramento, the Central Pacific Company pushed their line eastward towards Omaha city, while from Omaha city the Union Pacific Company worked westward in the direction of Sacramento. In January, 1866, the progress reported was very small, representing, in short, only 40 miles finished at one end and 31 at the other. But soon the work grew apace, and in October last upwards of 1000 miles—800 on the eastern and 200 on the western side—had been added to the projected line. This left about 700 miles to be made, but over nearly half that distance the works were considerably advanced, and it was calculated that only some 400 miles would remain to be laid in the present year, 1869. The engineers, as our correspondence then stated, "said they would do it," and they have done it with half the time to spare. The last

bit of the gap has been filled in, and the communication is complete. From Omaha city to Sacramento there is now a railroad all the way, and the citizens of New York, instead of being condemned to a tedious circuit by land and water, can traverse the continent to San Francisco just as we may go from London to Perth.

The rapidity with which this gigantic work has been executed amazes even the Americans themselves, and we are told, indeed, that railway rivalry has had its share in bringing the achievement so rapidly to pass. But, whatever the motives at work, the result is equally wonderful. On the plains and for long distances, the mere engineering was comparatively easy, but then

the savage Indians, with an instinctive dread of the undertaking, were constantly attacking the laborers and wrecking the train, until it was as much as 10,000 workmen, supported by a large body of troops, could do to preserve the works from destruction. Midway, too, the prodigious chain of the Rocky Mountains crossed the track at right angles; while, on the borders of California, the Sierra Nevada, a parallel range, gave the Central Pacific Company an infinity of trouble. Nevertheless, the entire line is now completed—roughly, no doubt, but still without a break—and a region about as wild as the interior of Africa or Arabia is traversed by a railway from end to end.—*Times*.

SUMMARY OF NEWS.

The number of wrecks reported the week, ending May 8, was 36, which raised the total for the present year to 1015.

It is stated that the rescue of the miners at Brierly Hill cost the Earl of Dudley £25,000.

The *Lewiston Journal* reports that Daniel Frederick Bakman, supposed to be the last of the soldiers of the Revolution, died at his residence at Freedom, Cattaraugus county, New York, April 5, at the advanced age of 109 years six months. Mr. Bakman entered the army just previous to the skirmish of Fort Plains, and took some part in that battle.

The greater portion of the town of Houghton Michigan, has been destroyed by fire. Sixty-five acres, comprising 1101 occupied buildings, were burned over. The Methodist and Catholic churches and schools escaped. The loss is estimated at nearly \$500,000. Over 200 families are left homeless or partially destitute.

Disgraceful proceedings took place May 3, Falmouth, where a young woman was buried with ritualistic ceremony, headed by a twelvefoot cross. Incense was used in the church, the rector meantime kneeling at the coffin. The service was interrupted by groans from a large mob, mingled with hisses and laughter. A scuffle followed, in which the rector's surplice was torn.

In the course of some proceeding in the Court of Queens Bench the other day, in which a telegraph company was concerned, one of the counsel engaged told a good story of a clerk's mistake. The message to be sent was "Your wife is delivered of a fine girl." The message actually transmitted and received by the astonished parent was "Your wife is delivered of *five girls*." It was not stated whether the happy father survived the shock of the announcement.

THE FLOODS IN MONTREAL.—Montreal is suffering great distress from the effects of the great flood in the St. Lawrence river. The police are engaged in distributing bread from boats, which are paddled through the streets covered by water to the depth of two, four, and in some places six feet. As the relief parties passed along the streets, the windows of the houses were filled with women and children, clamorous for bread. The most destitute lived in the lanes and back yards. Families were found lying together on the floor, covered with bedclothes, and thus, by the additional warmth, endeavoring to resist the pangs of hunger.

P O E T R Y.

THE LAST LESSON.

Thou go'st, dear boy, at fourteen years,
To test the world, its smiles and tears,
And win thy daily bread.
One lesson more before we part ;
And oh, let heart speak unto heart,
Nor aught in vain be said.

Quick throbs thy pulse, thy hopes beat high,
And pleasure glances from thine eye,
As once it glanced from mine.
I would not daunt a trustful lad ;
But by the trials I have had,
My heart forebode thine.

Lift high thy brow, so fair, sublime,
All, all unforrow'd yet by time—
How glorious is the sight !
But thou art young, and thou art poor,
And oft must suffer and endure
Chill disappointment's blight.

The world looks coldly, my dear boy,
On horny hands and corduroy,
And humble merit slights.
As thou see'st ivy round a tree,
To crowds will ever climbers be
The grossest parasites !

Full many a wayside toiler here
Hath heart as warm and brain as clear
As Earl of high degree ;
But most great folks are proud enough,
And treat with scornful sneer and huff
The like of thee and me.

We lack some polish, it is true ;
But polish, as too oft we view,
In these fair-seeming days,
Conceals the fault, and hides the flaw :
And some fine gentlemen I know
Have very crooked ways.

Thou go'st, my boy, at fourteen years,
To test the world, its smiles and tears,
And win thy daily bread.
This lesson take before we part ;
And oh, let heart speak unto heart,
And naught in vain be said.
Family Herald.

E'er duteous and respectful be
To those in just authority,—
'Tis what we fairly owe ;
Yet cringe thou not, but stand erect
In manliness and self-respect,
When tyranny would cow,

Be not ambitious—o'er and o'er,
Fair-sailing on a prosperous shore,
Men on this rock have split ;
And some with sanctimonious airs,
Who go to church, and say their prayers,
And quote from Holy Writ.

Pleasure will woo thee with her smile,
And bate for thee full many a while,
Which youth to taste is fain.
A good old maxim here applies—
"Be merry ; but be ever wise,"
Lest pleasure ends in pain.

Where Fashion pours her annual tide
On golden sands, our country's pride,
Crowd on the young and gay ;
The danger is, the tyrant, Debt,
May slay thee in his close-mesh'd net,
If thou shouldst drift that way.

E'er sail, my boy, with single aim,
For honest wealth, and honest fame ;
But ne'er (such wealth were vain)
Add a poor sixpence to thy store
By darkening a neighbour's door,
Or causing brother pain.

And more than wealth and worldly fame,
E'er zealously thy own good name
Against detraction guard.
Seek knowledge chiefly from above ;
Be firm in friendship, true in love,
And thou shalt have reward.

This life, in sooth, will quickly pass ;
An April shadow on the grass
Were a fit simile.
Be ready for that awful day,
When worlds shall melt like wax away,
And dawn Eternity.

AARON SMITH.

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MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 22. Vol XXXI.

Saturday, May 29, 1869.

Price One Penny.

FORTIETH ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 334.]

Thursday morning, April 8, 1869.

Conference was called to order by President Brigham Young.

Tabernacle choir sang the hymn on page 292, commencing, "I saw a mighty angel fly."

Elder Geo. Q. Cannon prayed.

Tabernacle choir sang the hymn on page 293, "Go ye messengers of Glory," &c.

President Brigham Young addressed the Conference. He understood that many of the Saints had borrowed money from their friends in the old countries to assist them to come here, and have not paid it back. Even Elders in Israel had obtained money and had not returned it. Such excused themselves by saying they received it as a gift. He wished all such to pay such monies back with interest, that the gift may go around. If any should refuse to refund what they had borrowed, the Bishops should cut off such from the Church. We wish the Saints to make liberal donations for the gathering of their brethren and sisters this year. I should like to propose a condition as to whom we shall gather. We see many after they come here indulge in evil practices and depart from the faith. Would it not be well to have all whom we shall gather, before they leave the old countries, make a solemn covenant that they will keep the Word of Wisdom, and otherwise live in accordance with their religion when they get here? This people

should cease entirely and forever to trade with those who would destroy us. Many think they have a perfect right to trade where they please; such have not the light of the Gospel in them—they are filled with darkness. It was said by one of the brethren that it would be easier to raise the dead than it is to govern and control the people. This is true. It would be easy for the Lord to resuscitate a body that the breath had left, but He cannot control and govern this people but by His laws and His persuasions. It is no miracle for the Lord to raise the dead. There is no such thing as a miracle only to those who are ignorant of the laws by which such things are performed. We see the effects to-day of the people being so far controlled in relation to trading with their enemies. The number of merchants, clerks, &c., of those who are not of us, such as would use their influence and means against us, has been greatly reduced. I have been driven from my home five times. I do not wish to see those scenes re-enacted. In relation to the Female Relief Societies, they have been instrumental in doing a large amount of good. The names of those sisters who have been diligent in doing good will be handed down through all eternity. The sisters should take the lead in abolishing the tendency of the mothers and daughters in Israel to follow after the foolish fashions of the world. This matter

lies principally with sisters, and but few of the brethren care anything about fashion. Let every Ward and settlement have a Female Relief Society, and also a store that they may do their own trading. Some wanted to know whether it was right to send east for goods or trade at the parent store. At Lehi the Co-operative Store, at the end of five months, was able to pay a dividend of about \$28,00 on each share of \$25,00, which was the result of replenishing their stock often instead of once or twice a year from the east. At other places they had done even better than this. I do not want the men of capital to buy out all the shares in these stores. The poor should have a chance. Let the men of capital build factories, raise and purchase wool, flax, &c., manufacture cloth, linen, and other fabrics. Let the people observe every word of God which leads to life, happiness and glory.

President Young headed a subscription list to gather the poor with a donation of \$2,000.

President Geo. A. Smith next spoke. Any who manifest a spirit that would prevent our consolidation in business and other matters are led towards apostacy. The manuscript of the Book of Mormon is in the Deseret alphabet, and is now ready for publication. It is designed to publish an edition of ten thousand copies, suitable for the use of schools. Its publication will involve considerable expense.

Complaints have been made that men without character or reputation have been engaged to teach in schools. This has been, measurably, on account of the brethren being diffident in taking schools. A department has been instituted in the University of Deseret to prepare young men and women to take charge of schools.

It is advisable that parents should send their children to the University, that they may be qualified as teachers. Every man who has not done so should take the earliest opportunity of declaring his intentions of citizenship. It was necessary for our well-being and protection. Congress, last season, concluded to give the people some rights in regard to the land they had cultivated.

A number have been called to go South to strengthen the settlements there. Some have not gone on account of their being engaged in building the railroad. Those who are now free from their engagements on the railroad are expected to fulfill their mission, unless they have been called to go on other missions.

The inhabitants of this Territory should strictly observe the militia laws, that we may be able to protect ourselves. Let us have our arms in order, and never let our ammunition grow scarce. Above all things, let us sustain and build up Zion.

President Geo. A. Smith's discourse consisted of a number of texts which he wished the people to elaborate in their own minds.

Elder Geo. Q. Cannon.—One point has been advanced which is very striking, namely, that Zion can never be redeemed until this people are prepared to enter into what is called the Order of Enoch. The interest in regard to building up the Centre Stake of Zion should never flag. Our individual work is to prepare ourselves to enter upon this Order. Although this is a beautiful city, yet it is very far from being what we expect the New Jerusalem to be. The servants of God have had much trouble in preventing many from selling out their homes here. Until we become imbued with the feeling that all we have belongs to the Lord, we can never go to Jackson county, there to re-build up Zion. Here is an individual question to ask ourselves: Are we ready to lay all we possess at the feet of the Bishop, and take our stewardship from him, be it much or little, and turn all our surplus property into the treasury of the Lord? What is the Celestial law? It is being revealed, but probably will not be revealed in its fullness until we enter the Celestial kingdom.

Elder McAllister sang the hymn on page 71, "O, say what is Truth."

Conference adjourned till two o'clock p.m.

Elder Brigham Young, jun., dismissed.

The Authorities of the Church were sustained this afternoon. The particulars will be published, with the minutes, to-morrow.

Thursday, 2 p.m.

Conference was called to order by President Brigham Young.

Tabernacle choir sang, "The glorious day is rolling on."

Prayer by Elder E. T. Benson.

"Ye ransomed of the Lord" was sung by the Tabernacle choir.

Elder George Q. Cannon presented the Authorities of the Church for the approval or disapproval of the Saints, as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, George A. Smith his first, and Daniel H. Wells his second counselor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., and Joseph F. Smith, members of the said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his counselors.

William Eddington, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, Wm. H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Charles S. Kimball, Joseph S. Barfoot, Samuel W. Richards, Nathaniel H. Felt, John P. H. Rumell, Miner G. Atwood, Hampden S. Beattie, Wm. Thorn, Dimick B. Huntington, and Theodore Mc Kean, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van

Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little his counselors.

Benjamin L. Peart, President of the Elders' Quorum, Milton H. Davis and Abinadi Pratt his counselors.

Samuel G. Ladd, President of the Priests' Quorum, Robert Price and Wm. McLaughlin his counselors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi his counselors.

James Leach, President of the Deacons' Quorum, Peter Johnson and Charles S. Cram his counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor, George A. Smith, Daniel H. Wells, and Edward Hunter, his assistants for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff his assistant.

The votes in favor of sustaining the Authorities were unanimous.

President Brigham Young delivered a powerful and eloquent discourse, of which it would be impossible to give a correct idea in a short synopsis. His remarks will, in a short time, be published entire.

Conference adjourned until the 6th day of next October.

Elder McAllister and the congregation sang the hymn on page 166, beginning "Do what is right, the day dawn is breaking."

Benediction by President George A. Smith.

JOHN NICHOLSON,

Clerk of Conference.

—Deseret Evening News.

SOCIETY.—The love of society is natural ; but the choice of our company is a matter of virtue and prudence. Noble examples stir us up to noble actions ; and the very history of large and public souls inspires a man with generous thoughts. It makes a man long to be in action, and doing something that the world may be the better for ; as protecting the weak, delivering the oppressed, punishing the insolent. It is a great blessing, the very conscience of giving a good example ; beside that, it is the greatest obligation any man can lay upon the age he lives in.

SPEECH OF HON. WM. H. HOOPER, OF UTAH,
IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 337.

With this stern resolve they crossed partially-settled Iowa in 1846. Being scantily clad and but poorly provisioned, many perished by the way. The close of the autumn found them encamped upon the banks of the Missouri, in what was then called the Pottawatomie country. Here they wintered, laying out the town now known as Council Bluffs. In the spring of 1847, when preparing to send forward their pioneers to seek out a home and a route thereto, the United States Government called upon the Mormons for a battalion of five hundred men to aid in vindicating its honor in the conflict with Mexico. In spite of the sacrifice involved in a compliance with this call there was no hesitation in the response, and the men promptly volunteered. They made the march across the continent under the command of Philip St. George Cooke, and were honorably discharged in southern California the following year. The congratulatory order of Colonel Cooke is full of the most unqualified testimony to their patriotism, subordination, endurance and general good conduct, and I invite its perusal by all who still credit the injurious calumnies with which we have been assailed :—

[Order No. 1.]

Headquarters Mormon Battalion,
Mission of San Diego, Jan. 30, 1847.

The lieutenant colonel commanding congratulates the battalion on their safe arrival on the shore of the Pacific ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry. Nine-tenths of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies where water was not found for several marches. With crowbar and pick and ax in

hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules by herding them over large tracts, which you laboriously guarded without loss. The garrisons of four *presidios* of Sonora concentrated within the walls of Tucson gave us no peace. We drove them out with their artillery; but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose to enter upon a campaign and meet, as we believed, the approach of the enemy, and this, too, without even salt to season your sole subsistence of fresh meat.

Lieutenant A. D. Smith and George Stoneman, of the first dragoons, have shared and given you valuable aid in all these labors.

Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone. Soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of Lieutenant Colonel P. St. George Cooke.

P. C. MERRILL, Adjutant.

Returning eastward these men found their families in the great basin of the Salt Lake. The advance guard of the Mormon emigration reached Salt Lake valley on July 24, 1847, selected the present site of Salt Lake City, built a fort of some strength as a protection against the Indians, and planted some root crops, a portion of which partially matured. A few of these pioneers, under the lead of President Young, returned to the Missouri river the same

fall, leaving the majority to plow and plant during the following season. Their subsistence through the entire winter was in part a root growing wild, and pointed out by the Indians as capable of supporting life. The few cereals and roots brought with them were saved for planting, for such were the difficulties of transportation through the eleven hundred miles of mountains and deserts they traversed, that it was with the greatest difficulty they could bring the necessary implements and grains and roots for seed. No white man save Colonel James Bridger, a trapper at Fort Bridger, and a mountaineer named Goodyear, was found in the region, consequently the Mormon pioneers were undisputed masters of the country, with no neighbors except the wild and degraded Utah and Shoshone Indians, whose friendship was courted for the sake of peace, and has always been retained through a policy of liberality and justice. The opinion of Colonel Bridger was expressed that it was impossible to raise grain in that region, and that immigration to the "great basin" would be followed by starvation. Nevertheless, trusting in the Providence of God and remembering the persecutions of man, the community resolved to dare the alternative.

When the bulk of the immigration reached the valley in 1848, they found that much had been raised for their support, besides a large percentage preserved for seed. Rations of bread were issued and used, and the people were again in a condition of comparative safety and comfort. The march of 1848, as may be supposed, was attended with great hardships. The immigrants were deficient in transportation, and suffered from a scarcity of provisions and the severe toils of the journey. Great mortality resulted from disease, old age, and other causes, and it was said that the trail of the Mormons could be followed in 1849 by the graves of the dead they had left on their route. Yet it is worthy of note that during that pilgrimage of four months' duration neither the spinning wheel nor the loom ceased to do its work, the large wagon and the slow step of the ox giving an opportunity for labor while the train was in motion.

There are now in Utah hundreds of yards of goods for which the material was spun and which were woven during that journey. Every means was utilized to the utmost; even the faithful cow gave her strength in the yoke, and furnished milk at night for the sustenance of the children she had drawn during the day.

Such, sir, are some of the incidents connected with the planting of this colony which is now sought to be legislated out of existence. The calumnies charging the Mormons with idleness, immorality, and disloyalty, are all refuted by the facts of history. The first printing-press ever taken west of the Missouri river was established by them at Independence, in 1832. The first newspaper in the great basin of the Salt Lake, where now there are three, and I believe the first in San Francisco, were published by the Mormons. The first United States flag unfurled in the great interior, save by Government officials, was raised by Mormons. Well do I know the spot where the first "liberty pole" was raised, and from the top of which floated the Stars and Stripes, while yet the country was known as Mexican territory. In obedience to Mormon love of law and order and of the institutions of our country, one of their first acts after reaching their new home was to meet in convention and form a local government and send a Delegate over three thousand miles to Washington, and ask the parent Government to extend her protecting care over them.*

* Extract from a discourse delivered by Daniel H. Wells, one of the prominent dignitaries of the Mormon Church, on the occasion of the fourth anniversary of the entrance of the Mormons into the valley of the Great Salt Lake:—

"It has been thought by some that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American Republic.

"No wonder that it was thought by some that we would not again submit ourselves (even while we were yet scorned and ridiculed) to return to our allegiance to our country. Remember that it was by the act of our native country, not ours, that we were expatriated, and then consider the opportunities we had of forming other ties. Let this pass while we lift the veil and

In regard to the Christian temper of the Mormons during the infancy of this colony there is also indisputable evidence. The year 1849 blessed the new settlement with an abundant harvest, amply sufficient, with strict economy, for its wants, besides something to spare to the many California immigrants who crowded the plains during that season in their march to the Pacific shores, and whose lack of experience had caused much sickness and great loss of stock. Multitudes fell by the way-side, and many of those who succeeded in reaching "the great half-way house," as they styled Salt Lake City, were sadly in need of rest, medical treatment, and good nursing. The ill-health of many forced them to remain there for a time, and numerous lives were saved by the careful watching and tender nursing of some good old mother by the bedside of the suffering stranger. For several years Salt Lake City was more or less a hospital for emigrants during the fall and winter seasons from disease and accidents incident to a long journey. When the strangers became rested and were able to proceed, they exchanged their broken-down stock for fresh animals, recruited their supply of breadstuffs, and having improved their health by

show the policy which dictated us. That country, that Constitution, those institutions were all ours: they are still ours. Our fathers were heroes of the Revolution. Under the master-spirit of an Adams, a Jefferson, and a Washington, they declared and maintained their independence, and under the guidance of the Spirit of truth they fulfilled their mission whereunto they were sent from the presence of the Father. Because demagogues have arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity?

"Those who have indulged such sentiments concerning us have not read Mormonism aright, for never, no, never, will we desert our country's cause; never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom. Although she may launch forth the thunderbolts of war which may return and spend their fury upon her own head, never, no, never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions handed down to us by her honored sires, made dear by a thousand tender recollections."

a free use of vegetables, went on their way rejoicing. Captain Stansbury, who spent a year among the Mormons while engaged on the Government survey of the Great Salt Lake in 1849-50, in his report gives the following frank testimony to the character and dealings of the people:—

"In their dealings with the crowds of emigrants that passed through their city the Mormons were fair and upright, taking no advantage of the necessitous condition of many if not most of them. They sold them such provisions as they could spare at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party was subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect arose either from interested misrepresentations or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others while I resided among them. Too many that passed through their settlement were disposed to disregard their claim to the land they occupied, to ridicule the municipal regulations of their city, and to trespass wantonly upon their rights. Such offenders were promptly arrested by the authorities, made to pay a severe fine, and in some instances were imprisoned or made to labor on the public works; a punishment richly merited, and which would have been inflicted upon them in any civilized community. In short, these people presented the appearance of a quiet, orderly, industrious, and well-organized society, as much so as one would meet with in any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves; nothing being further from their faith or practice than the spirit of communism, which has been most erroneously supposed to prevail among them. The main peculiarity of the people consists in their religious tenets, the form and extents of their church government,

(which is a theocracy,) and in the nature especially of their domestic relations."

A few words of evidence may not be amiss in regard to the orderly character of the Mormons and the capacity for self-government, especially when the witness is one suspected of no partiality for the people whom he describes. Lieutenant Gunnison, speaking of the same period, says :—

"We found them in 1849 organized into a State with all the order of legislative, judicial, and executive officers regularly filled under a constitution eminently republican in sentiment and tolerant in religion, and though the authority of Congress has not yet sanctioned this form of government, presented and petitioned for, they

proceed with all the routine of an organized self-governing people under the title of a Territory, they being satisfied to abide their time in accessions of strength by numbers, when they may be deemed fit to take a sovereign position, being contented so long as allowed to enjoy the substance under the shadow of a name. They levy and collect taxes, raise and equip troops for protection in full sovereignty on the soil they helped to conquer first and subdue to use afterward."

Gunnison also adds his testimony to that of others in regard to the fair dealing of the people, and says that food "was sold to the gold emigrants at a less price than at Fort Laramie, four hundred miles nearer to the States."

[TO BE CONTINUED.]

MOTHERS AND CHILDREN.—The Rev. J. M. Gregory, in his paper on "Woman's Place and Work," says :—"It is a social fact, of most alarming import, that not only does the physical vigor of a race maintain always the just ratio of the physical health of the mothers, but that families and races often die out from the diminished maternal power of their women. The enervated and feeble daughters of idleness can never be mothers of a healthy and vigorous progeny, and ultimately must cease to be mothers at all. Social reform, if it would operate permanently, must begin with the mothers." To trace all the evil defects in offspring to a mother's weakness is short-sighted, at least ; and so it is to trace to her all of the virtues possessed by the children. Each parent is about equally responsible for the evil and the good. A father's vices, his disposition to drink and smoke, to be lazy and profligate, may be inherited equally with the mother's frivolity and extravagance. The mother's gentleness and grace is as important as the father's courage, enterprise, and strength. The two happily combined make the best men and women.—*Herald of Health.*

"FROM THE ETERNAL HILLS."—Frank, a correspondent of *Collins Omaha Advertiser*, thus speaks of Utah and her people :—"The beautiful Salt Lake Valley—the Palestine of America—of which his Excellency, Brigham Young, is President, has been entered and passed over by the great U. P. and the Saints have had their joyous jubilee over the magical event. Take Utah within all her boundaries and in all her lands, people, homes, business, laws and discipline and every observer will declare at once, that it is in every respect *par excellence*, having no equal among any of the older States and Territories for good order, systematized working together for the mutual good, and successful and prosperous government. There are no petty litigations, no street brawls, no riotous proceedings, no high crimes and misdemeanors, no drunkenness, no gambling hells, no dance houses, no unfair dealings, and thank God ! no Church scandals and clerical demoralization ; and this state of high public and private morality is eminently due to the careful and prudent administration of President Young and the honorable men who hold office under him. Until our older States, who claim all the religion and decency and morality extant, can show as clear and as goodly a christian record as Utah, let their blatant and corrupt representatives faithfully hold their peace and hide their guilty heads in shame, whenever Brigham Young may deem it prudent to challenge a comparison upon any point they may dare to raise. We are no Mormon nor the son of a Mormon, but we say this much for the government of Brigham.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 29, 1869.

THERE MUST ALSO BE WORKS.

IN conversing upon the principles of salvation, one often hears the remark : "Sir, I rely upon the merits of our blessed Lord and Savior Jesus Christ," as a plea for not complying with the requirements of the Gospel. It is truly written that faith without works is dead ; or, in other words, is not the faith required in the Scriptures.

When Nicodemus went to Jesus and confessed that he knew that He was a teacher sent of God, the Savior did not tell him to merely rely upon His merits and believe and he should be saved, but said : "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now, can any one be said to truly believe on Him, if he neglects to keep His commandments ?

Peter taught that it was not only essential to believe, but also to repent and be baptized for the remission of sins, that they might receive the Holy Ghost. And whenever the Gospel has been preached with authority from Heaven, faith, repentance, baptism and the gift of the Holy Ghost by the laying on of hands have been taught, as in the case of the inhabitants of Samaria, the eunuch, Saul at his conversion, Cornelius, and whenever and wherever the Gospel has been preached by the power of the Holy Ghost. It has never been taught by the sanction of Heaven that faith, without obedience to the requirements of the Gospel, would justify any one ; nor that, without such obedience, merely relying upon the merits of Christ would insure salvation. Such notions arose through the "falling away," and are to be classed among "the precepts of men."

The Apostles were powerful in testimony, because they had the testimony of Jesus. They knew that He would bear witness of the truth of their divine missions, unto all that would obey the commandments given through them. And where does the Bible teach that the gifts and blessings of the Gospel have been done away, as being no longer needed ; or that any one can be saved without obeying the commandments of God ? Jesus Christ has again organized His Church upon this earth, and the Gospel is again being proclaimed in its fullness. "But how are we to know this ?" is the question frequently asked. How did they know it in the days of the Apostles ? By receiving their testimony, and obeying the requirements.

The Savior said : "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God." The Apostles promised the gift of the Holy Ghost to those who would believe, repent, and be baptized. Could a man receive so precious a gift, and not know it ? That gift is again vouchsafed to man upon complying with the same conditions.

The promise is unto all who will hearken and obey, high or low, rich or poor, learned or unlearned. "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters."

G. T.

CORRESPONDENCE

SWISS AND GERMAN MISSION.

Zürich, May 14, 1869.

Pres. A. Carrington.

Dear Brother,—On the 7th ult. I, in company with br. O. Ursenbach, started for Geneva. We went as far as Bern, remained there two days with the Saints, and then proceeded to Geneva by way of Biel, St. Imier, Travers-Thal and Neuchatel. We reached Geneva on the 17th, and remained ten days. During my stay there I visited as much as possible, and was both pleased and edified with much that I saw. The asylum for the aged and infirm is admirable for its system, cleanliness, and capacity.

On my return I stopped at Bern two nights, and reached Zürich on the 29th. In visiting the Branches I was privileged in holding meetings with the Saints at each place, Biel excepted, and was much pleased with the spirit manifested, and think, if we can judge shepherds by the condition of their

flocks, that much credit is due to bro's. Ursenbach and Richards, as also their co-laborers bro's. Roth and Willi, for their unflinching zeal in disseminating the words of truth.

Upon arriving here I found the good Saints under my charge in a prosperous condition and, I hope, pleased to see me with them again, as it is my earnest desire and prayer that I may merit and enjoy the love, confidence and esteem of every one in the Mission.

I rejoice in my labors, thank God for my co-laborers, and hope that I may ever have as good a President as our mutual and zealous friend br. Maeser. So far as I am a competent judge, we are up to the spirit of the times; and when I say we are growing morally as well as in numbers, I only speak of what is obvious to all. The brethren here are, I believe, all well.

Br. Maeser joins me in love to all.

HEBER YOUNG.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, MANCHESTER, MAY 16, 1869.

10.30 a.m.

Present from Utah:—Albert Carrington, Pres. of the European Mission; H. C. Jacobs, Pres. of Manchester Con.; James Sharp, Pres. of Edinburgh Con.; R. E. Egan, Pres. of Birmingham Con.; L. W. Shurtliff, Pres. of Nottingham Con.; F. H. Hyde, Pres. of Sheffield Con.; A. E. Hyde, Pres. of Leeds Con.; N. B. Baldwin, Pres. of Staffordshire Con.; W. H. Homer, Pres. of Leicester Con.; H. J. McCullough, Pres. of Reading Con.; J. M. Ferrin, Traveling Elder in Manchester Con.; J. F. Hardie, Traveling Elder in London Con.; Joel Grover,

Traveling Elder in Glasgow Con.; W. Farr, Traveling Elder in Liverpool Con.; George Lake, Traveling Elder in Nottingham Con.; and of the local Priesthood, John Schofield, Traveling Elder in Manchester Con.

Elder Ferrin reported that District No. 2 was in a much better condition than it was six months ago; he traveled through all the Branches, found the Saints feeling well, knew they were constantly improving, and felt well concerning them.

Elder Schofield said there had been a great improvement in District No. 1 during the last six months; the Saints

were feeling well; in some Branches Sunday schools had been started, tracts distributed, and out-door preaching begun; about twenty had been baptized; bore testimony of the truth, and expressed his gratification and pleasure when laboring among the Saints.

Pres. Jacobs bore testimony to the truthfulness of the reports of his brethren; stated that they had no difficulties to contend with, and read the statistical and financial reports, which were unanimously accepted. Branches, 13; Elders, 57; Priests, 35; Teachers, 12; Deacons, 13; members, 514. Total, 631. Emigrated 1. Baptized, 24.

The Authorities of the Church were presented, and unanimously sustained.

Elder Farr said that, by the Spirit of the Lord, he could bear testimony that Joseph Smith was and is a Prophet of God, and that Brigham Young is his chosen and lawful successor; rejoiced in the privilege of bearing his testimony to the truth, and prayed that we might remain faithful, for God would have a tried people.

Elder Grover stated that our religion was a complete system; his knowledge was continually increasing, and he could testify that he had received the blessings promised to the obedient; exhorted all to live their religion.

Pres. Frank Hyde compared the preaching of the Gospel to sowing seed, and, though we may not always see the results of our labors, yet, if faithful, much of the seed will grow and bear fruit; it is the privilege of the Saints to know the mind and will

of God; exhorted all to be united.

Pres. W. H. Homer spoke of the Church as organized in the days of the Savior, and the organization in our day through Joseph Smith the Prophet; felt to live nearer unto God, that he might have more of His Spirit.

Pres. H. J. McCullough felt truly thankful that he had the privilege of coming to this land; the hand of the Lord had been over him all the time for good; said faith and works should always go together.

2.30 p.m.

Pres. A. E. Hyde spoke upon the first principles of the Gospel, and reasoned upon the fallacy of the notion that faith without works is efficacious.

Pres. Shurtliff showed the necessity of reducing to practice the principles of the Gospel; explained how essential it was to constantly have the Spirit of the Gospel with us.

Elder J. F. Hardie spoke upon the evidences of the truth of this work; said he had received a testimony of its truth which he could not deny; truth will always cleave to truth.

6 p.m.

Pres. Carrington delivered a most interesting and instructive discourse, treating upon emigration, and the great blessings the Gospel confers upon those who continue obedient.

The meetings were opened and closed as usual.

Reported by JOHN SCHOFIELD.

A social party met in the same Hall on Saturday evening, 15th.—J. S.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

The history of the Jews during the twelfth and thirteenth centuries, presents a gloomy and cheerless aspect, which is made up of several equally revolting elements. Cruelty, ignorance and bigotry on the part of those in power, and subjugation and misery on the part of their victims, constitute the most prominent elements of the picture. In the East, Hezekiah, the

last representative of the Prince of the Captivity, was deposed and slain by order of the Caliph Kader, the Babylonian ruler; and about the same period the Rabbinical schools of Mesopotamia, which had flourished with great renown during many centuries, were finally suppressed and abolished. In Palestine, the Jews were few in number, and trodden under foot by every

species of tyranny and persecution. It is said, that in Constantinople there were but two thousand Israelites then living, who were despised and obscure. It was in the countries of Western Europe that the Jewish race had chiefly congregated during the Middle Ages; and there they experienced the alternate extremes of prosperity and adversity.

But the latter now greatly predominated over the former. Several causes contributed to the permanence of that spirit of hostility and prejudice which existed against the people throughout Western Europe during the Dark Ages. The first was the general supremacy of the Feudal System. In that system there was close connection and sympathy between the several orders of persons existing in the State; beginning with the lowest, the serfs, who were dependent upon and protected by the nobles, their real rulers, whose interests were, in a measure, identical with their own; up to the sovereigns who were dependent upon the support of the feudal lords for the security of their thrones. But in this pyramidal system, the Jews had no recognized place; for the Church was the foundation-stone of the system, from which the Jews, of course, were excluded, unless they became converts. The second cause of their precarious condition was the spirit of chivalry which became generally diffused. With the romantic splendor of the knight-errant the Jew had little sympathy. No Christian lady would consider him as her champion; and as the chivalric spirit became more intense and more generally cultivated, the contempt with which the Jew was regarded became greater. It must also be admitted that the influence of the clergy of the Church was hostile to the Jews. This may often have proceeded from an honest conviction of duty; but, in many cases, personal prejudice and hostility were at the bottom of the general war of opposition and sometimes of persecution with which they visited the Israelites. To all these must be added another cause, more potent, perhaps, than the rest. At the period of which we write, the Jews had generally adopted the business of money-lending

and usury as their favourite pursuit; and that fact kindled the jealousy and hostility of the rest of the community. The Jews were driven to engage in this occupation by the various disabilities and restrictions with which they were harassed in the various countries of Christendom. As the possessors of ready money, they could defend their property more easily from plunder and exaction; and, after having been compelled to adopt this pursuit by the treatment received from the other portions of the community, they were censured and persecuted for that which the law of self-preservation had absolutely demanded.

Nowhere, in that age, were the effects of these prejudices more clearly evinced than in the kingdom of France. In that country the Jews had become both numerous and wealthy, in consequence of the prosperity which they had enjoyed under the benignant sceptres of the immediate successors of Charlemagne. In the southern provinces they had become extensive landowners. In the northern, they were equally prosperous. In Paris they were a power very perceptibly felt in the community for their wealth and influence. In Troyes they had an academy for Rabbinical instruction, which had attained great celebrity. Their persecutions began in consequence of the prevalence of an absurd prejudice and slander, that they had conveyed intelligence of the intended movements of the Crusaders to the Mahomedan rulers of Palestine. Other misrepresentations, equally false, were industriously circulated: that they had decoyed Christian children into their houses, and crucified them; that they obtained consecrated wafers by theft or bribery, and then subjected them to every possible species of insult; that they had received the sacred vessels of the churches as security for moneys lent to the priests, and defiled them while in their possession; and that they fabricated wax images of the crucified Christ, and then punctured them derisively with needles.

When Philip Augustus ascended the throne of France, the worst miseries of the Jews began. He immediately proclaimed an edict confiscating all

debts owed to the Jews by his subjects, and commanding them to restore all pledges which they held for the payment of loans to their original owners. Among the latter a golden crucifix and a copy of the Gospel adorned with precious stones were found; and this fact was used as a justification for the most rigorous measures against them. While assembled in their synagogue, the building was surrounded by the royal troops, the Jews were dragged to prison, and their houses taken possession of. After several weeks, another edict followed, commanding them to sell all their movable goods and leave the kingdom, and confiscating all their immovable or real estate to the use of the crown. This edict was rigorously executed, and, by its operation, the

whole Jewish community in France were not only exiled, but absolutely ruined; for they could obtain but little money for those articles which they were commanded to sell, when disposed of under such unfavorable circumstances. It is recorded that the clergy were generally zealous in seeing that this decree was carried into rigorous operation; and a monkish historian relates that these results should be regarded as a jubilee, inasmuch as, by their occurrence, the Christians in France had recovered their liberty, of which they had been deprived by the usurious exactions of the Jews. This observation shows to what degree their influence and importance as the financiers of the community had then extended.

[TO BE CONTINUED.]

COMPLETION OF THE PACIFIC RAILWAY.

The Pacific Railway is completed. The last tie and the last rail were laid down on the 10th instant with great ceremony. The tie was made of California laurel, highly polished, and mounted with silver at the ends, and the "last spike" was made of gold, weighing 20 oz., and ornamented with appropriate designs and inscriptions. The rail was laid upon the laurel tie and the golden spike was driven home, and the great work was pronounced finished amid the plaudits of an assembled multitude.

The *New York Tribune* publishes a long article descriptive of the new railway, which stretches across the American continent in an unbroken line of 3377 miles, and connects the Atlantic and Pacific oceans. Some idea of the immensity of the undertaking may be gathered from the following remarks with which the article closes, due allowance being made for the slight dash of high-falutin inseparable from certain branches of transatlantic journalism:—"Some sanguine writers believe that by running steamers and locomotives at their utmost speed the entire time from Yokohama

to London can be reduced to three weeks—ten days to San Francisco, four from there to New York, and seven from New York to London; but for the present we may be abundantly satisfied with nearly twice that time. Upon these closing lines my pen lingers, and I listen for the voice of the future breaksman. Day after day, on the continental journey, will he open his door, and shout to sleepy passengers, 'Chicago: change cars for New Orleans and Lake Superior.' 'Missouri River: change cars for Saskatchewan, Kansas city, and Galveston.' 'Rocky Mountains: change cars for Santa Fé, El Paso, Matamoros, city of Mexico, and all points on the Northern and Southern Pacific Railroads.' 'Great Salt Lake: 20 minutes for dinner. Change cars for Fort Benton, British Columbia, Big Canyon of the Colorado, Panama, Lima, and Valparaiso.' 'Sierra Nevadas: change cars for Owyhee, Columbia river, Puget Sound, Sitka, and Kamschatka.' 'San Francisco: passengers for New Zealand, Honolulu, Melbourne, Yokohama, Hong Kong, and all other points in Asia, Africa, and Europe will keep

their seats till landed on the wharf of the daily line of the Pacific Mail Steamship Company. Baggage checked through to Peking, Calcutta, Grand

Cairo, Constantinople, St. Petersburg, Paris, and Liverpool!" — *Liverpool Mercury*.

FEMALE INFANTICIDE IN INDIA.

A great deal has lately been written in England on the subject of baby farming, and the late trial of no less than 18 women in six towns in France for being members of what might almost be called a society for the suppression of infants has also excited considerable attention. In this country, however, we are more apathetic, for from the account given of the crime of infanticide by Mr. Hobart, in his report on "Female Infanticide in Bustee," it is evident that the crime has been known by the Government to have existed to an alarming extent in that locality for ten years at least, and that no steps have been taken to check it by legislation. So long ago as 1856 Mr. Moore was specially deputed to investigate into the prevalence of this crime in the very villages visited by Mr. Hobart, and, strange to say, the proportion of males to females in a large number of them is exactly the same now as it was then, namely, 79 boys to 21 girls under six years of age. Not that this by any means represents the worst cases, for in some villages of the Baboos of Bhudawar Kulan there were 104 boys to one girl, and this one had only escaped by being born and kept at the house of her mother's family; and for ten years there has been only one girl married in all the villages of this family. The neighbors themselves even pointed out this clan with some degree of horror, remarking that their tanks were deep with infants' bones, and the floors of their houses paved with skulls. But other families are nearly as bad. In 23 villages of the Koonwars of Pukherwa Kulan there were 204 boys and only 22 girls. In 14 of these there was said not to be a single girl, and the marriage ceremony was unknown. In five villages belonging to the Baboos of Purtabgurrh there are said to be only two girls, and the Baboos of

Asogpoor have not a single girl, and rather boast that no girl has ever been married from amongst them or known to have been born in their villages. Throughout the whole Pergunnah of Amorha, containing 145 villages, the average was 76 boys to 24 girls. The proportion amongst the Goutums, a numerous and proud race, who came originally from Oudh, is 88 boys to 12 girls; in eight of their villages not one girl exists, and no marriage has taken place for upwards of ten years. The Kulhums are not quite so bad, as in ten of their villages there were 177 boys to 65 girls, but the Chohans average 77 boys to only 23 girls in 20 villages. Since Mr. Moore visited these villages, but one clan, the Hauras, occupying only four villages, has at all improved, and they have now six girls where none existed formerly. Most of these clans are Rajpoots, refusing to intermarry with their neighbors, and whose clansmen will only marry their daughters in consideration of a heavy dowry. This and the other expenses of the marriage are said to be the causes of the destruction of the female infants; and even amongst those that survive, many are said to be sickly, owing to the want of proper care and attention. To supply women for the adult males a class of marriage brokers has sprung up, who either purchase or kidnap girls of other countries, and sell them to those able to pay for them, who make no inquiries as to their caste so long as they can persuade a Pundit to marry them. Some of the leading men of these clans, conspicuous amongst whom is the Rajah of Bansee, held a *punchayet* to attempt to reduce the expenses of marriages and the sums demanded as dowry, and the rajah, to set an example to his countrymen, married his nephew and four of his clansmen without accepting any dowry, and with

only very small processions, and on the marriage of his son would only accept one gold mohur in *tilluk*. Unfortunately he is not of the same caste as those amongst whom the crime chiefly prevails, and his example has not been followed, but the Government has written him a letter of thanks for his conduct. The Government of the

Northwestern Provinces recommends immediate legislation on the subject. It might be a good opportunity for Lord Mayo to exercise his new power of passing a regulation without having recourse to the complicated machinery of the Council. At any rate, the Government can no longer abstain from interference.—*Calcutta Englishman*.

AMERICAN POLICY ON THE ALABAMA CLAIMS.

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The *Times* Philadelphia correspondent, writing on the 7th instant, says—"The moderation of American feeling with reference to the Alabama claims controversy is still perceptible, and the general sentiment now is that it would be not only useless but foolish to hazard a rupture on this account. A tight rein will be kept by the Government on the new Minister, and he will be impressed with the idea of not being in any hurry to bring up the subject. Secretary Fish, in this matter, has gained the victory over the politicians of the Sumner school, and he is fortified by the support of the mercantile and commercial classes, whose influence is so potent in American affairs. It may be regarded as the settled policy of this Government not to push the Alabama controversy into any hostile attitude, and, however restive any section of the people may be under this decision, the majority will support the Government in its sensible course. There is some talk at Washington of changing the nature of the claims, by getting the Government to assume them. A tribunal will be

created to adjudicate the claims; the individual claimants found to have just demands will be paid out of the public treasury, and the aggregate sum will be presented as a claim of the United States against Great Britain. This change in the character of the case is, however, only talked of, and has not been seriously considered, it being chiefly recommended by the fact that some of the poorer claimants are in want of money, and this will be a more speedy way of getting it than waiting for the dilatory negotiations to be concluded."

The Washington correspondent of the same paper says—"As regards the Alabama controversy I have nothing new to report. People seem to be relieved by the delivery of Mr. Sumner's speech—from the law of which, however, some of the best lawyers dissent—and are now waiting to see what will come of Mr. Motley's mission. I think the public is about equally divided on the question of having nothing more said about the matter at present, and having the demand for a settlement pushed home."

SUMMARY OF NEWS.

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The number of wrecks reported the week, ending May 15, was 36, which raised the total for the present year to 1055.

It was stated at a recent convention of working women in New York that a majority of the girls employed to operate on heavy sewing machines in shops "last" only one to two years, although a few stand the labour a little longer time. "Their backs give out, their spines give way. It is that ugly motion of the foot that spoils the spine." We shall have to get up a society for the prevention of cruelty to working women.—*American paper*.

The heat at Marseilles is described as "overpowering."

California pays a premium of \$1 to anyone who plants a shade tree by a roadside.

Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire.—EMERSON.

An exhibition has been opened in Rome of the presents made to the Pope on the 50th anniversary of his entrance into the priesthood. There are 116 objects in all, and it is pointed out that the only gift from a crowned head was sent by a non-Catholic sovereign—the King of Prussia. It is a porcelain vase from the royal manufactory in Berlin.

Advices from the south of France relate that an enormous amount of damage has been done by the hail in the department of the Aude. 25 communes having been devastated, with a loss of nearly 1,500,000*f*. The *arrondissement* of Muret, near Toulouse, has also been laid waste to an extent of five kilometres.

In the House of Commons, May 10, Mr. Torrens presented a petition from 12,000 women, resident in the metropolis, praying that they may be admitted to the electoral privileges of citizenship.

The *Montrose Standard* gives a curious calculation of the weight in gold which each of the liberated Abyssinian captives has cost the country. Ten millions sterling, reduced to weight in sovereigns, represents 78 tons 12 cwt. 1 qr. 14 lb. 8 oz., or for each of the 60 men, women, and children released from the clutches of King Theodore, an expenditure in solid gold of 1 ton 6 cwt. 23 lb. and 1 oz.

DROUGHT IN AUSTRALIA.—The *Melburne Argus* says that the most frightful reports of the desolation occasioned in the interior of the colony by the severity of the drought are continually appearing. The line of road from Wagga Wagga to Hay is said by a late traveller to be comparable to nothing but the Valley of the Shadow of Death. It is literally strewn with the skeletons or the decaying carcasses of wretched animals that have perished from starvation or thirst. Horses, cattle, and sheep, and even the wild denizens of the plains—kangaroos, emus, and turkeys—are lying dead in all directions, tainting the atmosphere, and giving abundant occupation to the crows.

THE AMOUNT OF THE ALABAMA CLAIMS.—Regarding the claims advanced against this country from America, the following, from an official source, is a summary of the vessels said by them to have been captured and destroyed by rebel cruisers and other tenders which they assert were fitted out in British ports, and the amount of claims:—Alabama, 70 vessels, worth \$5,271,768; Florida, 36 vessels, 3,006,904; Georgia, nine vessels, \$5,271,768; Shenandoah, 36 vessels, \$4,443,488; by tenders, 25 vessels, \$22,929—total, \$13,071,431, which, at the ordinary price per dollar, is £2,671,286.

THE BENEFITS OF CO-OPERATION.—Messrs. Briggs, of the Whitwood collieries, have addressed a letter to the members of the Commission on Trade Unions, giving further explanations relative to the system of industrial partnership with their workmen practiced by them for some years. They object to the system being described, as it is in paragraph 107 of the report as having the effect of "limiting the profits of the employer," and therefore not likely to be generally adopted. They point out that, on the contrary, its working in their hands has had the effect of considerably increasing their profits. Prior to the introduction they barely reached an average of 10 per cent., and therefore they adopted that figure as the point at which the fixed interest on their capital should stand, while all profits in excess should be divided between them and their men. The result has been that during the three years the system has been in operation they have received respectively a total profit of 12, 13, and 13½ per cent. on their capital, while an additional sum equal to 2, 3, and 3½ per cent. has been divided among the workmen in addition to their wages. They further point out that this great increase in profits has been caused by the greater care and diligence of the men, and consequently represents a real addition to the capital of the country.

D I E D.

TOWNSEND.—In Salt Lake City, Feb. 27. Elizabeth Ann, daughter of J. W. and A. Townsend, aged 12 years, 3 months and 27 days.—“Deseret Evening News.”
 SQUIRES.—In Salt Lake City, March 2, Eleanor Cora, daughter of John and Eleanor F. Squires, aged 4 months and 5 days.—“Deseret Evening News.”
 COOPER.—In Fillmore City, Feb. 18, James Henry, son of John and Mary Ann Cooper, aged 4 years, lacking 2 days.—“Deseret Evening News.”
 WALLACE.—In Salt Lake City, Feb. 8th, in her 39th year, Lydia, wife of Elder George B. Wallace, and daughter of Edward and Sarah Davis. She was born in London, England. She embraced the Gospel in that city 1849, and emigrated to Utah 1852.—“Deseret Evening News.”
 FOWLER.—In Salt Lake City, March 10, Arthur Charles, son of William Henry and Sarah Ann Fowler, aged 4 years and 5 months, late of London, England.—“Deseret Evening News.”
 GRAHAM.—In St. Louis, Feb. 19, Jane Graham, aged 93 years.—“Deseret Evening News.”
 MORGAN.—At Union Fort, Feb. 18, Lucy, wife of Richard Morgan, aged 56 years, 11 months and seven days.—“Deseret Evening News.”
 SANDERSON.—At Springville, Utah, March 9, John Sanderson, aged 63 years, 1 month and 9 days.—“Deseret Evening News.”

P O E T R Y.

—o—
W A T E R.

Water, good water, cold water and free—
 We raise our “wee” voice now in praises of thee,
 An emblem of purity, liberty, life—
 Pellucid, unfoul’d, with blessings thou’rt rife.

Good water we’ll drink, that we may live long—
 Pure water we’ll drink, to be healthy and strong—
 Cold water’s the drink when thirsty for me,
 Water, good water, pure water and free.

Our heads will be clear, our eyes will be bright,
 Our limbs will not tremble, our hearts will be
 light,

Our nerves not unstrung, grow fearless shall we,
 Brave champion defenders of water so free.

“Our faces so fair, like the freshness of youth;

“Our voices so sweet with the music of truth,”

We’ll handle not, taste not strong drinks, and be
 free

From this country’s curse—give cold water to me.

The ancients, who lived thro’ whole centuries
 long,

Selby.

Were manly and sprightly, were vigorous and
 strong;

They needed no physic, compounded no pills,
 And troubl’d were never, with doctors, nor bills.

Destroying their stomachs, their lungs and their
 brains,

Enfeebling their bodies and filling with pains,
 They grow old and decrepit with what they call
 “stout,”

And are rack’d with rheumatics, lumbago and
 gout.

What! smoking tobacco and partaking of snuff?
 Of all such vile customs the world’s got enough;
 Young, healthy and strong, (or frail) we’ll be free
 From brandy, or beer, ‘bacco, coffee or tea.

“Your bread shall be given, your water be sure,”
 Was a promise once made to those who would be
 pure;

As in former days, so in these latter days we
 Will eat good bread and drink water, pure, spark-
 ling and free.

A. CARRSWELL.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 23 Vol XXXI.

Saturday, June 5, 1869.

Price One Penny.

SPEECH OF HON. WM. H. HOOPER, OF UTAH,
IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 353.

The progress of the colony was what you might expect from such a beginning. In 1850 there was not a shingle roof in Salt Lake City, now containing nearly twenty thousand inhabitants, with splendid churches, theatres, dwellings, and business houses. It is a remarkable fact, too, that most of the fortunes which were realized in Utah in mercantile pursuits previous to 1863, were made by those who were not Mormons; while I have never known of a farm being opened, a mill built, and scarcely a house erected by any but those of that faith. Thus it is shown that to the Mormons belongs the credit of redeeming from the complete sterility in which they found it the now magnificent valley of Salt Lake. The population other than Mormon has never, in my opinion, exceeded two and a half per cent. of the whole. The fact that a very large proportion of our people are of foreign birth is one that should give us favor in the eyes of the government. We have expended over \$5,000,000 in the promotion of immigration from foreign lands. While many of the States operate special machinery at considerable expense for the purpose of bringing foreign immigration within their limits, the whole country is sensitively alive to the importance of this means of increasing its power. With an immense area of virgin soil and all our wonderful resources, nothing is so essential to the nation as abundant labor. Now, the Mormons

have not only materially swelled the aggregate of immigration, but they have created a system of management which is already famous for its excellence, and has attracted the attention of the British government, and caused the examination of our agent in England by a parliamentary commission, in order to learn the means by which we have so successfully transported our tens of thousands from the one continent to the other. Verily, a prophet is not without honor save in his own country.

I have alluded to the Indian policy of the Mormons and its excellent effect; and as the Indian question has become one which excites the anxiety of the whole country, I must be pardoned for pointing with justifiable pride to results which show the wisdom of their leaders in this respect to be far in excess, practically, of that of our neighbors. We have acted on the principle that it is cheaper to feed these savages than to fight them; and the Indians have permitted the passage of the Mormon trains without the loss of a life or of a dollar's worth of goods. The first loss ever sustained was of property on the railroad since its construction. Compared with the Indian troubles of other sections, those of Utah have been trivial. The whole expenditure of the United States on account of Indian wars there has been but \$75,000, while millions on millions have been spent all about us with-

out accomplishing any durable peace. These expenses, too, would have been much greater but for the supplies of food and forage drawn from our settlements at nominal prices.

Another material advantage derived by the country at large from the existence of our colony, is the great assistance it has rendered in the settlement of the surrounding region. It will need no detailed statement to convince gentlemen of the immense aid rendered by such a colony in such a wilderness to the peopling of the adjacent Territories, and to the success of enterprises like the overland mail, the telegraph, and the Pacific Railroad. It is not too much to say that had the colony of Utah had no existence, these enterprises must of necessity have been retarded for years longer, and might even yet be only dreams of the future.

And yet, notwithstanding our value to the country, it has always been a matter of extreme difficulty to obtain the ordinary legislation needed to protect our industry and property. It is only within a year that we have been able to secure an extension of the public land system over our Territory, a delay which has prevented us from availing ourselves of the liberal preemption and homestead laws enjoyed in the States and other Territories. We have borne these harsh and unjust discriminations with patience; but they deepen our disappointment at the attempts now made to impose upon us still greater hardships.

It is proper that I should now allude to the accusation that the people of Utah do not sufficiently honor the courts of justice. This statement is the exact reverse of truth. A well-regulated and impartial judiciary is regarded as the very foundation of civil government, and Utah has her system of territorial courts as well as those of the General Government. The error may have grown out of the fact that Mormons, in the settlement of disputes, prefer arbitration to litigation as being quicker and cheaper. The courts, however, are always open to those who prefer suits at law, and the judgments of these courts are respected and enforced. That Utah contains some bad men is unquestionably true. With four frontiers it can scarcely be

expected of us to exclude all such. Yet, there is no more justice in holding the citizens of Utah responsible for the acts of vicious individuals among them, than there would be on the part of the Mormons in charging the whole people of the United States with the wrongs perpetrated upon them in Missouri and Illinois, or than there would be on the part of the civilized world in charging upon the citizens of this District the untimely taking off of the late Chief Magistrate. Nor can it be justly made an extraordinary offence if some shall have assumed the cloak of religion for evil purposes. When you will point us to a Territory where there is no hypocrisy or crime, we will acknowledge our responsibility for this imperfection. Let him among you who is without sin cast the first stone.

But the important influence on the country of Mormon enterprise has not been confined to Utah. It may not be known to all who listen to me to-day, that the disciples of its faith have borne a leading part in the settlement and improvement of other portions. The first discovery of gold in California, in 1847-8, which excited the whole civilized world, and precipitated upon the Pacific coast that avalanche of immigration which transformed a semi-wilderness into proud and populous States, and carried the frontier of American settlements to the very ocean, was made by a portion of the Mormon battalion of Colonel Cooke after their discharge from service. The first mint for coining that treasure into a circulating currency was erected in Utah for the convenience of her people, and that coinage is now sought for as a curiosity by persons from all portions of the globe. The first American immigrants who entered the harbor of Yerba Buena, now San Francisco, came on the Mormon ship *Brooklyn*, bringing with them a printing press and library; thus founding the literature of the State, and introducing many improvements in the building of mills and other important enterprises. The first brick ever burned in California were the work of a Mormon.

And now, sir, having recounted some of the difficulties under which the Territory of Utah was settled, it becomes

my pleasing duty to epitomize the chief features of its present condition. I could refer you to numerous narratives of disinterested travelers—to the works of Burton, of Bowles, of Greeley, of Richardson, of Hepworth Dixon—for full details, but shall content myself, in view of my limited time, with a brief capitulation. The stranger visiting Utah to-day will find not only a railway reaching to within fifty miles of its chief city, but good wagon roads, many of them constructed with great labor, extending in all directions, and lines of magnetic telegraph aggregating over five hundred miles in length, and the work entirely of Mormon industry and capital. He will see over one thousand miles of canals, bringing the mountain streams into contact with the fields which it is their mission to fertilize, and can then better understand how it is that a population superior in numbers to that of some of the States is supported in comfort, including one hundred villages and thirty incorporate cities. Inquiry will instruct him that not only is the Territory free from debt, but that the local, county, and other script is so limited in amount and so promptly paid as to be on a par in value with the legal-tender currency of the United States. If a foreigner—a native, perchance, of any of those European countries from the humblest classes of which a large percentage of the citizens of Utah have been drawn—he will be amazed to know that seventy-five per cent. of the families of the Territory are sheltered by their own roofs and owners of the homes which they have created, and which year by year increase the comforts which reward their industry and their frugality. He will see more than this, a population comprising one hundred thousand souls, and not one adult of either sex among them who is not able to read and write his native language intelligibly.

To-day the material improvements of Utah exceed those of any other Territory in the Union. She has one hundred and fifty grist and saw mills, three cotton and four woolen factories, and twenty-five tanneries, with numerous manufactories of shoes, hats, wagons, furniture, nails, and kindred branches of the mechanic arts. A

hundred and twenty school-houses supply her eighteen thousand children with the opportunities for elementary instruction, and a hundred churches furnish the people with the means of congregational worship. Her vineyards and orchards are already providing fruit in abundance and of superior excellence; her fields produce the needful grains and roots, and even indigo and madder for domestic use. Her woolen mills draw their supplies from the flocks which whiten her hillsides, and her cotton mills owe their existence to the fields of cotton whose bursting bolls mimic the snows that glitter on the neighboring hills. The silk-worm is spinning for her people its shining thread. In the cities enterprise and skill have emulated the architectural achievements of older communities; cottages embowered in vines, fine dwellings and offices, spacious warehouses and elegant theatres, attest the intelligence and taste of the people. The foundations of the great Temple now being erected in Salt Lake City may well excite surprise and admiration. In the Tabernacle, capable of seating ten thousand souls, there is now being constructed by her own artisans, and almost entirely of domestic materials, the largest organ in America. These, sir, are some of the material evidences that go to refute all that has been uttered against Mormon thrift and intelligence.

But, sir, the argument already becomes stale, for it is now patent to the world that the people of Utah are among the most thrifty of those which compose our common country. This crusade is directed against the Mormons as a sect. But what has become of the boasted tolerance of the age, and especially of the United States, which concedes to each individual and each congregation the right to worship God according to the dictates of their own consciences? It is said by some that the Mormons are fanatics, and by others that they are hypocrites. Even the Archangel Michael, when he strove with Satan, durst not bring against him a railing accusation; and the highest Christian authority has said, "Judge not, that ye be not judged." Of the sincerity of the Mormons it would seem that there could be no

ground for doubt. Their unparalleled sufferings and surrender on various occasions of their sole possessions and even life itself rather than forsake their faith, should close the lips of their slanderers in shame at such a charge. Well do I recollect, long before I cast my lot with the humble members of that Church, an incident which deeply impressed me with the sincere faith of the people. My business led me to the levee of Nauvoo at the time of their expulsion; and when they were preparing for their departure, they disposed of their clothing

and their valuables to complete and decorate and furnish that magnificent Temple to the living God which they believed themselves commissioned from on high to erect and consecrate. Not for themselves did they linger in that beleaguered city, nor with any hope of permanent resistance to the destroying mob, but because they were inspired by an enthusiastic sense of duty and a holy zeal more powerful than human impulse to complete the task assigned them by an invisible power, and to crown with order and symmetry the marvelous edifice.

[TO BE CONTINUED.]

LIFE AMONG THE MORMONS.

BY AN ASHTONIAN.

The following abstract of a letter received from Mr. Robert Mallinson, formerly of Ashton, but for some time past an inhabitant of Moroni, Sanpete county, Utah Territory, contains many features of interest. It was addressed to his brother residing in Ashton, and is dated February 11, 1869.

It may be interesting to you to know something of the way people make a living in this peculiar part of the world. They live in agricultural towns as a rule, the streets being laid out at right angles similar to what they are in Ashton, but instead of our water being buried under ground in pipes as with you, we have water ditches on each side of the streets, planted with shade trees on the edge of the side walks. The blocks of land are divided into city lots of from 1 to $1\frac{1}{4}$ acres to each city lot, on which the new settler builds his house, plants his orchard, forms his garden, builds his barn, out-houses, pig sty, hen coop, sheep pens, &c., &c. The Territory is made up of a series of valleys, with ranges of high mountains on each side, and the towns are laid off on the sloping beach land, wherever there happens to be a river or brook flowing from the mountains. These streams are formed by springs on the hills or by the melting of snow on the mountains, and as we can not depend on rain in this high altitude,

we are obliged to build towns on the water courses. On the bottom lands near the centre of the valley, and beginning at the lower edge of the town, our farming land is laid off, the farms of a whole town being commonly enclosed with a single fence round the outside, thus effecting a great saving in fence materials. As the county gets more settlers, these fields get divided up and fenced into single farms. As this is an Indian county, it is not safe to settle on small streams that can only sustain a few families, so that it is found best to guide the streams through ditches to the farm land of the town. We are generally small farmers, owning from five to twenty acres of land for a family. As a rule, each farmer keeps cows and sheep which are herded in summer, the town finding herdsmen to take them to the pasture in the morning, and after guarding them from Indians, springholes, and other dangers, to bring them to the public-yard at night, where the owners receive and take them home to milk, returning them the following morning. The sheep are herded on a somewhat similar plan, except that each owner takes them home at the beginning of winter, and returns them to the shepherd when spring opens. By this system, a shoemaker, joiner, blacksmith, tailor, or other mechanic can cultivate

five acres of land, and have all the time he may require for working at his trade, in addition to raising wheat, potatoes, sugar cane, squashes, turnips, carrots, &c., &c., look after his orchard, garden, pigs, hens, or other poultry, and thus as it were live within himself and family. Almost every family has a team of some kind, as a yoke of oxen, a pair of mules or small horses, with which they haul their firewood from the mountains, or employ about the farm. Stone coal is used very little except by smiths. Our meadows are generally made by the rivers overflowing the land in the centre of the valleys, which is apportioned to each town, and again to each citizen of the town. In the middle of summer the streams are so low that we can get on the meadow land and cut and haul our hay home, but at other seasons it is inundated with water. Our women spin our wool on a single spindle spinning wheel, one thread at a time, and one-hand looms are of the most primitive construction, but we can make very good, serviceable cloth. We make our own golden syrup treacle from Chinese sugar canes, and common treacle from carrots, beets, squashes, pumpkins, &c. Some of the ways we adopt in making articles to eat or wear are in a fair way of being superseded, now that the great Union Pacific Railroad is nearly completed from the Atlantic to the Pacific Oceans. Our business transactions have hitherto been by barter, but we are now getting a money circulation through the thousands of our people who have been at work on the railroad. My brother John has been working on the railroad at 10s. 3d. a day besides his board, which is the lowest wage paid to navvies. A man with a yoke of oxen earns from two guineas to 50s. a day besides board. My brother has been at home a few weeks, but he returns next week with a couple of oxen. Co-operative stores are becoming popular with us. My father is one of the directors of one and I am the secretary, and I derive an interest of something like 10s. a week from my shares. A common average price of flour is 3s. per dozen; potatoes, 1s. a score lbs.; golden syrup treacle, 9d.; bacon, 1s.; beef, 4d. to 6d.; mutton,

6d. to 7½d.; butter, 10d. to 15d.; white sugar, 1s. 8d.; brown sugar, 1s. 3d. per lb., in each case. Calicoes are 1s. a yard, prints, 7½d. to 10d. per yard. Ready-made men's clothing about the same as in England; men's boots are 25s. per pair, and shoes about 10s., while candles are 1s. 8d. per lb.

Last year three-fourths of our grain crops were destroyed by grasshoppers, which would have run up produce to famine prices had not the railroad brought flour, corn, butter, lard, fresh oysters and every other good thing from the four quarters of the earth, as well as brought the money to purchase them with. Salt Lake City is becoming a city of princely merchant's palaces. It is the great centre of the overland mails for all the Western States for thousands of miles round. The streets in the centre of the city are being adorned with large shops, and princely warehouses, as well as hundreds of the most beautiful dwelling-houses on the face of the earth. On each side of the streets are stately trees in straight lines, and every city lot being an orchard of apples, peach, and every other kind of fruit trees that will grow in this latitude, the scene in summer, when the trees are in full foliage, may be likened to the Garden of Paradise. The houses are scarcely to be seen for fruit and shade trees, where birds in large numbers congregate, and thus make this beautiful city of orchards their home. We supply fruit for hundreds of miles—the choicest fresh and dried fruits to be obtained. There is nothing in the tales about Danites, and we must urge you to treat them as you would other matters, try them by your reason and common sense. We have the same liberty to come and go in and out of the Territory that you have to travel in or out of England. We enjoy every liberty in person and property that any civilized person can ask for, and we can sing "Rule Britannia" until we are deaf and dumb, if we like. You will never know what true liberty is, until you leave old England and pay us a visit. We have men of many nations and many creeds amongst us on business or pleasure, and they all assure us that they never felt so safe and secure in person and property in

any other city in the world. Our Territorial governor is appointed by the general Government at Washington, and a small force of United States soldiers is garrisoned within gunshot of the city. It would be suicidal to Mormonism to undertake to coerce and restrict people in their liberties when the Territory is governed by American laws, judges, officers and armies. There are from 40 to 50 Ashtons here, and others in other parts of the Territory, not one of whom ever thinks of such a thing as seeing old England, except as visitors. My father is, and always has been as contented as a king, since he came here, and is, and always has been, respected by everybody, although he never joined the Mormon Church. He has minded his own business, and honestly done his duty as a good, moral, law-abiding citizen, and holds the honorable position of director in the Public Town Library and Reading-room. It is true that polygamy is allowed and practiced amongst us, but not as it is pictured to you in England, by men who are themselves unchaste and immoral in their nature, and who measure the polygamic Mormons by their own corrupt standard. I will be frank and honest with you on this matter, and then you can judge for yourself. We believe that every right minded man and woman ought to marry and fulfill the laws of creation, so that the earth may be peopled on righteous and honorable principles. The Mor-

mons avoid the gratification of beastly lusts and passions peculiar to European and American people. They take a higher and opposite view by teaching the world a lesson which in precept and practice is filling these mountains with a population of young men and women, large in stature, bright in intellect, and full of the spirit of liberty and freedom of conscience. Children are here considered as an heritage of the Lord, and the more a man has, the more he is respected, providing they are the fruits of lawful marriage. The fountain of the "social evil" so common in all other parts of the world is thus dried up. The husband loves all his children, and they are a cementing bond of love and union between him and all his wives, and he knows no difference in providing for their necessities. I assure you I am satisfied with my circumstances in life religiously and temporally. I go to bed when I like, and I get up when I like. I am my own master, and work when I feel I like it, and when I don't feel so, I let work alone, and nobody can call me to account for it. I have worked for and conversed with President Brigham Young. I have seen and heard him in public and private, and according to my knowledge of the man I know nothing but what is good of him. This is the testimony of Jew and Gentile, saint and sinner, who is ever privileged to become intimately acquainted with him.—*Ashton Reporter*.

GEORGE FRANCIS TRAIN DEFENDING BRIGHAM YOUNG AND MORMONISM ON SCRIPTURAL AND MORAL GROUNDS.

At one of Mr. Train's recent lectures on his New England tour, the audience, as usual, being allowed to draw upon him at sight for a subject, some one called out "Mormonism," when Mr. Train electrified the vast assembly by a rapid defence of Brigham and his colony, from which we give the following sketch, as taken by a correspondent of the *Times* at present on an Eastern tour.—*Deseret Evening News*.

MR. TRAIN.

* * * * *
Who established the first newspaper west of the Missouri, in 1832, at Independence? The Mormons. Who, in 1846, penetrated from Iowa, the western land, and moved towards the Pacific the great column of progress? The Mormons. Who first raised the American flag in the great western basin? The Mormons. Who made the Utah wilderness blossom as the

rose? The Mormons. (Applause.) What other sect, creed, or church in America ever expended five millions in immigration? (That's so.) How does it happen that the red Indian never interferes with a Mormon train? That the American government never spent but \$75,000 for the Indians in the Mormon land, when they threw away millions outside of that? (Applause.) Who was it discovered the great gold mines of California? The Mormons. The first emigrants at Yerba Buena landed from the Brooklyn, a Mormon ship; and the first gold "brick" made in California was mined by a Mormon, and the first printing press was taken there in '48 by a Mormon. Who sheltered and fed the poor starving emigrants bound for the Eldorado in '48 and '49, when, foot-sore and heart-sick, they found themselves in the wilderness? The Mormon colonists. (Applause, and "That's so.") Who made the Pacific Railroad a necessity? Brigham Young and his Mormon host. Who fed the miners, gave Montana food, and clothed the naked? These same much-abused Mormons. ("True," from a returned miner.) Yet what has the government ever done for them, but to insult them? The public land system was only allowed last year, hence rendering the homestead law obsolete in Utah. Where are there better roads, better telegraphs, better houses, better farms, better culture than in Utah? Burton, Bowles, Greeley, Richardson and Dixon—all prejudiced against polygamy—testify to the wonderful industry and astonishing enterprise of Brigham's followers.

Think of 500 miles of telegraph, 1,000 miles of canals, 100 villages, 30 cities, and a population of 100,000 people in 20 years, colonized 1,000 miles out of sight of man. (Loud applause.) What other colony can show 75 per cent. of their population living in their own houses, built by their own industry? And yet these people were the poorest of the poor. Again, Brigham Young's statesmanship is American. Producer and consumer live hand and glove with capital and labor. ("Good

for American industry.") The Mormons manufacture their own clothes, in their three cotton and four woolen mills; their shoes, from leather made in their twenty-five tanneries. Their furniture, their nails, their hardware, their hats, are all self-created. Their one hundred and fifty grist mills grind their corn and flour. Their hundred and twenty school-houses educate their eighteen thousand children. Their one hundred churches furnish seats for all their worshipers. The grape and the silkworm, and the cotton boll, the sheep fold and the cattle pasture, all show the terrible perseverance, patience and pluck of the Mormon colonists. (Loud applause.)

Thus in a paragraph I have boiled down the enterprise of this Napoleon of colonists—Brigham Young. And after this wonderful success the spoiler is at his work. This fabric in the forest must be leveled. Utah must be wiped out, and the farm in the mountain valleys is to be divided up among the cormorants of Christianity! Christianity? Bah! There are no Christians in America. (Sensation.) Hypocrisy, cant and humbug rule in the day, and crime walks broadcast in the night. There are no foundling hospitals required in Utah, and infanticide and Restellism are unknown among the Mormon wives. Yet Puritanism says the Mormon colony must perish. (Shame.) Take my advice, Brigham: fight for your rights! Religion must be as free as the air we breathe or the water we drink. (Good again.) You have given us a new code of morals; your religion is practical—ours, theoretical; you practice what you preach. Our people must either let you alone with your multitude of wives, or throw up the Bible. If they touch you, down goes the basis of their Christian teaching, for polygamy is sanctioned from Genesis to Revelation. Stand up for your faith, Brigham, and I will back you; for yours is the only colony ever established in Christendom without a gambler, a drunkard, or a prostitute. (Sensation and applause.)—*Omaha Evening Times*.

The Atlantic Telegraph earns about £700 a day, or more than a quarter of a million sterling per annum.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 5, 1869.

CONTINUED REVELATION NECESSARY.

IN the Church of Christ the Spirit of revelation is promised to all who bow in obedience to the commandments of God. By it the righteousness of God is revealed from faith to faith. It is the rock upon which Christ built His Church. The Savior asked His disciples, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter knew that Jesus was the Christ by a revelation from the Father, and upon this rock, revelation, the Savior said He would build His Church.

Man could not know that Jesus was the Christ, except by revelation from the Father. It might be believed through crediting the testimony of men, but could be known only through revelation. The Savior said the doctrine He taught was not His, but His Father's who had sent Him; and He promised to all who would receive the Father's doctrine that they should know of its truth, therefore revelation is as essential to-day as it ever was, for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The Prophet Daniel described the God of Israel as a God of revelation; he said, "There is a God in heaven that revealeth secrets;" also, "he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things." To whom? To those who love Him and keep His commandments. The world by wisdom know not God, neither can He be known unless He reveals himself. The Saints anciently enjoyed this Spirit, for the Scriptures declare, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Who does the Apostle mean by "us"? The former-day Saints who, through faith, repentance, baptism and the laying on of hands, had received the Spirit of revelation, by which they knew that Jesus was the Christ, that the mission and testimony of the Apostles were true, and that they could receive the "deep things of God" and "hidden wisdom." By this Spirit they could understand the principles that led to an eternal life, they could comprehend the Scriptures, the visions of eternity were opened to their view, they comprehended their relationship with their heavenly Father, and could know His will concerning them as individuals. This Spirit was to guide them into all truth, and to testify of the Father and the Son. The world did not receive this Spirit, and where it is absent there is spiritual darkness, "For what man

knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." It is the privilege of all Saints, when walking in obedience to His commandments, to enjoy the Spirit of revelation. The Apostle prayed that "the God of our Lord Jesus Christ, the Father of glory," would give unto the Saints, "the spirit of wisdom and revelation in the knowledge of Him," that the eyes of their understandings might be opened, that they might know the hope of their calling; and they were exhorted to live and walk in the Spirit, that they might continually enjoy the testimony of Jesus.

The "testimony of Jesus is the Spirit of prophecy," and we are given to understand that it was greatly enjoyed by all the Saints; also, that they were exhorted to ask of God, to have that mind that was in Christ Jesus, and to come into the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." If it was essential to know God at one period, it is as essential in every period. We are privileged with living in an age when the Spirit of revelation is again restored to the earth.

A testimony of the Prophet Brigham Young will show the unity of the instructions given by those who have the testimony of Jesus to-day, with those of the former-day disciples of Christ; he says: "My knowledge is, if you will follow the teachings of Jesus Christ and His Apostles, as recorded in the New Testament, every man and woman will be put in possession of the Holy Ghost; every person will become a prophet, seer, and revelator, and an expounder of truth. They will know things that are, that will be, and have been. They will understand things in heaven, things on the earth, and things under the earth, things of time, and things of eternity, according to their several callings and capacities." Also, "If you will follow the doctrines and be guided by the precepts of that book, it will direct you where you may see as you are seen, where you may converse with Jesus Christ, have the visitations of angels, have dreams, visions, and revelations, and understand and know God for yourselves." The reason he speaks with such assurance is because the apostleship is restored to the earth, and "the power of God unto salvation" is being preached in its fullness, and all may know the only true God and Jesus Christ whom He hath sent, by revelation, through obedience, as anciently.

G. T.

CORRESPONDENCE

ENGLAND.

Cheltenham, May 25, 1869.

Pres. A. Carrington.

Dear Brother,—We held a District meeting in Forresters' Hall, Gloucester, on the 23rd inst.

At the forenoon meeting, the Branch Presidents reported a manifest and rapid improvement in their several Branches, and an earnest desire to emigrate as speedily as their way opens. The financial report also show-

ed an improvement in the amount of means for forwarding the work, and for aiding in the gathering.

Elders O. C. Holbrook and E. L. Butterfield addressed the Saints at the 1.30 p.m. meeting, and Elder Brown and myself occupied the time of the meeting convened at 4.30 p.m. The Hall was filled at each meeting, and all appeared interested. Several strangers were present, two of whom requested to be baptized, and one of

them will emigrate this season.

The brethren spoke with much liberty, and we trust that much good will result.

Ever desiring your welfare and that of all good Saints, I am your humble brother,

JOSIAH F. GIBBS.

EDINBURGH—THE MODERN ATHENS.

The following "Notes on Old Edinburgh" are from the pen of "The Englishwomen in America," Miss T. L. Bird. She has visited the worst slums of the Thames District, London, the "water side," Quebec, and the Five Points and mud huts of New York, but she finds more dirt, degradation, overcrowding and shamelessness in Edinburgh than in any of them. She says:—

"It stands proved, most conclusively, that Scotch Calvinism and Puritanism, vaunted as they are, fail utterly to produce even ordinary decency in their very capital. The lower floor of John Knox's house is one of the worst spirit shops in the city, and John Knox's church is the centre of an area densely packed with 44,400 human beings, living and dying like swine. Close by John Knox's house is a well, the only water supply of the district, and here, from six in the morning until nearly midnight, stand women, girls and children struggling for their turn, some often having to wait three hours! Though this wretched district is the best paying property in the city, no pipes or taps are to be seen. In thirty-seven houses which we visited, this water grievance was enlarged upon. On a seventh story in one wretched den, the husband was down with the fever crying for water. The wife burst into tears, sobbing out, 'Oh, God only knows what it is to slave after the water, it's killing me and him too, and in the glen we came from, *the bonnie burn ran by the door.*' They were evicted peasants from Perthshire.

"In this part of Edinburgh, the population of a village is constantly crammed into the six or seven stories of one house. 'In no other city,' says the writer, 'could tenements be found without gas, without water-pipes, water-closet, or sink or temporary receptacle for ashes, and entered

only by one long, dark stone stair, which return such enormous profits to their owners as from forty-five to sixty per cent. Scarcely elsewhere does one roof cover a population of 290, 248, or 240 persons, living in dens, honeycombed out of larger rooms, without ventilation, without privacy, and often without direct light. In no other city is the respectable mechanic compelled, for want of house accommodation of a proper kind, to bring up his family in a tenement which deserves indictment as a nuisance, or to pay £5, £6, or £8 a year for a den swarming with vermin, with only a wooden partition to keep off the sights and admit all the sounds of haunts of the most degraded vice. In Edinburgh, which, in more respects than one, is set on a hill and cannot be hid, there are 13,209 families, comprising not only the vicious and abject, but large numbers of the poorer laboring class, living in houses of but one room, and of these single rooms, 1,530 are inhabited by from six to fifteen persons! Further, by the last census, 120 of these shelters, for they are not houses, were reported as without windows, and 900 were cellars, nearly all of them dark, and many damp. These figures give the astonishing result that the families living in one room, and often herding together in closer proximity than animals would endure, comprehend 66,000 persons, or considerably more than one-third of the population of Edinburgh!"

THE EDINBURGH SATURDAY NIGHT.

"As the night goes on, the crowd becomes more drunk and criminal until the legal hour of closing the spirit shops, when hundreds of pallid, ragged wretches are vomited forth upon the street to carry terrors into their dark, crowded homes. The majority are half mad, and almost wholly desperate. Men and women, savage with drink, are biting, scratching and maul-

ing each other ; the air is laden with blasphemies ; brutal shouts from the strong ; cries from the weak ; blows are dealt aimlessly ; infants at midnight cry in the wet streets for mothers drunk in the gutters or police cells ; young girls and boys are locked out for the night by parents frantic with drink ; viragos storm, policemen here and there drag an offender out of the crowd amidst the chaffing and coarse laughter of young girls bearing the outward marks of a life of degradation ; mothers with infants in their arms lie helpless in the gutters, to be trundled off to the final ignominy of the police cell ; wretches scarcely clothed, whom the daylight knows not, slink stealthily to some foul cellar lair—and all this, and worse than this, from the Tron down the Canongate, and along the Cowgate, and in the Grassmarket, and in numbers of the lanes and alleys, broad and narrow, which border upon them. The district we visited by day we visited also by night, to find that at 11 p. m. the whole population of the lanes previously described was astir, mostly from evil, partly from the impossibility of quiet ; that small children were still out among the influences of the closes and the street, and that there was no sign that the night had come, except the darkness and the increased overcrowding of many of the rooms. The dark, narrow passages were in several places almost impassable, owing to the dead-drunk men who lay across them ; the rooms were

thronged and stifling, and sick and well, drunk and sober, vicious and virtuous, were all huddled together with only a pretence of separation. Whole families were sitting in the dark, or cowering round fires which only rendered the darkness visible. 'A horror of great darkness' rested on all the houses. The noise was hideous. Decent people might well be afraid of going to bed. Half the inmates were under the influence of drink. Drunkards tumbled up the long dark stairs, and reeled down the dark passages, with shouts and imprecations, destitute even of the instinct which teaches a wild beast the way to its own den. Sounds of brawling, fighting, and revelry came from many of the rooms. Here a drunkard was kicking through the panels of a neighbor's door ; there two dead-drunk women lay on a heap of straw ; here a half-tipsy virago protested to us with the air of a tragedy queen, that 'she took in none but respectable lodgers.' Here a man, mad with drink, tore his wife's throat with his nails. One woman presented a disgusting scene of revelry and vice. In the next a feeble woman was stifling the moans of a dying child. 'And that day was the preparation.' It was the Edinburgh Saturday night, and over the din and discord of city sins, and over the wail of city sorrows, came the sweet sound of St. Giles' bells, announcing that the Sabbath had begun.

MINUTES OF A CONFERENCE

HELD IN THE ASSEMBLY ROOMS, SHEFFIELD, MAY 23, 1869.

10.30 a.m.

Present from Utah : Albert Carrington, Pres. of the European Mission ; F. H. Hyde, Pres. of Sheffield Con. ; A. E. Hyde, Pres. of Leeds Con. ; N. B. Baldwin, Pres. of Staffordshire Con. ; H. C. Jacobs, Pres. of Manchester Con. ; H. J. McCullough, Pres. of Reading Con. ; J. M. Ferrin, Traveling Elder in Manchester Con. ; and Winslow Farr, Traveling Elder in Liverpool Con.

The Authorities of the Church were

presented by Elder F. H. Hyde, and unanimously sustained.

The President of the Sheffield Branch said the Saints under his care were in good standing, and the Priesthood in connection with him were united ; never, since he had occupied the position of President, had the Branch been in so good condition ; eight had been baptized since Christmas, and others were inquiring after the truth ; open air preaching had been commenced, and their prospects were encouraging.

The President of the Rotherham Branch said the Saints were doing well, and the Priesthood were united; their constant themes of conversation were, "how could they best spread the Gospel?" and, "how were they to gather from these lands to the land of Zion?" seven had been baptized since Christmas, and never in Rotherham and the neighboring villages, had there been a more earnest inquiry after truth than at present; he hoped shortly to see a large increase in their numbers.

The President of Chesterfield reported that the Saints in that Branch were faithful, and the people shewed a willingness to listen to their teachings.

The President of Claycross Branch reported the Saints in good condition and the Priesthood united; a spirit of inquiry had been awakened among the people, and many wished to be baptized, but hesitated to take the step.

The President of Bolsterstone reported the Saints in his Branch to be living up to the light of truth and united; there were several villages, lying between Bradford and Deepcar, in which the Gospel had not been preached.

The President of the Staveley Branch said they had been increasing in numbers, and the Saints were united; there were several villages around Staveley where the sound of the Gospel had not been heard.

The President of Swallow Hill reported that the Saints under his care were rejoicing in the work of the Lord.

Pres. F. H. Hyde said that, on the 31st Dec., 1868, there were, in the Sheffield Con., 37 Elders, 15 Priests, 13 Teachers, and 9 Deacons; the total number of officers and members at that time was 322; since then, 25 had been baptized. The statistical and financial reports were unanimously accepted. He bore testimony to the truth of the reports made by the Branch Presidents, and said he had never known a time, since he had been President of the Sheffield Con., when the Saints were doing so well, or the Priesthood so united.

Pres. N. B. Baldwin felt truly happy to hear the reports that had been given by the brethren; spoke of the Saints being the best people on the earth, for they had received and observed the teachings and counsels of Heaven as no other people had.

Elder Winslow Farr rejoiced in hearing the good reports that had been given; if our religion had not been from God, it would not be accompanied by constant revelation; exhorted the Saints to live in the light of the truth, and to gather to the land of Zion whenever their way opened.

2.30 p.m.

As several of the Saints had to leave by trains before the 6 o'clock meeting, Pres. Carrington spoke a short time upon the condition of the Mission and the subject of gathering.

Elder J. M. Ferrin was glad to hear of the Saints progressing here, as it corresponded with the reports of other Conferences; contrasted the doctrines of the day with those of the Gospel; spoke of the blessings and faith of the Saints, of the restoration of the Gospel with its gifts, &c., and bore testimony to the truth thereof.

Pres. H. J. McCullough spoke of the great desire he had to help to spread the truth; that was the reason he had come to this land; treated upon the great blessings and privileges enjoyed by the Saints, and exhorted them to faithfulness.

6 p.m.

Pres. Carrington delivered a most interesting discourse upon the first principles of the Gospel, speaking in great plainness, and bore testimony of its restoration through the Prophet Joseph Smith.

The meetings were well attended, and there were many strangers present, who listened with the strictest attention.

The meetings were conducted with singing and prayer, as usual.

Reported by

Elder HENRY W. PARKIN.

Happiness is no other than soundness and perfection of mind.—Antoninus.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

The prevalence of the crusading spirit was one of the greatest evils which the Jews were compelled to endure ; for those absurd enthusiasts, who confounded Christianity with a sepulchre, and the deliverance of a city from Infidel sovereignty with the spread of the faith, carried their stupidity still further, by regarding the Jews as being disposed to persecute Christians and Christianity. This spirit of hostility to the Jews became more intense at certain particular times, especially at the great festival of Easter. Some of the priests thought that they were doing honour to the Founder of their religion, whose suffering and triumph, they were then commemorating, by persecuting the descendants of those, through whom he had been condemned to death. This spirit is illustrated by incidents like the following. The Bishop of Beziers ascended the pulpit of the cathedral, and addressing the people said : " You have among you, my brethren, the descendants of the impious wretches who crucified the Lord Jesus Christ, whose passion we are commemorating. Show yourselves animated by the spirit of your ancestors. Arm yourselves with stones ; as-sail the Jews with them : and then as far as in you lies, revenge the suffering of that Savior who redeemed you with his own blood ! " The ignorant crowd, inflamed by such addresses, rushed forth from the cathedral, attacked the dwellings of the Jews, and a great tumult ensued, in which many persons were killed and wounded. The Jews, indeed, after the first surprise and terror were over, defended themselves ; but their efforts availed little against a whole community infuriated against them.

A similar scene occurred at Rouen. Many adventurers had assembled in that city to join a crusade which was about to start to Palestine ; and they imagined that they could not signalize their pious zeal to better purpose, before commencing their journey, than by attacking and punishing the Jews residing peacefully there. Said they :

" We are going to march toward the East to avenge the cause of God upon his enemies ; but we are leaving behind us a race of people as hateful in his sight as any of the Saracens. Let us therefore commence our holy work by putting them to the sword ! " Then followed scenes of the utmost barbarity ; and the same spirit was exhibited by the Crusaders in other cities ; so that, driven to utter despair, it is recorded that some of the Jews committed suicide, while others submitted to baptism as the only means of saving their lives. In Franconia and Bavaria such torrents of blood were shed by the Crusaders, under the plea that the Jews in Europe were as execrable as the Moslems in Palestine, that even St. Bernard, enthusiastic as he was in favour of the Crusades to the East, felt constrained to interpose his influence and authority, to put an end to the barbarities which were inflicted. Other eminent saints of that period were not equally charitable or enlightened ; for Peter of Clugny, termed the venerable, the friend of Abelard, in writing to Louis VII. of France, recommended that the Jews should be despoiled of all the wealth which they had procured by usury and money-lending ; and it is worthy of note that, although the king was too just and equitable to carry out this suggestion of the illustrious Abbot, he was condemned for his disobedience by the majority of the ecclesiastics of his time. The Bishop of Spire, who presented a singular exception to his contemporaries on this point, and used his authority to shield the Jews from extortion and persecution, was severely censured by the public opinion of the time for his lenity ; and the monkish annalists, from whom these details are derived—they bring the only surviving historians of those ages—condemn the conduct of the prelate ; and plainly intimate that it could be accounted for by no explanation, except that he must have been heavily and secretly bribed by the Jews to protect them.

Notwithstanding the gloomy scenes of persecution which surrounded the Jews at this period, several eminent Rabbis lived and flourished, whose learning and theological labours were celebrated in their own times, and are still held in such high reputation as to deserve a place in the annals of their people. The chief of this was Rabbi David Kimchi, a native of France, and descended from a family which had for several generations been famous in the Jewish academy at Narbonne. They seem to have been of Spanish origin; for it is recorded that some of them had been rulers of the synagogues and teachers of Rabbinical lore, both in Arragon and Castile. Joseph, the father of David Kimchi, wrote a commentary on a part of the Old Testament, and compiled a Hebrew grammar, which were highly esteemed. Moses Kimchi also distinguished himself by his writings; but both of these were inferior in ability and learning to David, who has been termed the most learned of all the Hebrew grammarians.

When the controversy took place among the Jews in reference to the orthodoxy of Maimonides, to which

allusion has already been made in this work, the French synagogues were also divided on the subject; and the feud proceeded to such extremes that the hostile Rabbis pronounced a ban against whole congregations; when the more prudent Jews thought that it was time to adjust the difficulty by some means or other. David Kimchi was chosen to accomplish this difficult design, and to act as mediator between the contending factions. With this object in view, and furnished with the necessary documents, he journeyed from Narbonne to Toledo, the residence of Rabbi Alfakar, the chief of the synagogue in that place, and eminent for his learning in medicine. This person was extremely hostile to Maimonides, and was his most active persecutor. His purpose of holding personal interviews with this Rabbi on the subject was defeated by an attack of sickness, which overtook him at Avila; but he sent forward his nephew Joseph, who accompanied him, with letters and other recommendations urging him to heal the existing feud for the honor of their common religion.

[TO BE CONTINUED.]

SUMMARY OF NEWS.

The number of wrecks reported the week, ending May 22, was 54, which raised the total for the present year to 1109.

ROUMANIA.—The persecution of the Jews has been renewed with the sanction of the Home Minister. They are expelled from the rural districts of the Principalities.

A New York paper states that nearly all the brilliant complexions seen among the female of that city are the result of arsenic eating. Since the introduction of the "blonde fashion" arsenic eating has become almost a mania.

A German paper states that the projected line of steamers between Stettin and America will in all probability be soon established, as a large amount of capital has been subscribed in America and England.

DESTRUCTIVE FROST IN PERTSHIRE.—In consequence (says the *Scotsman* of May 17th) of severe frost which prevailed over-night during the last ten days, potatoes in gardens and early-planted fields have been blackened. In many places the tender shoots are completely withered. The severity of the frost may be learned from the fact that in numerous instances beech and other hedgerows have been nipped and blasted, and some mornings recently the ice on standing pools was the thickness of a penny. Snow continued to drift at intervals along the hillsides the whole day on Saturday, and was accompanied by a cold piercing wind.

A fatal accident occurred on Tuesday night (May 25) at a mine belonging to the Ebbw Vale Company, near Pontypool, Monmouthshire, by which seven lives were lost.

The Suez Canal Company is stated to have concluded a convention with the Egyptian Government by which additional pecuniary assistance to the amount of £800,000 is assured to the undertaking.

A crusty old bachelor, not liking the way his landlady's daughter had of appropriating his hair oil, filled his bottle with liquid glue the day before the ball to which the girl was invited. She stayed at home.—*American paper.*

The overland trade with Asia has commenced. On Monday, an invoice of Japan tea was shipped from San Francisco for St. Louis by the Pacific railroad. — *Philadelphia Ledger*, May 12.

The Indians in the southern district of the Indian territory are dissatisfied in consequence of the failure of the United States Government agents to furnish the supplies stipulated for. The Kiowas and Camanches refuse terms of peace.

Some idea may be formed of the state of education in a village in Hampshire, when it is stated that out of 13 jurymen summoned at an inquest last week, only four could write their names.

ENGLISH CLERGYMEN IN ROME.—Several English clergymen (says a letter from Rome) are here for the purpose of obtaining a recognition of their Anglican ordination, when, they say, they will be ready, with a number of their brethren, to unite themselves to the Church of Rome. The Pope, however, absolutely refuses their request, and has ordered some theologians to draw up a paper containing the reasons for this *non possumus*; at the same time he urges the applicants either to be content with the position of Catholic laymen, or to receive ordination in the Roman Church. The clergymen have expressed their determination to attend the council.

A WORD TO THE PEOPLE OF ENGLAND BY ELIHU BURRITT.—When we are told that over three millions of men in the prime of manhood and trained in the armies of Europe for war, I say to myself nineteen out of twenty of all this host are poor mens' sons. Think how much hard toil in the field and factory, mine and mountain—what parental tears, and trials, and anxieties—it cost to raise up these three millions of young men to the age of eighteen or twenty years! Then I look at them while at drill; I see they are all picked men—all chosen for perfect health, strength, and stature.—The military surgeon has examined them all, and declared them all very good for war. We have no surgeons to examine candidates or recruits for the plough, axe, hammer, or spindle. Bow-legged men, asthmatic men, one-eyed men, rheumatic men, are deemed good enough for the great industrial armies of the world; just as if war must have the flowers, and peace the weeds of mankind. I have walked all over England, from Land's End to John o'Groat's, in the spring and summer months. It is a beautiful country. Nearly the whole island is cultivated like a garden. The amount of labour applied to its cultivation is perfectly wonderful, especially to an American like myself. And while I wonder, I put this and that together in this comparison. They say it takes 700,000 agricultural labourers to make this island such a great garden of beauty and fertility. Their wages average ten English shillings a week. Then the labour of the whole 700,000 men and women for the year cost £18,200,000; and what a glorious show of green and golden crops they spread over the whole island for that sum? I look at it with admiration. But I cannot help looking at something else at the same time. I look at the English war budget for 1866, a year of armed peace. I see £26,000,000 put down for the cost of mere armaments for war in that year! That is, £2 for the plough against £3 for the sword in time of peace! This comparison stirs up sad reflections about producers and consumers. I once heard it stated in the British Parliament that a certain bombshell of a new pattern cost £11 when ready for use. Then it would cost the labour of an able-bodied man at the plough, sickle, and hoe, for six spring and summer months, to pay for one of those death-dealing shells! How much honest, patient labour is swallowed up in the wolfish maw of war!

INFORMATION is wanted by Mrs. Ellen Long, of Bristol, England, of the whereabouts of her son, John Walker, who emigrated to Utah in 1864. Address to care of MILLENNIAL STAR office, Liverpool.—“Deseret News” and “Telegraph” please copy.

A D D R E S S .

James Sharp, }
Jno. E. Pace, } 37, Morrison St., South Side, Glasgow.
Joel Grover, }

M A R R I E D .

In Salt Lake City, by President D. H. Wells, March 20th, 1869, Elder Arthur J. Durnford, of Maperton, and Miss Catherine D. Pinnock, of London, England.—“Deseret Evening News.”

D I E D .

WARDLE.—In Salt Lake City, April 5th, Mary Ann, wife of Isaac Wardle, and daughter of William and Sarah Ann Ashton, aged 20 years.—“Deseret Evening News.”
EMPEY.—At St. George, March 28, 1869, Mary, wife of William Empey, and daughter of Robert and Mary Porter, of Boston, Lincolnshire, England, aged 58 years, 2 months and 24 days.—“Deseret Evening News.”
GLEDHILL.—At Mount Pleasant, April 1st, 1869, Betsy Gledhill, aged 23 years, 1 month and 9 days. Late of Oldham, England.—“Deseret Evening News.”

P O E T R Y .

A MISSIONARY'S SONG.

(Tune, “Mary May.”)

We're proud to hail from Utah,
Away beyond the sea;
We've left those lofty mountains
And valleys all so free,
Sent by the holy Priesthood,
So cheerfully we come
To herald joyful tidings,
And bid the Saints come home.

And ye who are of Is'el
Will not desire to stay
Abroad among the nations
To wear your lives away,
For better things await you;
With Israel's thousands come
And help them build up Zion
In their own mountain home.

The world may cry delusion,
But will not make it plain;
They shun investigation,
And make the charge in vain;
They are not our preceptors
Whether to go or come;
We'll calmly wait the issue
In our own mountain home.

We gladly preach the Gospel,
And love to make it plain
To brethren friends and strangers;
As long as we remain,
No true heart need feel slighted,
Nor grieve in days to come
That they were not invited
To our own mountain home.

Loxley, April 27.

HENRY F. SMITH.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST.

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SPEECH OF HON. WM. H. HOOPER, OF UTAH,
IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 366.

And, sir, dark in contrast with this unselfish devotion to duty rises up before me the picture of the vandal violence that drove them from the sacred walls just as their work was finished, and applied the incendiary torch to destroy the splendid structure. Nor, sir, would it be strange if a people so blessed amid persecution—so often protected from destruction and preserved amid dangers that threatened inevitable ruin—should become so intensified in their faith as to present to the irreligious an appearance of fanaticism. An extract from Gunnison happily illustrates one of these occasions. He says:—

"During the following year, every month was so mild that they ploughed and sowed in each; but though the winter was auspicious and all things so favorable, they were so reduced in provisions as to eat the hides of the slaughtered animals, and eagerly searched them out of the ditches and tore them from the roofs of the houses to boil them for the table, and they dug side by side with the miserable Utes for the wild roots used by them for food. But the most formidable animal they had to contend with as the crops were nearing maturity, was the army of black, ungainly crickets—"a frightful bug," as a Liverpool sojourner called it, when first he saw one, which, descending from the mountain sides, destroyed every green herb in their way. In vain did the sorrowful farmers sur-

round their fields with trenches and fill them with water; the black host, leaping in, floated over and with wonderful instinct kept on their course of march, and, mounting up the wheat stalk, would cut it off at the curve, which was bent by the weight of the fruit more precious than golden seeds. Whole families might be seen standing guard with branches and boards in their hands, uttering loud shouts and endeavoring to turn back and beat off the invaders. In some instances they succeeded in changing the direction of the march along the streams, and destroyed many in the waters; but, it was only a partial relief on a few points of attack.

"But better defenders soon came to their aid. These were the most beautiful birds of the valley, the glossy white gulls, with bright red beaks and feet, dove-like in form and motion, with plumage of downy texture and softness. After the first molting of the crickets they came in flocks to feast on the banquet which was so bountifully spread for their reception. In early dawn they rise from the nesting islands of the great lake, and, gliding through the air, gracefully alight on the smooth and gentle slopes at the foot of the terraces, at the mountain's base, and feast the livelong day."

The same year to which I have before alluded, and soon after the expulsion of the Mormons from Nauvoo, while they were prosecuting their slow

journey across the wilderness of Iowa, there occurred vast flights of quails in the same direction, lasting many weeks. These pilgrims have informed me that large quantities of these quails were slain, and furnished the famishing pilgrims with ample supplies of food, reminding them vividly of the provision made for the Israelites in the desert, and impressed them deeply with a conviction of miraculous protection. It would not be strange, sir, I repeat, if a people possessing such remarkable traditions, and experiencing such unexampled preservation, shall have become filled with a conscientious zeal akin to the divine fervor of the early disciples of Christianity.

But, sir, the charge of fanaticism is as groundless as any of the others which have been hurled recklessly against the Mormons. If they are firm in their own religious faith, it is because they believe it to be inspired of God; and if not so inspired, they desire to be convinced of the error of their doctrine. They invite contact with general society, and a practical comparison of institutions. If mistaken in their creed, they desire the opportunity of conversion. It is not the Mormons, sir, who evade the test, if it can only be made without the hardships of persecution. They have welcomed every advance that re-unites them to society; and the construction of the great railroad that brings them face to face with the other civilizations and religions of the Old and New Worlds, has been looked forward to with intense longing, and its completion hailed with undisguised joy. And it is at this very moment, when the test of contact is on the very eve of application, that the advocates of this bill, assuming themselves to be the champions of Christianity and Republicanism, shrink like timid children from the encounter, and seek to intrench themselves behind the flimsy ramparts of political boundaries which they hope to erect for their defence.

Abandoning all appeal to the cowardly, who are seldom generous, I turn to the courageous, who are strong in the conviction of their own moral power, and tell them that if Mormonism is a fatal heresy, they owe it to its own deluded disciples to neglect none of the legitimate means of argument and prac-

tice for their conversion. If Mormonism is an error, there is no community on the face of the globe and no class of people so vitally interested in its refutation as the majority of the people of Utah, who are its victims. Rather than curtail the proportions of the Territory and cut off its settlements from contact with the railroad, you should seek to enlarge its area, encourage its population by all classes of good citizens, giving the amplest protection by law by substituting for its present organization a more ample, complete, and sovereign form of government, leaving the issue with God and the inevitable forces of nature. We expect the hostility of all the non-producing classes who seek to subsist on vices which we do not practice. It is natural that those who stand agape for Government plunder should foment trouble and seek to embroil us with the parent Government for the sake of the money they may make from contracts; but with a calm and just and intelligent spirit on the part of the people and their Representatives, we are content to take all the risks of any contest in which we shall receive a guarantee of fair play.

But, sir, the confessed object of this bill is to entirely destroy the Territory of Utah and place its people, so far as possible, in the power of the hostile class that I believe are inspiring this action. It is admitted that if this bill shall pass, the next movement will be to utterly abolish the Territorial government. Once before has the State of Nevada—the foundation of which was laid at the base of the Sierra Nevada by Mormon immigrants—taken a degree of territory from Utah with its people; now she seeks another, bringing her boundaries to the very threshold of its capital and within sight of its inhabitants; and the next step, as openly avowed, is to be the final and absorb all the remainder. Thus the original object of the Territorial organization, which was to give self government to a homogeneous people and afford them the fullest guarantees of law, will be utterly destroyed. This, too, at a time when the good feeling prevailing among the people of Utah towards the rest of the country is so manifest to all eyes and so pleasing to

all patriots and lovers of peace. Much of this good feeling, I am deeply gratified to state, is due to the recent impartial legislation and the kindness and courtesy which has uniformly been extended by this House to the Delegate to whom they have confided their interests on this floor. Is it possible that this policy is to be deliberately reversed, and this budding confidence to be blasted by such an act of official injustice before it has an opportunity to blossom and bear fruit? Never will I credit an anomaly so foreign to the character of the American people, so hostile to the spirit of the age, so monstrous in its design, and so mischievous in its consequences, till I hear the vote counted and the result announced.

But, sir, let us for a moment contemplate the other alternative, and inquire what would eventuate from the success of this measure, supposing such a success within the limits of possibility. Let us admit for a moment that this bill can become a law, and the accumulated strength of its advocates be so increased as to enable them to complete their plans and sacrifice the small remnant left of the present Territorial government. Let us imagine the people of Utah divided among States and Territories whose seats of government are remote, and whose populations are measurably controlled by the adventurers who seek aggrandizement in rapid enterprises rather than by the slow and laborious processes of productive labor. Let us follow the machinations of these men till they have succeeded in securing so much of official control as will enable them to exasperate the temper of the Mormons by technical abuses so easy to practice, and till they have inspired the distant State authorities, already deeply imbued with prejudices, with a belief that these people are disloyal in spirit and criminal in act. Let us suppose the collisions which a temper like that which argues this bill will be sure to invite to actually take place, and the citizens to have been exasperated beyond the limits of forbearance, affording a pretext for such measures of force, both official and private, as shall render their peaceful residence in Utah impossible; imagine, if you will, the valleys of Utah again depopulated, and tell me where you are to find the

immigrants who, uninspired by a peculiar religious faith and not bound together and controlled by a potential motive, will abandon the fertile prairies of the Missouri valley to cultivate those remote alkali lands, which can be made productive only by a costly and elaborate system of irrigation, and forsake the sunny climate of more favored regions for a land where the seasons are in fierce and perpetual conflict, and the constant care and labor of man is needful to give the summer a hard-won triumph.

The Mormons, unlike the inhabitants of all the neighboring Territories and States, are an agricultural and manufacturing people; and it is for this reason that they have been able to subsist in Utah. Drive them away, sir, and a temporary succession of mining adventurers may occupy their place for a short time and in small numbers until starved into abandonment; but the region, with small exceptions, will again lapse into sterility and become the undisputed domain of wild animals and birds. Already the tide of general emigration from Europe is beginning to diminish; the reforms of governmental administration in Ireland, and the unification of the German States, threaten seriously to interfere with those great movements of the masses which have given to America so large a proportion of her effective population. Of those immigrants that come how many, think you, will pass by the fertile prairies to locate in those rugged valleys, or after arriving pause to dwell there, while the unparalleled farms of Oregon lie but a day's journey beyond? Sir, Utah is the proper heritage of men who are bound together by ties stronger than those of avarice, and whose operations are directed by a spirit of unity which no other class of our immigrants possesses.

I have thus endeavored to present to the members of this House the facts and principles involved in this issue, and to measure, with the best judgment I can command, the consequences awaiting their action on this bill. To which side the balance of justice inclines it seems to me that none can fail to discover. It is a maxim founded on the common principles of our religious

beliefs that to do right is always expedient. That it is right to exercise the power of unfriendly legislation against a community such as I have shown that of Utah to be, the disinterested judgment of the world will surely deny. As to expediency, aside from justice, I cannot see how any difference of opinion can exist. Let the future be judged from the past, and no rash and cruel experiments be substituted for an established order of things that has produced the happiest results. With the speedy and complete restoration of the seceding States to the Union I trust in God that all internal differences may vanish, and peace again reign within our borders uninterrupted and profound. On the part of Utah I am ready to pledge a conflict of energies for the rapid development of the resources of the land, and for a friendly emulation in all manner of good works. Let the contest between her and her neighbors be as to which shall exhibit the most prosperous condition and most rapidly expand into a moral and enlightened State. To this contest, sir, we joyfully invite them; but from any less kindly we trust the good sense and good feeling of the

Representatives of the nation will assist to protect us.

I feel that I do not appeal to them in vain when I ask that their potent and united voices may be lifted up to those who would disturb the elements of our prosperity and advancement in that language which, long ago uttered by Him who spake as never man spake, stilled the tempest and gave tranquility to the waves—

"Peace, be still!"

And in the kindred language of our great leader of to-day, so beautifully paraphrased recently upon this floor by the distinguished gentleman from Ohio, [Mr. Bingham,] "Let us have peace!" Let us have peace by an act of peace, so that the land which but yesterday was stained with fraternal blood may grow green and beautiful under the hand of honest toil. Let us have peace that we may perfect the holy temple of our liberties, until it shall fill the whole earth with its glory and draw all nations into it. Let us have peace, that by our sublime example we may teach the whole world of men how good and "how pleasant it is for brethren to dwell together in unity."—*Salt Lake Telegraph.*

THE EVILS OF INTOXICATION.

The immoderate use of intoxicating drinks is one of the greatest evils known among what are called civilized nations; and habits of intoxication are the source of frightful evils to all classes who are addicted to them, but especially to the poor. Wealthy tipplers may indulge their appetites for sibilous indulgence without incurring the risk of pecuniary distress and the evils of poverty; in all cases, however, suffering the results of the violation of the laws of their physical and mental organizations, which are, in fact, the most serious and most irreparable evils human beings can sustain. But it is among the poor that the evils of intemperance are most palpable in the increase of their poverty and wickedness. In Europe, and especially in the British Islands, habits of intemperance are perhaps the great bar to

the emancipation of the masses from all the social ills they have to endure. There is a great outcry in that nation for parliamentary reform, and against the injustice of the capitalists; and these evils are bad enough, and unless remedied, will sooner or later result in trouble. But the evils which the laboring classes endure, whether proceeding from these or other sources, are increased and augmented by the habits of intoxication which are almost general among them; and parliamentary and other reforms will fail to produce the changes desired unless these habits are corrected. It is estimated that a hundred million dollars a year are spent in intoxicating drinks in that land; and, but the other day, one of the leading London magistrates declared, while sitting in court, that drunkenness was the cause of all the

evils in society. This was rather exaggerated, but it certainly is *one* of the great causes of the evils with which society there is troubled. And that country, unfortunately, is no exception; in France and other countries on the continent the same habits prevail among the working classes to an almost equal extent. Four-fifths of the crime, poverty, pauperism and starvation existing can probably be traced to this source.

Who, among the people of Utah, who has emigrated from these old-settled countries, that has not seen countless instances of the effects of intoxication? Who has not seen legions of women and children, ragged, ill-fed, often half famished, and carrying about their persons the marks of violence and ill-usage, all the effects of the worse than beastly habit of intoxication indulged in by them to whom they look as their natural protectors, and whose first great duty it is to love, honor and protect them? Who can not recollect instances of men with brilliant talents, who, but for habits of drunkenness, might have been honored and respected by their fellows, and have filled lucrative and responsible positions in society; but, through this cursed habit, have gradually fallen from one degree of degradation to another, until, finally unknown and uncared for, they have filled the early and dishonored grave of the drunkard?

This is no fancy sketch; such instances may be seen on every hand in nearly every so-called Christianized or civilized community. It is true of this country as of Europe, though perhaps not to the same extent. But in this country statistics fully prove that the use of ardent spirits and intoxicating beverages of various kinds is on the increase; and it is no romance to say that if the means thus shamefully wasted were used for human improvement instead of human degradation, school houses and colleges might soon be as numerous as drinking saloons, and poverty and distress be banished from every nook and corner of the land.

In Utah Territory this evil is but little known; and in many sections of

the Territory the traveler may go on his way, day after day, and never see a place where the "ardent" can be purchased; and even in our large cities, where transients "most do congregate," such institutions are very rare, when compared with places of their size in any other portion of the country. Among the Latter-day Saints a tippler is a rarity; in fact, no man amongst them who has any respect for his calling or the principles of his holy religion will ever give way to such a practice. Still, among such a heterogeneous multitude, thousands and thousands of whom have been gathered from abroad, and who, in many instances, were formerly addicted to such habits, it cannot be expected that all will be faithful and true, and refrain from indulging altogether. In some instances such individuals are very apt, and doubtless do, exert an influence over the young and inexperienced who have been raised here, and initiate them into the practice of this baneful habit. It is for the benefit of the latter class, especially, that we write. We are proud to know that their numbers are very few; but few as they are, we would fain see them abandon such debasing practices. They may be far from deserving the appellation of "drunkard," and would scorn the imputation that they would ever become so; but the advances of this foe are insidious and fascinating, and unless such habits are forsaken completely, the infatuated devotee may find himself irretrievably engulfed.

The very few young men in our midst who may at all be given to the "social glass," if they will look back for a few years, will recollect instances of men, bright, talented, brilliant and young, who have died in shame and disgrace through tippling. This should act as a powerful incentive to all who may be in the least inclined to indulge, to "touch not, taste not, handle not." The latter course is always safe, and may be the stepping stone to honor and respect; while an opposite course is never safe, and very often leads to poverty, disgrace, degradation and shame.—*Deseret Evening News.*

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

After some time Alfakar replied to the communication of Kimchi by a letter written in rhyme, in which he spoke very contemptuously of his correspondent, and even abused him and his associates as persons who had apostatized from the true faith. Kimchi responded in an exceedingly mild and conciliating tone, which drew from his Spanish correspondent an answer still more offensive and malignant than the first. He compared Kimchi, in undertaking his journey, to Satan's going to and fro in the earth," as spoken of in the book of Job; and speaks of him as walking in darkness and wandering in the wilderness of error. He accused Kimchi of endeavoring to reconcile the religion of the Jews with the philosophy of the Greeks. He concluded his letter with acknowledging the great learning of Maimonides, and the value of some of his earlier works, and urging Kimchi to abandon his novelties and to return to the true faith. The latter again replied in the same friendly spirit, refusing to become incensed, as he might reasonably have been, at the malignant spirit displayed by his correspondent. In the end, however, the forbearance of Kimchi was not without its influence, and the dissensions which had taken place respecting the doctrines of Maimonides were for a time wholly suppressed.

Kimchi was very learned as a grammarian; and in his commentaries on various portions of the Old Testament, he displays his great philological ability. His Hebrew grammar, his lexicon or book of Hebrew roots, and his commentaries, have been translated into several European languages; and, as biblical students are aware, are frequently quoted as authorities by Christian divines in their expositions of the Old Testament. This writer was very charitable in his spirit toward other religionists, and always spoke of Christians courteously. His fame among the Jews is equal to that of their greatest Rabbis. As the Hebrew word which signifies a meal was

figuratively used for the law, and as, by adding the letter yod to that word, it becomes the word *Kimchi*, so the admirers of this Rabbi introduced the proverb in his honour, that "there could be no law without Kimchi."

The further we advance through the gloom of the Dark Ages, the more dreary and miserable does the condition of the Jewish people appear, and the more extreme and execrable the persecutions to which they were subjected. About twenty years after their expulsion from France, as narrated in a former chapter, the French monarch was compelled by his financial necessities to invite the Jews to return to his dominions; and they, forgetting all their previous sufferings, and allured by the favorable offer which he made them, accepted the proposals in great numbers. Certain streets in Paris were assigned them for their exclusive residence; and their proverbial industry and thrift soon made them the possessors of that importance which wealth always confers.

The various losses which the Jews had previously suffered in France by extortions and by exile, had induced them, for the most part, to abandon nearly every department and trade except that of money-lending. Nor was this result unnatural, when we remember what absurd objections were made against them, and to what disabilities they were subjected, when engaged in other callings. Thus, it is recorded that, if they sold milk, the Christian public charged them with mingling with it that of their wives. If they were butchers, it was charged that they reserved all the best portions of their meat for their own people, and sold the refuse to the Christians. If they manufactured wine, it was said to be of inferior quality; and the clergy went so far as to forbid the use of that which the Jews had made in the services of the altar and the administration of the Lord's Supper. Being hampered and crushed in this way in almost every avenue of honest industry, the Jews in France, and

especially in Paris, became for the most part the pawnbrokers and usurers of the realm; and as such, by the rigor with which they took advantage of their position, and the extreme exactions which they practised on the public who were compelled to make use of their services, they soon gathered around themselves another storm of persecution.

The king, Philip Augustus, accordingly decreed that no Jew should exact more than forty-five per cent per year. But they soon evaded this prohibition by compelling their debtors to pay this interest on a greater sum than was actually lent. To prevent this practice, the king decreed that no creditor should, under any pretext, demand, and that no debtor should promise to pay interest, or a bonus, for any sum higher than that which actually passed from the possession of the lender to the borrower. But other enactments, more rigorous, followed afterward. Louis VIII, the son and successor of Philip, prohibited the Jews from demanding or receiving any interest whatever for moneys lent; and declared all agreements which had been made between debtor and creditor for more than five years previously to be null and void. This law was evidently intended as a severe blow to their chief means of wealth, and even

of subsistence. The Jews were also attached to the soil according to the then existing and barbarous usages of Feudalism, and were assigned as property to the feudal lord and magnates.

When Louis IX ascended the throne of France, the Jews fondly expected a respite from their persecutions; but they hoped in vain. Louis—who has received the epithet of *saint*, chiefly because his zeal for the prosecution of crusades to the Holy Land indicated his unusual devotion to the Church and subserviency to the then existing priesthood—Louis was a rare specimen of fanaticism and imbecility. That he was pious, according to the standard of that age, cannot be doubted; and how much his piety deserved to be commended, may be inferred from the statutes which he enacted respecting the Jews. In the year 1234 he promulgated a law cancelling one-third of the debts which were then due to this people; and he further enacted that no bailiff might arrest or annoy a Christian for any debt due to a Jew, nor could any legal process be entertained to compel payment. The excuse which this royal and saintly thief gave for the execution of such measures was that he wished to convert the Jews, at once from their false religion and from their devotion to the business of money-lending.

[TO BE CONTINUED.]

BUSINESS.—After all there is nothing like business for enabling us to get through our weary existence. The intellect cannot sustain its sunshine flight long: the flagging wing drops to the earth. Pleasure palls, and idleness is “many gathered miseries in one name.” But business gets over the hours without counting them. It may be very tiring at the end, still it has brought the day to a close sooner than anything else.

CHILDHOOD.—Never attempt to govern children (as most people do) by deceit; if they find themselves cheated even in trifles, it will so far lessen the authority of their instructors as to make them neglect all their future admonitions; and if possible breed them free from prejudices: those contracted in the nursery often influence the whole future life, of which I have seen many melancholy examples. If your daughters are inclined to love reading, do not check their inclination by hindering them of the diverting part of it; but teach them not to expect or desire any applause from it. Let their brothers shine, and let them content themselves with making their lives easier by it, which I experimentally know is more effectually done by study than by any other way. Ignorance is as much the fountain of vice as idleness. People who do not read or work for a livelihood have many hours they know not how to employ, especially women, who commonly fall into vapors or something worse.—*Lady Mary Wortley Montagu.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 12, 1869.

THE "MARVELOUS WORK."

Is it true, or not? It professes to be the revealed will of God to His children upon the earth; it professes to be the Church of Jesus Christ again established upon the earth, and the only one recognized by Him as teaching the fullness of His Gospel. The Prophet Joseph Smith did not come in his own name, but testified that he was sent of God, in fulfillment of the prophecies, to usher in the dispensation of the fullness of times; and that faith in God and His Son Jesus Christ, repentance from sin, baptism for the remission of sin and the laying on of hands for the reception of the Holy Ghost were to be preached in all nations. If this plan be true, then it is the only way to be saved in the celestial kingdom of God—is the narrow path that leadeth unto eternal life.

The knowledge of God having been taken from the earth, there was a necessity for its restoration, before the Gospel could be preached in all the world for a witness. When the organization of the Church and its principles as again revealed are compared with the Scriptures, they prove to be the same as were taught by the Savior and His Apostles. As in that day, those who obey these principles receive the gift of the Holy Ghost, and testify to this fact. But to confess that "Mormonism," as it is called, is true, is to confess that it is the only way to the celestial kingdom, and requires all men to cease from teaching the fear of God by the precept of men, and to worship the true and living God.

The wisdom of man in regard to the plan of salvation has proved signally insufficient, while those who have sincerely obeyed the doctrines that have been revealed through Joseph Smith the Prophet have been assured of their truth. The worldly wise assert that these doctrines are false; the Saints know that they are true. How do they know? By revelation from God. "He that will do the will of the Father shall know." To Him who has restored the Gospel be all glory.

G. T.

ARRIVAL AND APPOINTMENT.—Elder Charles John Mosely arrived on the 1st inst., and has been appointed a Traveling Elder in the Southampton Conference.

EMIGRATION.—On the 2nd of June a company of 338 left for Utah in Messrs. Guion & Co.'s steamship *Minnesota*, in care of Elder Elias Morris, late President of the Welsh District. Unforeseen contingencies caused the departure of this company before receiving advices as to arrangements and cost at and beyond New York. Notwithstanding this unexpected circumstance, all were elated with joy, and it is hoped they will be abundantly blest upon their journey. Elder O. C. Holbrook, late Traveling Elder in the Leeds Conference, released on account of his health, accompanied them; his health was impro-

ving, and his numerous friends anticipate its full restoration in the pure mountain air.

It is not designed to forward another company until the advices requisite for the proper conduct of emigration affairs are received, which will at once be published in the *STAR*, and for which all are desired to wait patiently, in the meantime doing all they can toward being able to defray their own expenses when they receive notification.

CORRESPONDENCE

ENGLAND.

Birmingham, May 31, 1869.

Pres. A. Carrington.

Dear Brother,—I am happy to inform you that the Saints in this Conference are enjoying health and the Spirit of the Gospel, and are endeavoring to show their faith and love for the work of God by obedience to the requirements of Heaven, realizing that blessings attend compliance with each requirement, and that all they have to do is to obey and obtain the reward. The Elders are laboring in unity, striving to let their light so shine that all may see their good works and be led to glorify God.

I have appointed Elders Timms, Filce, Robinson, Sparks and Moore, members of the Birmingham Branch, to act as Traveling Elders, on Sundays only, in some neighboring Branches where their aid is needed. They report good meetings, and say they enjoy their labors very much. They have commenced outdoor preaching, and also report very good meetings in the open air. Yesterday I accompanied Elder Robinson to the Hales Owen Branch, and enjoyed a very spirited meeting with the Saints in that region. On our return, at a place known (I believe) as the Two Gates, where the brethren have held meetings in the open air, and had promised that we would call, we found four local preachers, who had heard that we were coming to preach there that evening, warning the people, telling them what awful bad people the "Mormons" were; but in telling what he termed "funny little jokes," he became so vulgar that he

was the only one that laughed at his nonsense, and I could perceive a look of disgust at his sayings in the countenances of many. After getting through with his "jokes," he said his object was to prove that the Scriptures "did not mean what they said," but needed "spiritualizing." I thought him a very unfit person for the work, even if they did, as he made such weak and foolish statements.

After they got through, we opened our meeting, and it was encouraging to observe the marked change that took place, and the attention accorded to us. Every one was quiet; and if a little child thoughtlessly made the least noise, it was quieted at once or removed. We could not have asked for better order in an indoor meeting with the Saints. The good people of the village not only gathered around in large numbers to attentively listen to our teachings, but very kindly furnished chairs for all of the sisters who accompanied us. We thanked the audience for their attention and kindness, and returned to Birmingham feeling that we had been much favored in our day's labors. I pray that God will abundantly bless us in our humble endeavors to spread the principles of the Gospel.

Br. Clemons and br. Napper and family join in kind love to you and all in the Office. Ever praying that God will abundantly bless you all, and all who are laboring for the cause of truth, I remain your brother in the Gospel of salvation,

R. E. EGAN.

The intellect of the truly wise man is like glass; it admits the light of heaven, and reflects it.—*Archdeacon Hare.*

PRESIDENT YOUNG AT ST. GEORGE.

—o—
St. George, May 1.

Since the company reached Tokerville the weather has been most delightful. On the north side of the rim of the Basin the trees had no leaves, but here peaches and other fruits are a good size, and the foliage of summer is everywhere apparent, affording a striking and pleasing contrast with the counties north, making this country appear very desirable. Dixie is looking up: gloom and discouragement are passing away, and contentment generally reigns, though the grasshoppers have commenced their ravages in many places. Many improvements of a very creditable character have been made in every town the company have visited. Fine stone, brick and adobe houses that would adorn Salt Lake City may be seen in Tokerville, Washington, and St. George. Preparations are also being made in Rockville, Harrisburg, and other places, for the erection of superior buildings.

The demonstrations here yesterday to receive President Young and company were extensive. Joy and gladness prevailed. The military, Female Relief Society, schools, and most of the adult population, with bands of music and banners, were out to receive the President and his company.

As they neared the city a salute of artillery awakened the echoes and reverberated through the surrounding hills. There are a number of missionaries from the Muddy here, as well as a large number from all the settlements in Dixie, and the Bishops and leading men from Cedar and Kanarra. The Conference opened this morning inside the walls of the elegant stone meeting-house now being built here. President Young addressed the Conference fifty minutes, speaking upon many practical subjects in a clear and encouraging manner; his remarks on the training of the female sex, co-operation in manufactures, the Order of Enoch, and the Word of Wisdom, were most happy and interesting, and were listened to with delight by the large congregation. President Wells followed him for sixty-nine minutes on these and kindred subjects. This meeting is the twenty-ninth which has been held by the President and his company since leaving Salt Lake City, within sixteen days, during which seventy-two discourses have been delivered. This afternoon and to-morrow will be spent in meeting; on Monday morning the company start for Salt Lake City, via Pine Valley.—*Deseret Evening News*.

THE PACIFIC RAILROAD.

The *Evening Bulletin* of San Francisco gives some interesting particulars, in its number of April 29, of the almost magical rapidity with which the works on the Pacific Railroad were completed. Writing from the "Central Pacific Construction Camp," on the 28th ultimo, the correspondent of the *Bulletin* says—"The work on the Union Pacific progresses slowly. The iron is laid within eight miles of the summit, and the work is going on daily. The tracklayers were stirring early this morning, and the whole camp was alive by five o'clock. By seven o'clock nearly three miles were

laid." Writing at noon on the same day, he says—"A great feat has been accomplished this morning. Seven miles of track have been laid by the Central Pacific, and the tracklayers' party dined in their regular quarters at the end of the new-laid track. In one morning, 8500 men, 800 horses (with teams and all their provender), all the stores of the company and of the Chinese traders, the blacksmiths' shops, the harness-makers' shops, the company's office, the telegraph office, the head-quarters of Mr. Stanford, and the abode of Mr. Strobridge and family, and the boarding and sleeping

apartments of 500 white men. have moved nine miles as easily as if they had been aboard a large steamship. The dead weight above moved this morning over nine miles of road, seven of which has been built since daylight, includes the ties hauled by teams, without reckoning the rolling stock, fuel, or water trains. There are nearly 3000 tons in shop. The camps and commissariat of an army of 10,000 persons have advanced nine miles without the slightest accident into the new country, and no one has suffered the privation of any of the comforts which the best cared-for working-men can enjoy in a mountain town." The wonderful result of the entire day's work is thus stated:—"The greatest work in tracklaying ever accomplished or conceived by railroad men, has been successfully achieved to-day by the Central Pacific Company. Ten miles and 58 feet of railroad (grading excepted) has been made between daylight and sundown. Some two or three miles of this had been hauled out by teams yesterday on the advance, but all the iron rails, fish bars, bolts and spikes were carried out to-day, and the most part of it was brought a number of miles from the rear, as the station this morning was two miles behind the foremost rails. The ties for over seven miles had to be hauled by two-horse teams from five miles where they were first laid to over twelve miles where they were last laid, and this over a rapidly rising grade and mountain road. As there are about 2400 ties to a mile, and they

are from 80 to 90 pounds weight, it makes 1,244,000 pounds, without the 16,800 ties teamed and laid. This only represents part of the work done by teams, as all the blacksmith, wheelwright, and other workshops went by the waggou road. One length of such camp waggons by count numbered 25, and, spun out in a thin line, looked like one of the large emigrant trains of former days. The iron moved by the construction train was 1000 tons, and the whole of that has been laid, spiked, fished and bolted in eleven working hours, and the road to the end of the track, though needing a little revision in places, is fit for travel and in fair condition. The difficulty of doing this work was increased by the necessity of carrying a large water-tank car with every one of the six engines employed. It was still more increased by the number of curves, which required the bending of the rails in many places for several lengths, which had to be done on the ground as the curves right or left required. The feat of laying over seven miles in one stretch was once done by the Union Pacific, but they worked from four in the morning until after midnight, therefore it could not be considered an honest day's work. The Central men would have laid fourteen miles and finished their portion of the great Pacific road to-night, had the grading been completed. As it was, the men were anxious to lay twelve miles, but there were not ties enough within fifty miles of the spot."

THE SUFFERINGS OF THE CREW AND PASSENGERS OF THE JOHN FOSTER, JUNIOR.

The New York papers have published the report of the special committee, appointed by the Commissioners of Emigration to investigate the alleged outrages and sufferings on board the "fever ship" James Foster, jun., which arrived at that port on the 7th of March last from Liverpool. The committee report the following facts as the result of their investigation:—

The ship James Foster, jun., of the

Black Ball line, 1428 tons burthen, left the river Mersey, Liverpool, England, on her voyage to New York, on the 19th of December, 1868. The passengers had been for the most part taken on board on the 13th or 14th of December, and from that time till the 19th of December the ship lay at anchor. The number of steerage passengers on board was 146. Of these 14 had shipped as passenger cooks, contracting,

in consideration of a reduction of passage money, to perform certain duties on board. The actual number of the crew was 30, although the 14 passengers seem to have been passed off before the emigration officers in Liverpool as ordinary seamen, thus apparently swelling the number of the crew to 44. The officers of the ship were—Andrew Armstrong, captain; Joseph Armstrong, first mate; John McVeity, second mate; Thomas Murphy, third mate; James Glynn, carpenter and boatswain; Edward Monument, surgeon. The quantity of provisions which each passenger was entitled to receive during the voyage is set forth in the copy contract annexed to this report. The sum paid by each steerage passenger was £4. The passengers who shipped as "passenger cooks" paid only £2 5s. each, in consideration of which reduction they agreed "to clean below decks and cook for the passengers." The ship anchored in New York harbor on the 7th day of March, 1869, the voyage having lasted 78 days, being a passage of unusual duration, the average time consumed in winter passages not exceeding 45 days. The weather for the greater part of the voyage was rough, with head winds. The ship had been but a short time at sea before a scene of disorder, violence, and barbarity began, which your committee believe to be of late years without parallel. The captain seems to have been utterly neglectful of his duty, and left the management of the ship and the care of the passengers to inferior officers. The crew, composed mostly of landmen, unused to the sea, proved incompetent to the performance of the ordinary work of the ship, and soon became wholly exhausted from fatigue. To supply this deficiency the passenger cooks were required to work as ordinary seamen, a duty which they had never agreed to perform; and even the passengers, who had paid full passage money, were compelled at all hours of the day, and often in the night, to clean decks, haul ropes, make sail—in fact, to perform all a sailor's duty except go aloft.

Of the provisions served out to the passengers, the pork was good, the beef was middling, the flour was occa-

sionally sour, the meal was bad after the middle of the voyage, the biscuits were of two qualities, sometimes good and sometimes bad.

The quantity of these provisions supplied to the passengers was gradually diminished, until, after the second week of the voyage, it appeared to have been not more than half that to which they were entitled under their contract. On each Saturday rations were served out for the ensuing week. After the third week the supply was so reduced that it was proved not sufficient to last until the following Thursday, and thenceforward, until the next Saturday's distribution, two days of starvation intervened. The allowance of water was soon reduced to three pints a day. The hours of distribution were irregular. For awhile the water was of good quality, fresh, and fit to drink; but for the last five weeks of the voyage it was salty, composed of the rain water which had fallen on the deck, and the salt spray which had necessarily mixed with it. The sufferings of the passengers from hunger and thirst were severe. Some of them, more provident than others, had brought on board a larger supply of food than they needed for their own necessities, and sold the surplus. It is in evidence that in this sort of traffic one of the passengers paid one shilling for one biscuit, and in another case sixpence was paid for a "noggin" of water. All these privations seem to have been without any sufficient cause or excuse, for on the arrival of the ship at the port of New York, the supply of meat was not yet altogether exhausted, and there was plenty of fresh water still in the tanks. The number of passengers on board was less than the capacity of the ship to accommodate them. The arrangements for cooking were defective. There was only one stove in the cook's galley. In this the fire was lighted sometimes at eight a. m., sometimes not until two p. m., and sometimes the fire was put out by the orders of the carpenter, for the purpose of compelling the famishing passengers to do some sailors' work about the ship. The power over the passengers vested in this man seems to have been unlimited. He presided over the ser-

ving out of provisions and water, and therein showed favor towards some of the passengers and hostility to others; sometimes throwing the food of the latter on the wet deck and spilling even their scanty supply of water. Several of the crew, worn out by ill-usage and exhaustion, died during the voyage. The passenger cooks and passengers were required to work the ship, and the conduct of the carpenter towards some of these passenger cooks seems to have been cruel and barbarous. It appears from the evidence, a copy of which is hereto annexed, that he was in the habit of beating them with his fists, with ropes, with belaying pins, or any other weapon that came to his hand, so that from the effects of

this ill-usage several of them died. The first mate also beat the passengers. The captain refused to listen to any complaint, and treated remonstrance with insult.

After severely censuring the British emigration authorities, the report says the principal security against the recurrence of such evils is to be found, perhaps, in the rapid discontinuance of sailing ships in the carrying of emigrants to this port, and the employment of steam vessels in their stead. Meanwhile, shipowners are besought to exercise greater care and caution in the selection of the officers into whose hands the care and government of passengers across the Atlantic may be entrusted.

TREE AND SERPENT WORSHIP.

In Egypt, both tree and serpent worship prevailed—but as parts only of the general animal and vegetable worship—perhaps with a degree of pre-eminence. “From bulls to beetles, or from crocodiles to cats, all came alike to a people so essentially religious as the Egyptians seem to have been.” It is a step from Egypt to Judea, where we meet the story of the Fall. “With the knowledge we now possess,” says Mr. Fergusson, “it does not seem so difficult to understand what was meant by the curse of the serpent. . . . When the writers of the Pentateuch set themselves to introduce the purer and loftier worship of Elohim, or of Jehovah, it was first necessary to get rid of that earlier form of faith which the primitive inhabitants of the earth had fashioned for themselves.” The curse, of course, was not on the serpent, but on the cultus—which may have been Mesopotamian, rather than Jewish: the fragments of early books and traditions, from which the parts of Genesis referring to this matter are composed, being now generally admitted to belong to Mesopotamia rather than Judæa. There is a great deal to be said, however, beyond this that unquestionably concerns the Jews themselves. Abraham planted “a grove” at Beer-sheba, “and called there on the name

of the Lord;” and the tree under which he entertained the angels at Mamre was worshiped to the time of Constantine. Then we know that the bush or tree on Horeb was sacred before the Lord appeared in it as a flame; and when He did, Moses’ rod was changed into a serpent—the sacred tree and serpent thus coming into suggestive juxtaposition. Next, there is the brazen serpent in the wilderness, with *healing* powers such as belonged to the serpent in the Greek mythology. It disappears after performing the miraculous cures, to reappear in Hezekiah’s time, when we learn that throughout the interval (five centuries) it had been preserved in the Temple, and that “unto those days the children of Israel did burn incense to it.” The worship was then suppressed, along with the worship of the groves. That it had been actual *worship*, appears from the “Wisdom of Solomon,” in which the practice is reprobated: “They worshiped serpents void of reason.” It might be more proper to say it was *repressed* than *suppressed*; for it cropped up among the same people again in the Christian sects of Ophites, Nicolaitans, and Gnostics. The Ophites, according to Tertullian, “even preferred the serpent to Christ.” They kept a living serpent in a chest, as, or to represent, the God; and had pecu-

liar views of the Eucharist, and of a "perfect sacrifice," that might not be uninteresting, did space permit us to explain them. The serpent was honored, perhaps worshiped, in Tyre from an early period down to the time of Alexander. According to Sir Henry Rawlinson, *Hea or Hoa, the third person in the Babylonian Trinity*, may be considered as the serpent deity. In Assyria the tree, in the form of the grove (Asherah), was commonly worshiped. The evidence is overwhelming that the worship both of the tree and serpent prevailed in Greece. To keep clear of the myths, we find that in Epidaurus there was the temple of Æsculapius, and the grove attached to it, in which serpents were kept and

fed down to the time of Pausanias. A huge serpent was kept in the temple of this god in Alexandria; while at Athens was the temple of the serpent god Erechthonios, whose site the Erechtheum now occupies. They had the cultus in Rome, but whether it was indigenous may be a question: the annual ceremonies at Lanuvium would indicate that it was indigenous. They also indicate a phallic connection. There was tree worship, but apparently no serpent worship, in Germany; both prevailed in Sarmatia. The Samogitae, the Poles, the peasantry of Esthonia, and, it would appear, the Prussians, had both.—*Cornhill Magazine*.

CORRESPONDENCE.

Thursday, June 3, 1869.
10.30 a.m.;

Pres. A. Carrington.

Dear Brother,—All is well with us on board the *Minnesota* this morning. No sea sickness. The food is excellent in the steerage, and the appetite of all corresponds.

The pilot is on board, and the anchor is cast off Queenstown, to take on more passengers and water.

Yesterday afternoon we organized our company into 7 Wards, in charge of the following named persons: Daniel Adamson, William Millard, Lewis Lewis, John H. Evans, William Hapgood, Charles Shepherd and John Chugg, with Br. Forst, the bugler, for the morning disturber at 6; and at 7.30 a.m. and 9 p.m. he blows his bugle as a signal for prayers.

Good feeling prevails in the bosom of all, causing us to feel that surely our Father and God is with us. Thus far all the Saints feel their hearts swelled with gratitude to their God and his servants, not forgetting their friends in Zion, for their deliverance. Br. Holbrook and myself are quite comfortable, and are kindly treated by all on board.

I feel exceedingly grateful to you, Pres. Carrington, for your kindness, and for all your counsels and instructions to me, which I feel to appreciate much, also the kindness of brothers Teasdale and Carlson and all in the Office, not forgetting sister Churchill.

Br. Holbrook and all the Saints join me in kind love to you. Your brother in the Gospel,

ELIAS MORRIS.

SUMMARY OF NEWS.

A late bishop, being desirous of enlarging his palace, caused an architect to prepare plans of the proposed alterations; but when he came to know the estimated cost of the works, he declined to proceed. "What cheque shall I draw for your fees, sir?" said the bishop to the architect; who told him that, as the plans were abandoned, his charge would be a hundred guineas. "A hundred guineas! why, sir, many of my curates do not get so much in the course of a year." "Possibly," said the other; "but your lordship must remember that I am a bishop among architects."—*Church Review*.

The number of persons taken into custody last year by the metropolitan police, it appears by a return just issued, was 66,870. Of this number 45,848

were men and boys, and 21,022 women or girls. The "drunk and disorderly" cases number 10,463.

ST. PETERSBURG, May 31.—The Emperor intends sending an extraordinary envoy to Washington to congratulate General Grant upon his election to the presidency, and to express to the United States Government the great value which his Majesty sets upon the maintenance of good relation between Russia and America.

The *Overland China Mail* says that from Japan "an extraordinary political change is announced. Several of the most influential Daimios have tendered to the Mikado their resignation of men rank, estates, and sea and land forces, for the purpose of strengthening, or rather re-creating, a central and supreme government. A great council of Daimios will soon assemble in Yeddo for the purpose of settling the new constitution of the country."

The *New York Times* quotes a Washington despatch in which is the following statement:—"The President has spoken his mind pretty freely about the manner in which foreign affairs are considered by the senate, and in a way not at all complimentary to that body. Leading politicians who have either recently been or are now here likewise express their opinions quite openly, and say that considerable dissatisfaction exists among the thinking men of the country, and that a movement will be made during the next session of Congress to so amend the constitution as to restrict their extraordinary powers in ratifying treaties. It is well to know here that the English Legation had, up to the day of the Alabama treaty, positive assurances that it would be postponed until December. With these facts before them, it is claimed that the rejection of the treaty was the effect of temporary excitement and not the exhibition of cool, dispassionate statesmanship. These matters have already been discussed among the members of General Grant's Cabinet, and are beginning to attract attention among other public men here." In an article mainly in confutation of reports in some other American papers that the President is in favour of a war with England, the *New York Times*, (the organ of the party which elected the President) says—"General Grant cannot favour war with England unless he has utterly lost that sound judgment and common sense for which he had credit before he became President. A war with England—without greater provocation or excuse than now exists—would not be popular in this country. On the contrary, it would be regarded as the height of insanity on the part of any party that should favour it."

EMIGRATION FROM LIVERPOOL.—The returns of the Government emigration agent at this port still indicate a large exodus, as well of our own countrymen as others from the continent. It appears that the number of emigrants under the act who have left the Mersey during the month just ended amounts to 26,312. There were to the United States 28 vessels, carrying 21,195 passengers, of whom 700 were cabin and the remainder steerage. Classifying them according to country, they comprised 6779 English, 679 Scotch, 4202 Irish, and 9835 belonging to other countries. To Canada there were 9 ships, having on board 5117 passengers, of whom 152 were cabin. These included 1317 English, 35 Irish, and 3766 foreigners. The short ships, or those not coming under the requirements of the act, were 19, carrying 768 passengers. There were five ships to the United States with 426 passengers; Victoria, three ships, 160; New Zealand, one ship, 4; West Indies, two ships, 9; South America, six ships, 144; Africa, two ships, 25. Total for the month, including those under and not under the act, 27,080; compared with the previous month there was an increase of 42. Referring to the corresponding month of last year, when the number was 19,748, the increase in the month just concluded is 7332. It will be seen from the returns that foreign emigration still figures prominently in the list, this class being composed chiefly of persons devoted to agricultural pursuits from Sweden, Norway, and Denmark. The increase for the five months of the present year is no less than 20,828 in excess of the same period of 1868. It may be added that during the last two months the number of emigrants from the Mersey reached 54,000, the whole being conveyed in steamships belonging to various companies.

INFORMATION of the whereabouts of James Thurston, who left the Parish of All Saints, Suffolk, for Utah, in 1855, is wanted by Sophia Tipple, St. Laurence, near Bungay, County of Suffolk, England.—“Deseret News” and “Telegraph” please copy.

INFORMATION is wanted, by George Clark, of the whereabouts of his father William, who emigrated from Bedfordshire some 11 or 12 years ago; address Richard Chalder, 7, Merrington Lane, near Spenny Moor, by Farryhill.—“Deseret” and “Telegraph” please copy.

D I E D.

EDWARDS.—At New Tupton, April 10, 1869, George Arthur, son of Frederick and Mary Edwards, aged 7 years and 13 days.—“Deseret News” please copy.

PEXON.—At Mount Pleasant, William Poxon, aged 24 years.—“Deseret Evening News.”

SPERNS.—In Salt Lake City, April 15th, Thomas Speers, late of Dumfries, Scotland. Deceased was born in Dumbartonshire, June 24, 1847.—“Deseret Evening News.”

McKAY.—In Salt Lake City, April 13, Martha, wife of Joseph McKay. Deceased was born in August 1799.—“Deseret Evening News.”

SMITH.—At Pine Canyon Settlement, Tooele Co., Utah, March 15, Margaret Gibson, wife of Jno B. Smith, aged 44 years, one month and two days.—“Deseret Evening News.”

P O E T R Y.

—o—

THE SUN SHINES ALL THE SAME.

(Selected.)

Dead silence in the darkened room,

The last faint gleam of smouldering fire :

A woman kneeling by a bed,

A baby corse stretched closely by her ;

A rude straw pallet on the floor,

A sleeping boy of half a score :

The broken walls, the cold, bare boards,

The shattered panes, the lockless door—

All speak as with a thousand tongues,

The thrice-told story of the poor.

The daylight breaks through half-drawn blinds,

And hours creep on with weary feet,

And as the morning struggles in,

The waking sounds rise from the street,

The kneeling woman softly sighs ;

The baby corse is half released,

And turning through the morning's gray,

She sees the sun rise in the east.

Oh ! weary night, gone down Time's void,

And with thee taken life and love ;

Oh ! weary night, through countless hours,

All starless were thy skies above.

The morning dawns, but brings no life,

Still cold and gray, the stolid birth.

Night has no softening in her glance ;

Young morn no sympathies with earth.

The sleeping boy, with sudden start

Awoke, and stood beside the dead ;

No word he spoke, but as he knelt,

He kissed the sunlight on the bed :

Then, as though drawn by hands unseen,

He rose and to the window came,

And with a sad, cold look he said :

“Mamma, the sun shines all the same.”

The mother raised her tearless eyes,

Dim with her watching by the dead,

And with a glance of instant light,

She saw the sunshine on his head.

With hands upraised toward the sky,

“Prah'd be,” she said, “His holy name,

Whatever ills afflict us here,

Who makes the sun shine all the same.”

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LIVERPOOL :

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 25. Vol XXXI.

Saturday, June 19, 1869.

Price One Penny.

THE CELEBRATION OF THE COMPLETION OF THE PACIFIC RAILROAD, IN SALT LAKE CITY, MAY 11, 1869.

The weather was splendid, and all classes of citizens seemed to be in earnest in participating in the proceedings. As noon drew near—the hour appointed for laying the last rail connecting the U. P. and C. P. lines—the people seemed to be on the tiptoe of expectation for the promised signal, by telegraph, from the committee appointed by the Municipal Council to represent this city at Promontory Summit.

At about thirty-two minutes past 12 o'clock, city time, the promised signal came, and directly the national flag was unfurled in various places, the brass and martial bands, stationed at advantageous points, struck up lively airs, and salutes of artillery were fired from the Court House, City Hall, and on Arsenal Hill, giving warning to the citizens in every direction that the great work was accomplished. The principal business places, stores and manufactories were closed, and work suspended for the rest of the day. In about an hour's time the citizens began to assemble in the New Tabernacle. At two o'clock there were between six and seven thousand present.

On the stand were His Excellency Governor Durkee, Hons. G. A. Smith, John Taylor, Wm. H. Hooper and Jno. M. Bernhisel; also Gen. J. A. Clarke, Bishop Edward Hunter, and the Committee of Arrangements, Aldermen S. W. Richards, A. H. Raleigh, and Gen. R. T. Burton.

The assembly was called to order,

and Captain Croxall's brass band played "Hail Columbia."

Hon. Elias Smith was elected President of the meeting, A. M. Musser, Esq., Secretary, G. D. Watt and D. W. Evans, Reporters, and Col. J. C. Little, Chaplain.

After prayer by the Chaplain, the following gentlemen were appointed a committee to draft resolutions expressive of the sense of the meeting on the completion of the Pacific Railroad: Gen. J. A. Clark, U. S. Surveyor-General for this Territory; Col. W. S. Godbe, Hon. J. M. Bernhisel, A. W. Street, Esq., City Postmaster, and Col. J. C. Little.

Major D. B. Huntington's martial band played "Mill May."

His Excellency, Governor Durkee, was then introduced to the assembly, and made the following remarks:—

Mr. President, Ladies and Gentlemen: I am happy to meet so large a gathering on this interesting occasion. I am not yet rested from the fatigue of a long journey, and but ill prepared to address you; but the occasion is so glorious and full of interest that I feel it a privilege to say a few words. We meet to celebrate a great event in connection with the history, progress and development of the United States of America.

The fathers of the Republic were patriotic and progressive. They established a liberal and free government—free for enterprise, energy and progress, and we have availed ourselves,

to some extent, of the high privilege bequeathed to us.

We have reason to be thankful to the great Author of our being for the lot that has been cast for us. We meet to celebrate the completion of the Pacific Railroad. It is truly a glorious occasion.

I am a firm believer in the principles of free trade among the people of the whole world. They seem to eradicate prejudice, to enlighten the mind, and to build up the intellect.

A people shut up in a new country— isolated from their fellows, are blockaded, as it were, to progress; but when they mingle with each other their views change, and they become aware of the fact that all men belong to one great brotherhood and family, and have one universal Father. And when we feel this we are ready to take every man by the hand and call him brother, regardless of blood and nationality.

I know that some are of the opinion that trade and commerce bring vice and sin, but it is my belief that they tend to social and intellectual culture—commerce is really a civilizing agent. For what did God make the ocean and variety of climate? It was for the elevation of man, and to fit him for his glorious destiny. We are here to celebrate the laying of the last rail connecting the Atlantic with the Pacific. The men who have persevered in advancing and completing this gigantic work are entitled to great praise. There is another class who should not be forgotten—the men who pioneered the way here when there were dangers and hardships to overcome.

I have great faith in the future. I believe as a nation we cannot go backward, no matter what may be the motives of men; we shall advance in intelligence, refinement, knowledge and happiness, which is the great ultimatum of human existence. Here we are, comparatively speaking, in a wilderness; but in a few years cities will spring up on every hand, and the Rocky Mountains will teem with a population of millions, who will look back on this day and call the pioneers and the projectors and builders of the Pacific Railroad blessed.

We live in an interesting period of the world's history. We are setting a

great example. We have a free government and free institutions, and their influence is felt not only in the United States but throughout the world. The struggle through which the Republic has just passed shows that we are capable of self-government, and that the rights of all men must be respected.

I would like to go into the details of the vast results that will follow the completion of this great work, but I am not prepared to do so. I know that the subject is full of importance to us and coming generations.

Mr. Chairman, I am grateful for the opportunity to express a few hasty remarks on this memorable occasion. I hope others are prepared to elaborate to the fullest this interesting subject.

Brass band played "Railway Medley."

Hon. John Taylor, being introduced, made the following speech:—

In meeting together to celebrate an occasion like the present, we are acting in unison with millions of our fellow-men who, to-day, and at this hour, are engaged in commemorating one of the greatest events in American history. The enterprise which has just been completed is one of the most magnificent and important of its kind that has ever been accomplished by man on the earth, whether we refer to the magnitude of the work, the rapidity of its progress and consummation, or the stupendous results accruing therefrom. It is a work which interests not only the denizens of Utah, but the citizens of the United States and of all the world, spanning, as it does, a mighty continent, uniting the Pacific and Atlantic oceans, opening up direct communication between Europe and Asia, and controlling the trade, commerce and travel of their nations.

When we reflect upon the events that have transpired in regard to the progress of science during the last thirty or forty years, and then witness its culmination in the completion of this great enterprise, we see something so stupendous about it that we can scarcely find words to express our sentiments or give vent to our admiration.

I can very well remember the time when there was no such thing as a railroad in existence. I rode on the first

that was ever made, soon after its completion; that was between Manchester and Liverpool, England. Now they spread like a network over England, France, Germany, and all Europe; permeate every available place in the United States, and this is the last grand link in the mighty chain.

I can remember the time very distinctly when there was no such thing as gaslight, and when the people had to plod along the streets at night by the dim light of a lamp. I can remember the time when there were no such things as steamboats in existence, when the ocean had to be traversed exclusively by sailing vessels, and when boats had to be rowed along the rivers against the stream or drawn by horses. Now our leviathans traverse the ocean with its raging waves at pleasure, while thousands of magnificent palaces float on the bosoms of our rivers, and distribute their argosian cargoes to every part of the land. All of you remember the time when there were no telegraphs in operation, and when the idea of conveying thought from one city to another, and from one continent to another, by the aid of electricity, instantaneously, would have been considered magic, superhuman, and beyond the reach of human intellect, enterprise and ingenuity. Yet these things have all been accomplished in our day. In former times, if a man wanted his portrait painted, he had to search for an artist of talent in order to get a pretty fair specimen of his own face or figure, and had to sit for hours; now it can be accomplished in one instant of time by the science of photography and the various phases it has assumed—making the light of the sun develop the human countenance or figure, or landscapes of different varieties, with infallible accuracy.

All these things seem to have been brought into action in a very short time. The great changes that have transpired in our day are wonderful to reflect upon, and exhibit a great development in arts and science, the expansion of the human mind in the march of intellect, and point to the development of yet greater conquests over the elements of the earth.

A few years ago a number of us left what was then called the United States,

and came out here into the wilderness. We came with oxen, and for years it took from three to six months to have intelligence conveyed from the States here, for it was brought by ox teams. It was not thought then, by the inhabitants of the Eastern States, that any such thing as a railroad or telegraph line would ever pass through this desolate, barren, and, I was going to say, God-forsaken region. It is true that as we came along here some of us talked of the practicability of the thing, and sometime after, when we were organized in a political capacity, we sent a petition to Congress representing to them the feasibility of a railroad, and requested their attention to it. I believe it is in the programme that that petition shall be read over in your hearing to-day. (Applause.)

The citizens of Utah have always been interested in anything that would tend to human improvement, to the development of the arts and sciences, the extension of trade and commerce, the shortening of space, or anything calculated to benefit humanity; consequently, as they charged us, you know, with being prophets, we began to prophecy about a railroad being built through these mountains. But many of us could scarcely believe our own predictions in relation to it, or that they would so soon be realized.

As time rolled on this project began to gain influence over the minds of men, and they began to reason about it, to write about it, and to speak about it; by and by it got into Congress, and finally a bill was passed for making a railroad across this vast continent.

Some time ago a telegraph line was made that was capable of uniting England and the United States; and as we had found an El Dorado here in the West, where great nuggets of gold and silver were found in every direction, the idea began to crawl into men's minds that it might be possible to unite the eastern and western portions of this continent with an iron chain, and to marry the Atlantic and Pacific oceans. At first it seemed like a dream; but now the thing is accomplished, the last rail is laid, the last spike driven. (Applause.) I think I am right in stating this. Our committee informed me that they have got the information

that the last tie is laid, the last rail put in its place, and the last spike driven. (Applause.) And, very emblematically, coming from the land of gold and silver, they have brought a silver mounted tie and bound it together with a spike of gold (applause), emblematical of the wealth that this railroad would introduce; for, as His Excellency the Governor has very properly said, everything that tends to facilitate the intercourse of man with man has a tendency to promote the wealth, happiness, and well-being of the nations, and of the world.

The construction of this road has been a work of immense labor. Many of you whom I see here, know about it; you and I have been there and helped to do it. We have taken the spade and shovel, the pick, plow and crowbar; we have toiled and delved into the ground, riven the rocks asunder, torn down the mountains, levelled the valleys and made a pathway for the "iron horse." (Applause.) I feel proud of the position that we occupy in relation to this matter. They talk sometimes in Pennsylvania about that State being the keystone of the United States. It is said, by some, that Utah holds the keys of this continent; but in relation to this railroad we may very properly call Utah the keystone; it is certainly the grand centre. (Applause.)

The intrepid and energetic prosecutors of this magnificent enterprise, east and west, have been vying with each other in ascending the rugged paths which lead to our mountain home. The great struggle with each has been to reach Salt Lake Valley first. Congress, after deliberating upon it, has decided that "at, or near Ogden, in Utah, must be the junction." Here is placed the great keystone, uniting and perfecting the grand arch which spans the continent. The magnates of both divisions have met, and placed the last tie, laid the last rail, and driven the last spike in Utah, thereby completing the grandest engineering and mechanical achievement of the nineteenth century. Now the "iron horse" from the Atlantic, leaving the east, can traverse unobstructed the great western plains, dash through our mountain gorges, defy the rugged

heights of the Sierra Nevada, and lave his smoking nostrils in the peaceful waters of the broad Pacific.

I am not disposed to enter, at this time, into a disquisition on the great benefits that will accrue to trade and commerce, and the increased intercourse that will be opened up, not only between one part of the United States and another, but between far-off western and eastern nations. But I will say that I am proud to see that America has taken a step, which is foremost among the nations of the earth, in accomplishing one of the most gigantic enterprises that ever was entered upon by man. (Applause.) I am proud to say, notwithstanding the howling and fault-finding that we have heard lately from Washington and other parts, to the contrary, that the railroad is a good one; that it has been well constructed; that great wisdom, intelligence, foresight and engineering talent have been displayed in its construction; and in speaking to-day with Hon. W. H. Hooper, who has just passed over it, he tells me that three-fourths of the road from Omaha to this city is the best road he ever traveled on (applause); and not only so, but that it is the best equipped road, and that the facilities for traveling in comfort are equal or better than any he has met with in any part of the United States.

I take great pleasure in saying this, because of some scurrilous reports I have read in the newspapers, and I wish, here, to enter my protest against these things, and to testify to their falsity. I have not traveled over the whole of the road myself, but I know it, so far as we are concerned in it. I take from the head of Echo right down through the Weber—the roughest part on the whole line—I do know, myself, from personal observation, that there never was a better grade laid in any country in the world. (Applause.) I have heard the same statement made by hundreds of others who have passed along it. It is impossible for any one to make a better or more even road than that through the rough Cañon of Echo, and the still rougher Cañon of Weber.

I wish to speak a little further on this subject, because I am now speak-

ing of things that I know, and which have come under my personal observation. I know that the bridges built on this road by Sharp and Young and by myself, for I have built some seven or eight, contain as good masonry as you can find on any railroad; and I know they are not slightly put up. I have been called upon, time after time, when the foundations were being laid, and the ground was not considered sufficiently solid, to tear them up again and have them laid deeper, until they were considered sufficiently strong and permanent. On low grounds I have been instructed to place in brush and rock to strengthen the grade, and great pains have been taken to embank the rivers with rock to protect the grade; large canals have also been cut to convey the waters of the mountain streams to the rivers, whereby they might be more easily controlled. It may be said, however, if that is the case, what is the reason that some of

these bridges on the Weber are giving way? I would remark that these are simply temporary bridges; they were placed there only until more permanent structures could be erected in their position. Some may say, was not this an unnecessary outlay? Certainly not. It was requisite that these, or just such structures, should be placed there, whereon to build the permanent bridges; they were required to steady their work and place the permanent bridges in position. I do not profess to be an engineer, but I do profess to understand this; and I say, if the Company have been delayed in accomplishing all they desired, I think, when the magnitude of the work that has been accomplished, and the short time in which it has been done, is considered, it is very excusable, for never before was a railroad constructed in so short a time for the amount of labor done.

[TO BE CONTINUED.]

WOMAN AND HER MISSION.

Co-operative stores have sprung into existence in almost every place throughout the Territory where a store is needed. The idea of having such institutions has been eagerly seized by the people, and they meet with almost universal favor. So far, they have been successful; and if they are managed with honesty and care, and upon the principle of the motto that we see posted up in many of them throughout the country, "Pay to-day, trust to-morrow," they will continue to be so. During the recent visit of President Young and company to the southern settlements, the policy of distributing the shares among the poorer classes, and not suffering the stock to be concentrated in the hands of a few men, was urged upon the people. The ladies were also recommended to take stock in these stores, and in many places they have done so to a considerable extent. The plan of enlisting the influence of the women on behalf of these stores we think an excellent one. Let every female in the Terri-

tory have an interest in these stores, and the trade will flow as naturally to them as water down hill; and if success depends upon patronage, it will be insured to them, for they will get all the trade.

In this city many of the Female Relief Societies of the various Wards have taken stock in the Co-operative Institutions. This is well; but it is not sufficient that they should be interested collectively; the societies should use their influence with their own members, and with those of their sex who may not be members, to take stock individually in these stores. If the amount in their hands be ever so small, let it be deposited in the Ward store to their credit, and they will then have a direct interest in keeping the trade in that channel; and if they suffer their means to remain, their interest in the concern and its success will grow as their profits increase. Should they not have any money at their control, there are but few men in our community who would refuse to

give their wives and daughters the needed amount to invest in this manner.

Women can wield a most potent influence in these matters, and it would be folly to ignore the fact. With women to aid in the great cause of reform, what wonderful changes can be effected! Without her aid how slow the progress! Give her responsibility, and she will prove that she is capable of great things; but deprive her of opportunities, make a doll of her, leave her nothing to occupy her mind but the reading of novels, gossip, the fashions and all the frivolity of this frivolous age, and her influence is lost, and instead of being a helpmeet to man, as originally intended, she becomes a drag and an encumbrance. Such women may answer in other places and among other people, but they would be out of place here.

The more the subject of woman's duties and influence is reflected upon, the more important does it become. The organization of Female Relief Societies was a most timely movement, and if the gentler sex will identify themselves with them, and seek to promote the objects for which they were organized, an incalculable amount of good can be accomplished.

We were much impressed with the remarks of President Young on this topic to the Female Relief Society of Beaver. Among the other duties which he hoped to see them yet attend to, was that of teaching young ladies to be good housewives—qualifications which are very rare in these days, yet indispensably necessary to happiness, especially in married life. Here is a field of usefulness in which the wise matrons of our Territory can labor with advantage to themselves and great profit to the community. They can increase the comfort and happiness of the people to a wonderful extent by devoting attention to this subject. He who said that "cleanliness was next to godliness," might with truth have said that it was a part of godliness. Cleanliness among the Latter-day Saints should be universal, for no man and woman who are uncleanly in their persons and their houses can be Saints in the true sense of the word. And we firmly believe that a man who

is habitually compelled to eat badly-cooked food, served up in slovenly style, cannot be so faithful a man, so pleasant a companion, so good tempered a husband as he would be if his victuals were properly cooked and served up tastefully. He is apt to become dyspeptic. Every woman in our community, whatever her station, should possess the art of making food wholesome, palatable and nutritious. She should be able to compete with the physician in cures, and surpass him in the prevention of disease. A good, well-cooked meal—not a gluttonous feast—is a mighty civilizer; it brightens the faculties, helps the health, and produces good temper. It would be interesting to know how many cases of complaints of wives against their husbands are traceable to the women's uncleanly habits and wretched cookery. In the making of bread, without alluding to other articles of diet, there is wide-spread ignorance. A Female Relief Society that would teach the women of a settlement how to make good bread, and to dispense with the health-destroying practice of making hot, heavy biscuits, would contribute materially to the health and happiness of the people. A visible improvement in these respects would soon be perceptible.

If women knew how much of human health and happiness depend on good digestion, they would never rest until they had acquired the art of rendering food tender, wholesome, and easy of digestion. Young ladies who are in possession of this art are far more likely to secure and retain the respect and love of husbands, when they get them, than if they were fully conversant with the round of fashionable accomplishments, and yet incapable of serving up a good meal. Before marriage love answers very well as food, in some cases; but, after that happy event, something more substantial has to be provided—the heart has had its turn, and the stomach steps forward and asserts its claims, and it will not be disregarded.

We trust the Female Relief Society will see the importance of this subject, and, as soon as practicable, enter upon the teaching of house-wifery to the young ladies of this Territory. In this

and in many other ways, which will readily suggest themselves to them as they proceed, they can render efficient service and accomplish a vast amount of real good.—*Deseret Evening News.*

As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl ; so do the storms and waves of life add force to the character of man.—*Adamson.*

RIISING IN THE WORLD.—You should bear constantly in mind that nine-tenths of us are, from the very nature and necessities of the world, born to earn our livelihood by the sweat of the brow. What reason have we then to presume that our children are not to do the same ? If they be, as now and then one will be, endowed with extraordinary powers of mind, those powers may have an opportunity of developing themselves ; and if they never have that opportunity, the harm is not very great to us or to them. Nor does it hence follow that the descendants of laborers are always to be laborers. The path upwards is steep and long, to be sure. Industry, care, skill, excellence in the present parent lay the foundation of a rise under more favorable circumstances for the children. The children of these take another rise ; and by-and-by the descendants of the present laborer become gentlemen. This is the natural progress. It is by attempting to reach the top at a single leap that so much misery is produced in the world ; and the propensity to make such attempt has been cherished and encouraged by the strange projects that we have witnessed of late years for making the laborers virtuous and happy by giving them what is called education. The education which I speak of consists in bringing up children to labor with steadiness, with care, and with skill ; to show them how to do as many useful things as possible, to teach them how to do them all in the best manner ; to set them an example in industry, sobriety, cleanliness, and neatness ; to make all these habitual to them, so that they shall never be liable to fall into the contrary ; to let them always see a good living proceeding from labor, and thus to remove from them the temptation to get at the goods of others by violent or fraudulent means, and to keep far from their minds all the inducements to hypocrisy and deceit.—*William Cobbett.*

GOOD-NATURED PEOPLE.—Be good-natured if you can, for there is no attraction so great, no charm so admirable. A face that is full of the expression of amiability is always beautiful. It needs no paint and no powder. Cosmetics are superfluous for it. Rouge cannot improve its cheeks, nor lily white mend its complexion. Its loveliness lies beyond all this. It is not the beauty that is but skin deep. For when you gaze into the face of a noble-hearted man or woman, it is not the shape of the features you really see, nor yet the tint of the cheek, the hue of the lip, or the brilliance of the eye. You see the nameless something which animates all these, and leaves for your instinct a sense of grateful fascination ; you see an indescribable embodiment of a heart-felt goodness within, which wins your regard in spite of external appearance, and defies all the critical rules of the æsthetic. Cultivate good-nature, therefore. It is better than “apples of gold set in pictures of silver,” for gold will take to itself wings and fly away : silver will tarnish in time, and both, when abundant, lose their comparative value ; but good-nature never, never loses its worth—never abandons its possessor to the mental poverty of the malicious—never loses its hold on the esteem of the world. It is always in fashion, and always in season. Everybody admires it. It never grows stale. It costs little to acquire, and nothing to keep. Yet it is beyond diamonds in its worth to its owners, and can neither be stolen nor lost, however neglected. Surely this is a jewel that merits a search ; and, when found, merits a protection. Possess yourselves of it, young women ; no talisman will find you so bewitching in the judgment of the sensible among the other sex. Secure it, young man ; you could have no better attraction for a loving woman, and no safer guarantee of domestic happiness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 19, 1869.

PREJUDICE.

WHENEVER God has sent His servants to benefit His children, prejudice has decried and denounced them, and striven against the accomplishment of His purposes. For centuries it has been unpopular to believe that God would again speak from the heavens, and so great is the power of prejudice that those who proclaim the truths of Heaven are very generally condemned and rejected unheard.

The martyr, Stephen, said : "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye. Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers."

It is required of us to hear for ourselves, before passing judgment, and to wisely exercise the intelligence God has blessed us with, for it is written, "after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." A knowledge of the principles of eternal life is obtained only by faith, humility and obedience, for the Lord hath said, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." When the Lord teaches by the Holy Ghost, through His authorized servants, the true worship of Himself, in spirit and in truth, it reveals the error of those who teach for doctrine the precepts of men, and they warn the people against those whom God has sent, and thus produce a prejudice against the Lord's anointed. This has led many to reject messages God has sent ; and if we wish to improve upon the past and profit by the experience of others, it will be wise to hear and think for ourselves.

But whether the many hearken or forbear, the great latter-day work will accomplish its mission, for it is decreed that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea ;" and that when the judgments of the Lord are in the earth, "the inhabitants of the world will learn righteousness." Prejudice must give way to truth and the knowledge of God, for it is written : "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow." This is encouraging, knowing that the honest-hearted will be gathered from all nations, notwithstanding the influence of prejudice.

G. T.

ARRIVALS AND APPOINTMENTS.—On the 9th inst., Elders John Toone, John Tuddenham, Hamilton G. Park, George Romney, Andrew P. Shumway, Charles Shumway, jun., Samuel M. Price, William M. Taylor, George O. Noble and George H. Dunford arrived from Utah, and received appointment

as follows :—John Toone, President of the Warwickshire Con.; John Tuddenham, Traveling Elder in the London Con.; Hamilton G. Park, Traveling Elder in the Glasgow Con.; George Romney, President of the Liverpool Con.; Andrew P. Shumway and Charles Shumway, jun., Traveling Elders in the Birmingham Con.; Samuel M. Price, Traveling Elder in the Kent Con.; William M. Taylor, Traveling Elder in the Manchester Con.; George O. Noble, Traveling Elder in the Durham and Newcastle Con.; and George H. Dunford, Traveling Elder in the Cheltenham Con.; with permission to please their own feelings in regard to reporting themselves in readiness to begin their labors. Elders Toone and Romney will not officiate as Presidents until bro's. Butterfield and Ensign are released, but, in the meantime, will familiarize themselves with the business and duties pertaining to their appointments, and travel and preach as occasion may permit.

CONFERENCE CHANGES.—Commencing on the 1st of July next, the Edinburgh Conference will be attached to the Glasgow Conference, the Staffordshire Conference part to Birmingham and part to Manchester Conferences, and the Essex and Reading Conferences to the London Conference. The present Presidents of the Conferences to be attached, as above named, will continue to officiate as heretofore, except that, from and after July 1, 1869, they will report as would Traveling Elders to the respective Presidents of the Conferences to which their Conferences will then have become attached, until such times as they can be released. The Presidents of the Conferences to be attached have already been notified to have all books, papers, reports, accounts, &c., &c., in readiness for the contemplated changes to take effect on the date specified.

THE ALABAMA CLAIMS.

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The official correspondence on the Alabama is published up to the time of the rejection of the treaty by the American Senate.

The course of the negotiation (says the *Times*) will be best understood by a short summary of events in their order. The first despatch is from Lord Stanley to Mr. Thornton, and is dated February 15, 1868. In it the British envoy is informed that Mr. Adams had communicated certain portions of a despatch from Mr. Seward, in which a wish was expressed that some means might be found of arranging the differences existing between England and the United States. The questions causing these differences were enumerated by Mr. Seward as follows:—The Alabama claims, the San Juan question, the question of naturalized citizens, their rights and

position, and the fishery question. Mr. Seward suggested that the true method of dealing with these matters was by treating them jointly, and endeavoring by means of a conference to settle them all. Such was the first step in the negotiations, and we pass over several that followed, merely remarking that Mr. Seward soon appears insisting that the question of naturalization shall be settled before any other matter is taken in hand. On March 31, Mr. Adams communicates to Lord Stanley a despatch from the American Secretary of State to the effect that the naturalization question caused great uneasiness in America, and was the most important now pending. "Till that question is settled, it is almost hopeless to attempt to remove other causes of difference. It admits of no delay compatibly with the mainten-

ance of a good understanding between the two countries." Lord Stanley is also informed "that Mr. Seward reserves his opinion on the manner of proceeding in regard to the Alabama question, as his decision with regard to that will be much influenced by the proceedings in the naturalization question." This was high-handed, but it was successful, and a protocol was in due time signed on the subject of naturalization. The San Juan affair was also disposed of, no doubt in a manner satisfactory to the American Government, as the time has passed for England to be very anxious about questions of boundary on the western coast of America. We proceed to the main question in dispute between the two Governments—the liability of England for the depredations of the Alabama and other Confederate cruisers. Some months have passed, and we are writing of October 21, 1868. On that day Lord Stanley writes that Mr. Reverdy Johnson had called on him the day before, and "much conversation passed between us, in the course of which Mr. Reverdy Johnson again put forth the proposal adverted to in Mr. Seward's former despatches—viz., that all the claims on both sides should be referred to the decision of commissioners, who should be in equal numbers British subjects and American citizens, who, if they disagreed, should have power to call an umpire, and whose decision with such assistance should be final." It will thus be seen that the machinery which, with a trifling difference, was subsequently adopted, was, like almost all the stipulations, of American origin. We must call particular attention to another passage of this despatch. Lord Stanley writes—"In this conversation little was said as to the point on which the former negotiation broke off—viz., the claim made by the United States Government to raise before the arbiter the question of the alleged premature recognition by her Majesty's Government of the Confederates as belligerents. I stated to Mr. Reverdy Johnson that we could not on this point depart from the position we had taken up, but I saw no impossibility in so framing the reference as that by mutual consent,

either tacit or express, the difficulty may be avoided." Here we have an unpleasant indication on the part of our chief negotiator of a readiness to assent to an ambiguous agreement for the purpose of making things run smoothly; but it is evident from this conversation, and from the subsequent convention, that the grievance of the Neutrality Proclamation was not insisted upon at that time by the United States Government. Indeed, as we shall see presently, it was only revived a few weeks ago by Mr. Reverdy Johnson as a last device for making his work palatable to the Senate. Negotiations now went on rapidly, and on November 10 a "Convention for the Settlement of all Outstanding Claims" was signed, the agreement which was to remove all causes of bitterness between the two countries being announced with much complacency by Mr. Johnson at the Lord Mayor's dinner. Up to this moment her Majesty's Government had no doubt at all that Mr. Reverdy Johnson was fully authorized by his instructions to agree to the terms actually settled. He was, of course, constantly corresponding with his Government, both by letter and telegraph, and it might be assumed that he did not sign a convention without the sanction of its terms at home. In fact, as Lord Stanley writes to Mr. Thornton on the 8th of December, "subsequent to the signature of the convention I was informed by him that Mr. Seward had stated in a telegraphic despatch that if the place of meeting of the commissioners was Washington and not London, 'all will be right.' This point having been conceded, her Majesty's Government had every reason to suppose that the convention was in other respects accepted by the Cabinet of Washington as it stood, with a fair hope that it would ultimately receive the sanction of the Senate of the United States."

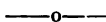
Yet this convention of November 10 was thrown over by the American Government. Mr. Thornton writes on November 30 that Mr. Seward had informed him that the contents of the convention were not in accordance with the instructions given to Mr. Reverdy Johnson, that the President and his colleagues could not approve

certain of the stipulations, and that, in its present form, the convention would not receive the sanction of the Senate. "Mr. Seward," writes Mr. Thornton, "proceeded to assure me that his Government earnestly desired that a good work, which had been brought so nearly to a satisfactory conclusion, should not at the last moment fail, and that, consequently, though they acknowledged that your lordship would be justified in declining to reopen negotiations, they hoped that, in consideration of the importance of the subject, you would not do so, but would consent to some modifications of the convention which would render it acceptable to the Senate." To this appeal the British Government responded in the most loyal and honorable manner. The Ministry in England had been changed, and it became the duty of Lord Clarendon to decide on the propriety of a new convention. The amendments demanded by the United States were numerous and important, the omission of three articles relating to the arbitration on the Alabama claims, among other changes, being required. On December 24, Lord Clarendon wrote that the Government were prepared to meet the wishes of the United States, and he sent a draft convention, in which everything the Americans asked was substantially conceded. Finally the negotiation was completed on January 14, 1869, by the signing of the second convention, the instrument which had been lately rejected by the American Senate. No impartial person who reads these papers will fail to perceive what we have already remarked, that the settlement which has been thus set aside is in its de-

tails almost wholly of American origin.

One of the most singular incidents is yet to be told. While the judgment of the Senate was still unpronounced, though hardly doubtful—that is, as late as the 22nd of March last—Mr. Reverdy Johnson called on Lord Clarendon to propose that another amendment should be made in the much amended convention. This was nothing less than that the two Powers should submit to arbitration all claims of each Government on the other, as well as the claims of individuals. The intention, of course, was that the question of the liability of England for the Queen's proclamation should be submitted among the others for the judgment of the tribunal. Mr. Reverdy Johnson's language is singular—"My Government believes, as I am now advised, that it has a claim of its own upon her Majesty's Government, because of the consequences resulting from a premature recognition of the Confederates during our late war, and from the fitting out of the Alabama and other similar vessels in her Majesty's ports, and from their permitted entrance into other ports to be refitted and provisioned during their piratical cruise." It is sufficient to add that this amendment was courteously declined, and that any further suggestions of the American envoy were cut short by the rejection of the convention by the American Senate on April 13, after it had been under consideration for no less a period than three months. Thus has ended this remarkable negotiation, in which our Government appears to have carried conciliation and forbearance to the utmost, only to meet with ever new and more exorbitant demands.

A MAY POSY.



Exeter Hall is now pretty widely recognized as a generic name. It already includes more halls than either University can boast—Freemasons' Tavern, occasionally St. James's Hall, Mr. Spurgeon's Tabernacle, and no end of "Gospel Halls." The flowers of May, which formerly used to bloom

only in the Strand, are now scenting the air of all the postal districts of London. Even St. Paul's Cathedral has this year been decorated with the flowering annuals of the Bible Society. Festoons of Presbyterians, United Free Methodists, Ana-baptists and Independents—the rich produce of the

platform—hung about the stalls and surrounded the pulpit.

The prize of the season, however, has been taken, we are glad to see, by Exeter Hall proper. For it was there that on Monday, the 26th of April, was stuck, "conspicuous amongst the occupants of the platform," the gorgeous blossom of Africa, "little Dado." We are indebted to the public spirit of the United Methodist Free Churches for the introduction of Dado into this country. The prize drew all eyes towards it. The annual report referred to the presence of "little Dado." The audience had evidently come together to hear about Dado and to see him. The mover of the first resolution prepared the way for Dado. At last the gatherer and cultivator of Dado, the Rev. Thomas Wakefield, stood up, amidst universal applause; the patient listeners believed that Dado's time had come; but the missionary talked six columns without uttering a word about the blossom of the Gallas. It was not until he had reached the end of a glowing peroration that the presence of Dado suddenly occurred to him, and he skilfully manipulated the sham peroration into a real one by declaring that he had forgotten "this little boy." The relieved feelings of the long-tried spectators found vent in a burst of cheers. "Let me," said the cultivator, "introduce to you my friend from Africa. His name is Dado." The little fellow, the reporter tells us, was here placed upon a chair by the speaker's side, and the exhibitor went at length into his history. It was no doubt interesting to the classes who compose the United Free Methodists to learn that the objects of their patronage, like most of the heathen flowers brought to England for exhibition, "belongs to a high family." Dado, it appears, was out one day with his nurse and a slave boy, when they were decoyed into a hut by some people called Wakokomo, who are a sort of Fenian subjects of the Gallas. The Wakokomo, instead of shooting their landlords, steal their wives and their children and sell them to the Turk. Of a Turk at Mumbas Mr. Wakefield obtained Dado; it was just at a fortunate crisis, for he was leaving Eastern Africa for Exeter Hall without any

heathen spoil. Two brilliant notions struck Mr. Wakefield—first, that Dado would be just the trophy "to make an" anti-"Roman holiday" in Exeter Hall; and, secondly, that Dado would be a cheap and easy tutor for Mr. Wakefield himself. On this last use of Dado's acquisition he naively remarks, "I thought if I could get him to come with me to England I might, by conversing with him on the voyage, considerably improve myself in speaking the language." The cost of Dado was not mentioned; we suppose the Turk would not give him up for nothing. A dialogue between Dado and the missionary, in the tongue of Gallas, would have given liveliness to the meeting. On the principal end for which Dado was plucked up and transplanted, Mr. Wakefield says:—"I thought that you who are supporters of our mission would feel a particular interest if you could see a little interesting boy like that, a specimen of our East-African races." The Christians to whom the Apostles returned used to rejoice when they "heard" of the people who had been converted. The United Methodist Free Churches think "seeing is believing," and their missionary shows them a specimen of the children of the people who ought to be converted. As for Dado himself, whether he has been baptized—we beg pardon, whether "he has found peace"—does not appear. Dado's fame reached Exeter Hall before Dado himself, and the demands of United Methodist Free Churches men and women for his portrait were so numerous that it was impossible to supply them. A stock, however, was created against the day of exhibition; and Mr. Wakefield closed the moving of his resolution, "That this meeting rejoices in the spread of Protestant principles," with the apostolical appeal, "We have a few photographs with us to-night, and if there are any here who would like to grace their album with the interesting picture of a distinguished foreigner, they may do so for one shilling." It is satisfactory to find that the study of the bald languages of Africa has not caused Mr. Wakefield to deteriorate in the knowledge and use of that rich penny-a-lining verbiage of which his native tongue is capable.

Applause, says the reporter, followed this announcement, and shillings, we presume, followed the applause. The reporter, alas, cannot give us what would be the most interesting missionary fact of all—the real impression made upon poor Dado's own mind by all he has seen and heard since he came into the possession of English United Methodist Free Churches men. We cannot help believing that if the Apostle St. Paul had carried about Timothy and Titus in this way, and made shows of them to the brethren at Jerusalem, neither of them would have cared very much to be a Christian bishop.

A fine orange-tinted flower was produced at the close of this missionary meeting. A Mr. Wirsop was "entrusted with a resolution," in which the United Methodist Free Churches were urged to increase their Protestant zeal. They must change it, Mr. Wirsop told them, from its present culpable "warmth" into a glorious and

laudable "fever-heat." One result of the expected Papal Council may be a prohibition of their importation of little Dados. Mr. Wirsop's flower was remarkable for its classical form. Africa had in it a city called Carthage. Did not Cato, that heathen old Papist, close every speech he made to the Romans with the inflammatory ending, "Carthage must be destroyed?" "Therefore, even at a missionary meeting," cried Mr. Wirsop, "I would venture to conclude by saying, 'Let there be no peace with Rome.'" The audience perhaps imagined that some interesting form of pre-Christian Protestantism perished in the fall of Carthage, for they loudly applauded this truly Carthaginian sentiment. The "proceedings terminated," says the reporter; that is, the audience began to flock out into the street. Little Dado was taken down by his proprietors, and every one went home.—*Saturday Review*.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

When the boasted lights of the age exhibited such a spirit, it will readily be believed that the populace were not slow in following their example. The persecutions of the Court became the signal for the outbreak of the most cruel spirit on the part of the people. In 1239 the inhabitants of Paris invaded the quarter appropriated to the Jews, and committed the most frightful excesses. The example was followed in Orleans and other cities of the kingdom. In Brittany a law was promulgated to the effect that the Jews should be banished; that all debts due to them should be annulled without payment; that all who held property belonging to the Jews might retain it; that any Christian might kill a Jew without being in any way molested for it. But the saintly Louis went still further, and by another edict displayed the extreme ignorance of himself and his advisers, as their malignity. Some of the Jews were learned men; some of them were emi-

nent and successful physicians, and all this proved that they must have intercourse with evil spirits: and this suspicion was confirmed in the sagacious and enlightened mind of Louis, by the fact that the sacred writings of the Jews, especially the Talmuds, which were composed in a mysterious and unknown, and apparently uncouth tongue, must be filled with blasphemies against Christ, with dangerous and diabolic secrets, with fearful cabalistic spells. Accordingly the king decreed that all the Hebrew books in the realm should be burned. Twenty-five cart loads of these volumes were destroyed in Paris alone. The object which the monarch professed to have in this work was to aid in the conversion of the Jews by depriving them of their most valuable theological and religious literature. Many of them fled from the kingdom, carrying with them secretly their best books; and by this means some of these learned commentaries of the Old Testament were pre-

served, to which we have already alluded, and which are esteemed of the highest value by biblical critics of the present day.

The persecutions of St. Louis did not terminate here. He enacted that in future the Israelites in his dominions should all wear a badge upon their clothes, to designate them. It was to be used by both sexes, and consisted of a strip of blue cloth fixed on the front and the back part of the outside garment, in order that thereby the Jew might in effect be outlawed and separated from the rest of the community, and thus be made a ready victim of public and popular insult. This law was passed at the suggestion of Pope Innocent III., and with the approval of one of the Councils of Lateran, and was subsequently recommended by other Councils, such as those convened at Rouen and Arles.

As successive sovereigns ascended the throne of France, the Jews experienced different vicissitudes, according as those monarchs were friendly or hostile, or bigoted and despotic in their feelings. Philip the Hardy, who began to reign in 1321, favored the Jews by allowing them to remain exempt from persecution and outrage. Philip the Fair, who succeeded, commanded the Israelites to leave the kingdom, and then confiscated their property. Five years afterwards he promulgated a still more severe decree against those who may have ventured to return. Louis X., who followed Philip on the throne, gave the Jews permission to return; and he was induced, it is said, so to do, in consequence of the general desire expressed by his subjects, who regarded the Jews

as useful in a financial point of view. But although Louis protected the Jews from the exactions and injuries of others, he took care that they should suffer from his own. He appropriated two-thirds of all debts due them to himself, allowing them only the remaining third.

During the subsequent reign of Philip the Long, while the insane fanaticism in favor of the crusades still continued to convulse France, a great multitude of peasants and vagabonds traversed the country, from one extreme to the other, pretending to be about to start for the Holy Land. But they spent their time and energies chiefly in persecuting the Jews. The Pope, who then resided at Avignon, endeavored to protect the Jews from the fury of these wretches, but in vain. They laughed at his ecclesiastical thunders. It is recorded that a hundred and twenty communities of Jews, who lived in various portions of France, were destroyed by them; and when, a short time afterwards, a pestilence broke forth, in consequence of the excesses which had been indulged in, the cause was attributed to the Jews, who were charged with having poisoned the wells and rivers. Several of them were put to the torture, and, unable to endure their agonies, they confessed anything which was demanded of them, and implicated their brethren. A general persecution of Jews followed. Many were burnt alive. At Chinon alone, a hundred and sixty Jews suffered this horrible death; and the property of all those who were in any way punished, was confiscated by the king to his own use.

[TO BE CONTINUED.]

SUMMARY OF NEWS.

PHILADELPHIA, June 7.—Constant Indian massacres are reported from the Kansas frontier. Fifty settlers have been killed in the past two weeks. A panic exists, and the settlers are coming east.

On the morning of the 10th inst., an explosion of a terrific nature occurred in the Ferndale Colliery, near Aberdare, Glamorganshire. Seventy-six persons are supposed to have been killed in the catastrophe. This colliery is in the same district as that in which the dreadful calamity of 1867 took place, when 200 poor fellows were killed.

A New York paper states that there are 55 female postmasters in Texas.

NEW YORK, June 9.—Resolutions in favour of the annexation of Nova Scotia to the United States have been brought forward in the Nova Scotian House of Assembly, and have been defeated.

A Nevada paper reports the passage by its office of a "drove of Chinese labourers." Each carried his own baggage, consisting of an extra hat.

A Boston spinster, at a recent Woman's Rights Convention, said she did not care about female suffrage unless it carries with it the right to make proposals of marriage.

It is reported that the Methodist Church in America has substituted the word "fidelity" for "obedience" in the woman's part of their form of marriage.

The Duke of Norfolk says he is "not able" to grant the request conveyed in a petition from the Methodists of a Surrey village, who recently asked for a piece of waste land upon which to erect a chapel.

The following curious advertisement appears in the *Record* :—"The friends of any evangelical clergyman, having 2000 guineas at command, can obtain a position of eminence for him."

An Inland Revenue Office return published on Monday shows that 37,611,106 lb. of sugar were consumed in the breweries of the United Kingdom in the year ending September 30, 1868—in London 22,800,875lb., and in the provinces 12,290,558lb.; in Scotland 401,448lb., and in Ireland 2,118,205lb.

SOUND SLEEP.—To sleep soundly, and to feel rested and refreshed when you wake up of a morning, four things are essential :—1. Go to bed with feet thoroughly dry and warm. 2. Take nothing for supper but some cold bread and butter and a single cup of weak warm tea of any kind. 3. Avoid over-fatigue of body. 4. For the hour preceeding bed time, dismiss every engrossing subject from the mind, and let it be employed about something soothing and enlivening in cheerful thankfulness.—*Hall's Journal of Health*.

AMERICAN SILVER IN CANADA.—American silver cannot be taken into the Dominion of Canada in larger sums than \$5 without the payment of duty. This method is adopted to prevent the influx of American silver, of which the Canadians have been complaining so bitterly. The custom-house official search the persons of travellers very strictly, and allow silver change to the amount of 5\$ to pass, but the duty is rigidly exacted on all greater sums.

OUTBREAK OF CHOLERA IN GAMBIA.—The last accounts received from the Gambia, bearing date the 17th May, state that the cholera has made its appearance in a virulent form at Bathurst, the seat of the Government. The first decided case appeared on the 5 of May, and from that day the disease rapidly spread, steadily increasing from seven deaths on the 5th to 32 on the 15th, out of a population of about 4000. The total number of deaths up to the 17th of May were 190; of these none were Europeans. The disease seems to be of the most violent character; three or four hours are reported to be the longest attack, while many drop dead after as many minutes.

EXTRAORDINARY PHENOMENON.—On the evening of the 30th May, the inhabitants of Greiffenberg and the neighbouring villages, for more than a German mile in circuit, were the witnesses of an extraordinary natural phenomenon. Between nine and ten o'clock thunder clouds seemed to be gathering around the Isar and Riesenbirge to the south, while the rest of the sky appeared to be covered only by light clouds. Now and then, a few flashes of lightning were seen in the far distance. Suddenly all eyes were blinded by a fall of fire, differing both in form and colour from common lightning, which was followed in four or five seconds by a deep and terrific report, like a loud peal of thunder. All the windows rattled and the houses seemed shaken to their foundations. Those who were in the open air say that they seemed to be wrapped in fire and deprived of air some instants. A mild and moderate rain without thunder or lightning followed. Opinions differ as to whether the above appearances are to be attributed to a meteor or to a sudden discharge of electricity.—*North German Correspondent*.

"I AM come for my umbrella," said the lender of it on a rainy day to a friend. "Can't help that," said the borrower; "don't you see that I am going out with it?" "Well, yes," replied the lender, astonished at such outrageous impudence; "yes, but—but what am I to do?" "Do!" said the other, as he opened the umbrella and walked off, "do as I did, borrow one."

MARRIED.

In Salt Lake City, by Elder Joseph F. Smith, May 4, Mr. Wm. Pead and Miss Susannah Johnson, late of Bedfordshire, England.—"Deseret Evening News."

DIED.

MURRAY.—In Rutherglen, May 28, Barbray, wife of Alexander Murray, and daughter of John and Elizabeth Miller, aged 24 years.

McMILLAN.—At Heber City, April 21st, Janet, wife of Daniel McMillan, aged 53 years, 10 months and 19 days.—"Deseret News."

WATKINS.—At Alpine City, April 23, Robert Watkins, aged 60 years, 6 months and 12 days.—"Deseret Evening News."

ENGLAND.—At Plain City, Weber County, May 11, Rhoda Amelia, daughter of William and Rhoda England, aged 2 years, 8 months and 3 days.—"Deseret Evening News."

STUBBS.—At Provo City, May 7, Lewis Wride, son of Peter and Ann Stubbs, aged 1 year, 3 months and 22 days.—"Deseret Evening News."

POETRY.

A HERO.

Perhaps you think a hero
A man of giant might,
A warrior in armour,
A champion for the right,
Who through the world goes boasting
That wrong shall be no more,
The glory of whose exploits
Is sung from shore to shore?

In olden times a hero
Was such a man I know,
He went to battle aided
By javelin and bow.
You all have heard of Ajax,
Of Priam's valiant son,
And of the great Achilles
Who many battles won.

"Liverpool Mercury."

But now to be a hero
Is quite another thing,
And he who earns the title
Is nobler than a king.
'Tis he who follows duty,
Who soorns to be untrue,
Who's guided by his conscience,
Not by what others do.

And you may be a hero,
By doing all you can
To free the world from error,
And aid your brother man.
And though no blast of trumpet
Your greatness may proclaim,
With heartfelt benedictions
Mankind will breathe your name.

MARY E. MACINTOSH.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP' GROVE, LALINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

Mo. 26 Vol XXXI.

Saturday, June 26, 1869.

Price One Penny.

THE CELEBRATION OF THE COMPLETION OF THE PACIFIC RAILROAD, IN SALT LAKE CITY, MAY 11, 1869.

CONTINUED FROM PAGE 366.

I would remark again that I have seen a statement made likethis: "That the Union Pacific Company did not finish their road as they went along." They would have been fools if they had. I ask, would it have been wise or prudent for any man, embarked in an enterprise of the kind, when there were three or four tunnels, on which only a hundred or a hundred and fifty men could be placed at a time, to stop thousands of men waiting for them? Would it have been prudent for them to have stopped the whole progress of their work until these few moles had dug through these holes? Certainly not. What did they do? Why, they made switches around them and went on with their work, and employed thousands of men at the other end to prosecute the work to its completion; and while doing that, still progressed with the work behind until the tunnels were completed and everything done as contemplated. This was the action of wise men, and the fault-finding of men on this subject only exhibits their own folly.

I am not going, to-day, to mention names that have been connected with these things. I did that a short time ago in an article, wherein I thought they had been overlooked, hence it would be superfluous on the present occasion. Suffice it to say the thing is now consummated, and we are uniting together in its celebration; and, as I stated before, uniting with millions of

men who are celebrating the same event in the East, and in the now far-western California. I thought I would say so much in relation to this matter by way of doing away with some of those false statements put in circulation in relation to the construction of this road; and when it shall be completed according to the original design, and everything has been levelled up and placed in proper position, my impression is that it will be one of the best roads in the United States.

I do not wish to occupy much time, as there are others to speak and other subjects to be spoken upon. I therefore say Success to the Union Pacific Railroad (applause); may it grow and increase, and make its projectors and contractors wealthy, prosperous and happy.

We have now got a highway cast upon this continent, and we hope to see thousands of Latter-day Saints come on this way to their homes without the slow process of traveling with ox-teams. (Applause.) Let us send for our friends and associates from far distant lands; they can be landed at our doors now speedily. In a short time we will make a railroad right into this city. (Applause.) This will be only a small matter; but the branches of this road will be many; this is the mother of many branches yet to be made. It will have a numerous off-spring east, west, north and south, and in every direction. These are my

feelings, and I say honor to the men who projected this enterprise, and honor to the men who have consummated it. (Applause.)

On motion of Hon. W. H. Hooper, Delegate to Congress for this Territory, three cheers were given for the Union and Central Pacific, the heroes who have consummated the work, and for the National Government.

Martial band played "Robin Red Breast."

The Committee on Resolutions reported the following

PREAMBLE AND RESOLUTIONS:

Whereas the last rail is now laid on the iron road which bridges from ocean to ocean this vast land of liberty and progress:

Resolved—That the people of Utah—the great pioneers of the Rocky Mountains—receive with acclamation the glad news of the completion of the mighty work to which, as a people, they have contributed their part; and hand in hand with the great circle of States and Territories now rejoicing in union over the event, do thank God for its accomplishment.

Resolved—That in this national event we recognize a preparation for the permanence and material prosperity of the nation; and an indication of her manifest destiny to become the great HIGHWAY OF COMMERCE for the world, and a medium for the exchange of the riches of Asia with the industrial products of Europe.

Resolved—That in the union of the extremities of the continent by the Great Railway now completed, we discern the purpose of Providence to perfect the unity of the family of States in this mighty nation.

Resolved—That in thus binding with ties of commerce and mutual interest the sovereign States of the Republic, and in extending the links until they lave in the waters of the Pacific and Atlantic oceans, we recognise a foretype of the coming days when on the opposite shores shall be reflected and felt the spirit and genius of those institutions of which our Republic is ever to be the great exemplar.

Resolved—That in celebrating the day that witnessed the spanning of the desert by the iron road, we also honor the projectors and executors of the

work; but most the NATION whose magnanimity has, with a rapidity unparalleled, caused its construction.

The resolutions and preamble were unanimously adopted.

"Star Spangled Banner" by the brass band.

Hon. Geo. A. Smith made the following remarks:

This is one of those occasions where all political and other differences, of whatever name or character, are hushed in uniting in the general joy at the grand triumph of art, energy and enterprise in our country, in placing an iron band between the Atlantic and Pacific oceans, surmounting the rugged, Rocky, Wasatch and Sierra Nevada mountains, the last with its twenty-two miles of snow sheds, and uniting the country with an imperishable chain. It is to me a source of rejoicing when I reflect upon the history of our Territory from the time when President Young, with 143 pioneers, led the way, and at every mountain, every hill and every difficult spot, looked here and there to see where the "iron horse" might follow us, expecting long ere this to see the grand event accomplished. I must say that in our views and feelings on this subject we were in advance of the age. The first Legislative Assembly in Utah portrayed, by its memorial to Congress, that which we behold. We rejoice in this, and also in the fact that our countrymen came to the rescue.

When I crossed the Plains with my family, it took me 105 days from the Missouri River to this point; now it hardly requires the same number of hours. Look at, think of, and rejoice in the change!

While our countrymen from Maine to California and Alaska, and from North to South, are now celebrating this grand event—the marriage of the eastern and western oceans.—I rejoice that we have the privilege of participating. I feel that the circumstances that have called us together on this occasion are truly of a joyous nature. The work has been accomplished, and it is but a key or commencement of others of a similar character. Other tracks will be necessary across the continent and sideroads, and the result

will be the development of energy, enterprise and intelligence on every hand, and increased trade, commerce and intercourse with the nations of the earth.

We have every reason to suppose that, as a people, by being better known we shall be better understood. (Applause.) The blessings of the God of Israel be upon you all in my prayer in the name of Jesus. Amen.

The following memorial to Congress, adopted by the first annual session of the Legislative Assembly of this Territory, March 3, 1852, was read by David McKenzie, Esq.:

"To the Honorable, the Senate and House of Representatives of the United States in Congress assembled :

"Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, respectfully pray your honorable body to provide for the establishment of a national central railroad from some eligible point on the Mississippi or Missouri rivers, to San Diego, San Francisco, Sacramento or Astoria, or such other point on or near the Pacific coast as the wisdom of your honorable body may dictate.

"Your memorialists respectfully state that the immense emigration to and from the Pacific requires the immediate attention, guardian care and fostering assistance of the greatest and most liberal government on the earth. Your memorialists are of opinion that not less than five thousand American citizens have perished on the different routes within the last three years, for the want of proper means of transportation; that an eligible route can be obtained your memorialists have no doubt, being extensively acquainted with the country. We know that no obstruction exists between this point and San Diego; and that iron, coal, timber, stone and other materials exist in various places on the route; and that the settlements of this Territory are so situated, as to amply supply the builders of said road with materials and provisions for a considerable portion of the route, and to carry on an extensive trade after the road is completed.

"Your memorialists are of opinion that the mineral resources of California, and these mountains, can never be

fully developed to the benefit of the people of the U.S., without the construction of such a road; and, upon its completion, the entire trade of China and the East Indies will pass through the heart of the Union, thereby giving our citizens the almost entire control of the Asiatic and Pacific trade; pouring into the lap of the American States the millions that are now diverted through other commercial channels; and last, though not least, the road herein proposed would be a perpetual chain or iron band which would effectually hold together our glorious Union with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in times of peace, and our defence from foreign invasion by the speedy transmission of troops and supplies in times of war.

"The earnest attention of Congress to this important subject is solicited by your memorialists, who, in duty bound, will ever pray."

Martial band played "Yankee Doodle."

Hon. W. H. Hooper addressed the assembly at considerable length on the difficulties encountered, and the perseverance, energy, skill and genius required in the accomplishment of such enterprises as the Atlantic Telegraph and Pacific Railroad, and upon the great aid they render to the cause of humanity, civilization and progress throughout the world.

The following toasts and sentiments were then read:—

The Railroad Completed; only an earnest of much greater works, that the citizens of Utah—in connection with the rest of the Republic—will accomplish in the early future for the good of humanity.—W. S. Godbe.

The officers, agents, and employees of the C.P. and U.P. Railroads. May the energy which has characterized their efforts in the construction and completion of railroads be rewarded by the realization of their most ambitious hopes of prosperity to this Great Republic—our common country.—S. W. Richards.

May the keystone of the Pacific Railroad soon be bedded on a State.—D. McKenzie.

The laborers who have worked on

this magnificent enterprise, may they share in the glory of its consummation.—Hon. John Taylor.

Deseret welcomes to her borders, by the Pacific Railroad, every lover of peace and good will to man.—D. McKenzie.

The railroad; a mighty engine for the promulgation of the Gospel of "Peace on earth and good will to man."—W. S. Goöbe.

Three cheers for the man and the men who pioneered these mountains, and thus paved the way for the construction of this great work.—E. L. T. Harrison.

Brass band played quick march, "Hard times come again no more," when the proceedings were closed with benediction by the Chaplain.

Martial band played "There's Nae

Luck About the House," during the dispersal of the assembly.

In the evening the business portions of the city were beautifully illuminated; the City Hall, Theatre, Eagle Emporium, Exchange Buildings, and Wells, Fargo & Co.'s office being the most brilliant. There was also a bonfire on Arsenal Hill, and private displays of fireworks in several parts of the city.

The celebration throughout was marked by that harmony, tranquility and good order for which Salt Lake City is remarkable; all classes of citizens participated, and all enjoyed themselves rationally, but heartily, in honor of the completion of the Great Trans-Continental Railroad.—*Deseret News*.

DIVINATION.

"And the magicians 'did so with their enchantments." No doubt of it; those were palmy days for diviners; Egypt was in all her glory; had attained to an intellectuality which, if it did take a different direction to that of our day, will certainly bear comparison with it. It was in the direction of *divination* that the current of mind ran; nothing of importance was undertaken either by king, priests or people, without first obtaining information respecting results. To satisfy the requirements of the age, a class of men arose who made it their business to gratify the public taste by cultivating their powers of mind with a view to get an insight into the future.

It is not fair to assume that these men were mercenary in their motives, although some may have been so; they seem to have devoted themselves to study with a determination and disinterestedness such as usually characterize the earnest enquirer after truth; they were temperate in their lives, and even mortified their bodies by an abstemiousness which would have been trying to the sensualist; and this was all done with a desire to find favor with the gods "to whom all secrets are known."

Men of this stamp are likely to get information from the unseen world; and, in their researches after truth, as they understood it, they could hardly fail to stumble upon some of the principles which influence, if they do not control, human actions, and arrive at a knowledge of some of the great, but simple, natural laws which lie at the foundation of things. No stone was left unturned by them in their pursuit of that kind of knowledge they sought after: magic in the use of numbers and cabalistic characters; divining by omens, as the flight of birds, traces of which practice remain with us in the old saying: "One crow, good luck; two crows, sorrow," there is luck in odd numbers, &c.

As to the cabalistic marks, they are still used on the eastern continent; and traces of the same are found in the practice of hoarding a crooked sixpence, or any coin with a hole in it, "for luck," and in marking potatoes and other substances with mystical characters to act as "charms."

Many very curious things were discovered by the magicians as they were called, the memory of some of which has been preserved to this day by tradition and in the "learned books"

by those who dabble in the same "sciences." But it appears to have been more by communications with the unseen world that they obtained intelligence concerning things about to transpire on the earth.

Not that such kind of intelligence was at all times reliable, it was not so; but that a great many things were revealed which did prove true, there is abundant evidence on record. This was, indeed, the secret of the success of the "soothsayer," or, as the word implies, truth teller; for by an infatuation which appears natural to man, that which really occurred was believed to be the result of the prediction, and that which did not happen was attributed to a lack of faith in the people.

But that great wonders were wrought by the skill of the ancients in divination there can be but little doubt; it could not all have been deception any more than it is now. They may have had, as they have now in Asiatic countries, their sleight-of-hand conjurors of the "Wizard of the North" genus. Still, the fact of their having deceivers or imitators, shows that the popular belief was in favor of those things being possible, and it is strong evidence that real miracles were performed. Not that there were then, any more than there are now, miracles in that impossible sense believed in by the ignorant, something done without a cause; but there were acts performed which were the result of natural operations not then understood by the masses. There is strong presumptive evidence of the fact that the prophets of Baal, for instance, did at times obtain fire from some supernatural source to consume their sacrifices, or it is not reasonable to suppose that four hundred and fifty men would have been so unwise as to expect such a thing. It was in the presence of Elijah that they failed, for which there must have been a reason; the sequel informs us what the reason was.

It is not logical, then, to deny to those ancient magicians the powers which both sacred and profane history ascribe to them; neither is it charitable to attribute it to venal or corrupt motives. As a class they were kept about the courts of kings and great men; great things were expected of

them, and no doubt were realized; and it appears that they did not fail except when they were in the presence of beings who had higher powers than themselves.

By taking this view we get rid of many difficulties which present themselves to the reader of ancient history; we can understand how it happened that in the Court of Babylon "the magicians, astrologers, sorcerers and Chaldeans," were baffled in the presence of Daniel, and to come nearer to our own times, the powerlessness of such men in the presence of Jesus and his disciples.

As to our denying the existence of great powers of divination in ancient times, because we cannot understand how they were attained to, it would be quite as just to deny the existence of these things now for the same reason. If the ancients had their soothsayers and astrologers, the moderns have their fortune-tellers and Zadjkiels; if the former had their necromancers, who held communion with the spirits of the departed, so have the latter—millions of them—in the "spiritualists." If they believed in sorcery, many now believe that their cattle or themselves can be "bewitched." If they had those who by their incantations could command the sick to be healed, in these days there are "Zouaves" and mesmerisers. If they had their witch of Endor to call up the shade of Samuel, there are those now who claim to call up Moses, Julius Cæsar, or any one else when wanted. If they shut up their mediums in the secret recesses of the "adytum" to commune with the dead, there are in our day "séances" in which the Devenports, or others, are shut up in a cabinet, certainly for a less laudable purpose than the ancients sought in the secret chamber,—which was to get information.

Now it is reasonable to believe that all these things are by the same spirit, for the works are the same. Never did this spirit shine forth more conspicuously than when the authority of the living God was upon the earth. With that authority, if the spirit of divination is not co-eval in the heavens, it appears to have always been contemporaneous on the earth, and it has always been antagonistic to that

authority. Fifty years ago there was a great lack of faith in the supernatural; it is not so now. Men had by science endeavored to explain away all the phenomena ascribed to spiritual influence; nobody, comparatively, believed in the spirit of prophecy, either in a good or bad sense. There were no mediums, no "seances," no spirit-rapping and table turnings; no "interior revelations;" no divination in its many forms. Now these things are fashionable. How is it that this spirit which has slept for ages is again

evoked? "Like causes produce like effects." It is the antagonism brought to bear against the authority of God which calls forth these manifestations; when that is not on the earth the spirit of divination slumbers. It is only when Prophets and Apostles are among men with a view to bring about the Government of God; when this power as well as this authority are made manifest, the power of the opposite is needed to deceive.—*Deseret Evening News.*

GENERAL GRANT AND WAR WITH ENGLAND.

"*Baltimore Gazette,*

"Washington, Sunday, May 16, 1869.

"The report of the triple alliance is regarded by the Cabinet as a stock-jobbing report. General Grant himself would be rather pleased with the idea, for it is very evident that he is in favor of a war. He is convinced that in case of hostilities England would lose Canada and have its commerce destroyed. Some of the members of the Cabinet are anxious to know what part the Southern leaders would take in case of a rupture."

The *Baltimore Gazette* is very poor authority for General Grant's sentiments on any subject. It represents now, as it did throughout the war, the ultra-secession sentiment of Maryland, and omits no opportunity now, as it omitted none then, to misrepresent the opinions and sentiments of the Administration and the Republican party.

We do not believe that General Grant is "in favor of a war" with England, or that, if he were, he would be "pleased with the idea" that England was to have the support of France and Spain in the contest. General Grant knows too much of war—of the check it imposes on national progress and the development of free institutions, and the infinite suffering and misery which attend it, ever to be "in favor of war," except in presence of greater evils which can be averted in no other

way. Senator Chandler is naturally eager for war, simply because he knows nothing about it,—but wars are never desired by the men who have had most experience of them. England would probably "lose Canada" in case of war, and so she will without it; and what good it would do us to destroy her commerce is not very clear. The day has long gone by when it was supposed that one nation could thrive only on the misfortunes and losses of another.

Before the election, General Grant believed "peace"—both at home and abroad—to be the great necessity of our country;—and nothing has occurred since that time to change his opinion. Every interest of the country needs peace. We need it to revive our industry, to revivify our internal commerce, to promote harmony of feeling and unity of political sentiment between different sections. We lost a great deal of blood—literally and figuratively—during the war; our first great necessity is to regain it. What we need more than anything else is to grow. Five, or ten, or twenty years of calm, steady growth, will do more for us in every way than a decade of victorious war. But, however brilliant our triumphs in case of war might be, they would involve losses as well. The most successful battles inflict heavy calamity on the victors as well as on the vanquished. And it is not wise for any nation to seek such losses, under the most flattering prospects,

except under pressure of some dire necessity.

General Grant cannot favor war with England unless he has utterly lost that sound judgment and common sense for which he had credit before he became President. A war with England—without greater provocation or excuse than now exists—would not be popular in this country. On the contrary, it would be regarded as the height of insanity on the part of any party that should favor it.

If anything could reconcile our people to it, it would be such a coalition of European Powers against us as has been reported. Coalitions are odious to our people. We claim the right to deal with each separate nation by itself,—to consult its sentiments and

its interests by themselves, and not in connection with those of other nations. When the war between England and Russia first became imminent, it excited little interest in this country. But when the *entente cordiale* was formed between England and France against Russia, it turned the sympathy of our people towards the latter Power; and when it was announced by the British Minister that this *entente* was intended to embrace the West as well as the East, and to constitute a barrier against the United States as well as Russia, that declaration made us the allies of Russia from that time forward. If England is foolish enough to repeat that mistake now, it is not easy to predict the possible consequences.—*New York Times*, May 19.

Nothing teaches patience like a garden. You may go round and watch the opening bud from day to day, but it takes its own time, and you cannot urge it or faster than it will.

BONE FOOD: A PLEA FOR BRAN.—Were we to eat our bread as Nature produces the corn, all would be well; but the miller steps in and alters it. He has "sought out many inventions," and among the rest the flour mill with a bolting or sifting attachment, by means of which he is able to separate from the *endosperm*, or body of the grain, almost every particle of the covering or shell—bran. The result is fine, snowy-white flour. If we burn a portion of the fine white flour, we shall find, in 1,000 parts, 4.1 of ash—no more—consisting of lime, 0.1; potash, 1.5; magnesia, 0.3; soda, 0.1; silica, none; phosphoric acid, 2.1. In the bran, there will be found, in 1,000 parts, 55.6 of ash, consisting of lime, 2.6; potash, 13.3; magnesia, 9.4; soda, 0.3; silica, 0.6; phosphoric acid, 28.8; chlorine, &c., 0.6. Here is a result in a nutshell, or, rather, in the shell of a wheat kernel. Out of the 59.7 parts of mineral materials contained in the grain, only 4.1 parts are found in the fine flour. The 55.6 parts, which our mechanical skill has enabled us to remove, are made up entirely of elements required for the proper uses of the human system. To withhold them is nothing short of robbery, a despoiling of our own tissues and fluids. Let us, then, feed our children more on brown bread than white.—D. H. JACQUES.

TEN FOLLIES.—To think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study at school the faster they learn. To conclude that if exercise is good for the health, the more violent and exhausting it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to more ulterior effects. To commit an act which is felt in itself to be prejudicial, hoping that, somehow or other, it may be done in your case with impunity. To advise another to take a remedy which you have tried yourself without making special inquiry as to whether all the conditions are alike. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a weary walking in the morning.—*The Moralist*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 26, 1869.

SENT OF GOD.

WE learn from the Scriptures that it is essential that all who preach the "word of God" should be sent of Him, or, "how shall they preach except they be sent?" When God, in the days of Noah, looked upon the earth and beheld that it was corrupt and filled with violence, in consequence of having departed from the truth, He informed Noah that He intended to make an end of the wickedness of the inhabitants of the earth by a flood, and commanded him to build an ark. Noah was a preacher of righteousness, and, as such, had the word of God unto the nations; but the people had become so corrupt that they loved not the light, rejected the divine message, and died in their sins; reaping the penalty of disobedience, they were destroyed. When the children of Israel were sorely oppressed by the Egyptians, the Lord heard their cries and, remembering His covenant with Abraham and their fathers, looked upon them and "had respect unto them." At that time He appeared unto His servant Moses, and revealed Himself as the God of Abraham, Isaac and Jacob. He gave commandments unto Moses, and revealed unto Him the great work He was about to accomplish in the gathering of Israel out of Egypt. When Moses wished to excuse himself as being "slow of speech, and of a slow tongue," the Lord called Aaron, his brother, and said, "thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach ye what ye shall do. And he shall be thy spokesman unto the people: and he shall be to thee instead of a mouth, and thou shalt be to him instead of God." By this we learn how Aaron was sent of God by revelation; and it is written, concerning authority to proclaim the principles of eternal life, "no man taketh this honor unto himself, but he that is called of God, as was Aaron."

When the sons of Aaron were called to officiate in the priest's office, they were called by revelation through Moses; and all instructions were given by revelation, according to the requirements or necessities of Israel. God called Joshua, and appointed the Judges. He called the prophets; and when Israel demanded to have a king, He appointed who should be king over Israel. All the prophets have testified that they were sent of God, and spake by the power of the Holy Ghost; and wherever they were they bore testimony of the existence and power of the God of Israel. Daniel, the Prophet, answered Nebuchadnezzar concerning his dream: "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets." The Savior taught that He was sent of God, to do His Father's will, saying, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Also, "If God were your Father, ye would love me: for I pro-

ceeded forth and came from God ; neither came I of myself, but He sent me." The Apostles were also sent of God, and under the direction of the Holy Ghost they ordained and set apart such men as were suggested, in the providences of God, by the Holy Spirit, as it is recorded : "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

In these last days, in fulfillment of the prophecies, God has spoken through His servant the Prophet Joseph Smith, who, like unto the former-day Prophets and Apostles, testified that God had revealed His will unto him, and had sent him to usher in the dispensation of the fullness of times. All who honestly receive and obey this message, receive an evidence unto their satisfaction that his testimony is true, and know that to preach the Gospel of Christ men must be sent of God. The object of preaching is to win souls to Christ and guide them in the narrow path that leads to an eternal life, that through faith and obedience all may gain the knowledge of God. To attain this, the gift of the Holy Ghost is necessary as anciently, by which all may be instructed in spiritual things and understand the ways of God, that there may be "one Lord, one faith, one baptism, One God and Father of all," understood and worshiped in spirit and in truth by all Saints.

G. T.

ARRIVALS AND APPOINTMENTS.—On the 16th inst., Elders James Lavender, Amos H. Neff, George Henry Snell and George W. Groo arrived from Utah. Elder Snell is assigned to the Swiss and German Mission ; Elder Neff is appointed Traveling Elder in the Bristol Con., and Elder Groo, Traveling Elder in the Nottingham Con. ; Elder Lavender will receive his appointment after attending to some business intrusted to his care.

CHANGES IN BRANCHES.—Commencing on the 1st of July next, the Newport, Abersychan and Abergavenny Branches will be attached to the Monmouthshire Conference ; and Presidents R. Dye and L. W. Richards are requested to see that the reports of those Branches and other requisite arrangements are made to accord with this change at the time specified.

EMIGRATION.—By letter from President Young, published in this number, it will be seen that, for reasons therein set forth, there was a probability that the emigration might not begin until the last of August or first of September. It is expected that bro. Staines will ere long be in Liverpool, and the information he may bring in regard to railway fares, &c., and the arrangements and times concluded upon will at once be published in the STAR. The anxiety of the Saints upon this subject is well understood, and they may all, all the time, rest assured that they will be notified, in each succeeding STAR, of all additional information as fast as it is received. And while writing, it is proper to again remind all who are hoping or expecting to be assisted, that faith, diligence and economy to the utmost on their part will aid much toward attaining their desires. This delay gives those needing aid an opportunity to write to their relatives and friends and those in Utah who are owing them, that the P. E. Fund and the donations at large may be left for those who have not such sources to look to, for it is very desirable to use every effort within reach for the emancipation of the largest number possible.

Since the foregoing was in type, the following telegram has been received :—
"From W. C. Staines to Albert Carrington : Minnesota passengers left well. I leave for Liverpool June 23rd.—New York, June 17."

RELEASING.—The number of Elders lately appointed to the European Mission will probably permit the release of nearly all in the British Isles who came before 1868, and perhaps some who came in that year, of which due notice will be given from time to time, as the interests of the work may admit.

CORRESPONDENCE.

AMERICA.

Salt Lake City, May 22, 1869.
Pres. Albert Carrington.

Dear Brother,—Your welcome favor of the 1st inst. has been received, and its contents perused with much satisfaction. We are extremely well pleased to hear of your continued good health, and of the general success met with in your field of labor. Cheering epistles continue to come in from every part of the Lord's vineyard, showing that the Elders are busy, and that the fruits of their labors follow them.

We had an interesting trip through the southern settlements, visiting and instructing the Saints, who will, we trust, profit therefrom. The settlements in southern Utah are progressing finely; St. George is a marvel; considering its superb gardens and vineyards, it is, probably, the finest city in the Territory.

As you have, of course, heard, the railroad is through to the Pacific, and, as one result, a great many people are passing to and fro thereon, many of whom visit our world renowned city.

On the 17th inst. the First Presidency broke ground at Ogden for the railroad between Ogden and Salt Lake Cities. There was no great display, no speech-making; though, somewhat unexpectedly, a large concourse of people assembled to witness the ceremony. I merely cut out a sod, using a spade for the occasion, which I considered more appropriate than a pick, as being the right tool in the right place. The sod, I am informed, was afterwards borne away in fragments, as a memento of the event.

We have appointed Elder Wm. C. Staines to superintend this season's emigration; he started this morning (the 24th), and will make his arrangements with the railroad Companies as

he goes East. He will run over and see you, and arrange matters understandingly for the best interests of the emigration.

We are of opinion, all matters considered, that we had best defer the emigration until late in August or early in September. The chances are that the rates will then be lower, and traveling will be more healthy and pleasant, and the Union Pacific railroad better ballasted and of course safer to travel on.

I received a very interesting letter from my son Heber lately, and was much pleased with the spirit thereof.

We commend your action in Glossop's case; it is far better that all such men should either be promptly sent home, or at once cut off from the Church.

I am happy to state that my health is much improved since we started on the southern trip. Brother George A. Smith is also much better. Bro's. Wells, George Q. Cannon and all the brethren with whom I am immediately associated are, I believe, usually well.

The missionaries we are now sending are, more or less, men of experience, who ought to be able to assist you in the Mission; therefore, should you have any more of the Glossop stripe, you will be able to release them. There also may be others who, in your judgment, ought to be released.

The names of the missionaries appointed since Conference are Howard O. Spencer, Thomas Rogers, Nymphus C. Murdock, Lot Smith, Stephen Taylor, Israel Evans, Jacob Jensen and Lars Burg.

Praying continually for your welfare and every blessing to enable you to magnify your high and holy calling, I remain your brother in the Gospel,

BRIGHAM YOUNG.

The college judges of a man by his attainments, the world by his abilities.

THE INAUGURATION OF THE WORK ON THE UTAH CENTRAL RAILROAD.

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The citizens of Utah, from Bear Lake to the Rio Virgen, will read with more than ordinary gratification the announcement that President Young and the principal Authorities of the Church have begun in earnest the construction of the Utah Central Railroad, which will connect Ogden with Salt Lake City, and Salt Lake City with the Great Pacific Railroad and the rest of mankind.

The 17th of May, 1869, will hereafter take a prominent place in the calendar of the Territory, and in the history of "Mormonism" will form a very important page. It is not merely the construction of forty miles of railroad between two cities, and the facility it affords to our own travel and to our own commerce, but it is another step in the direction of the development of wealth, and manifests a materiality that stamps the movement with something other than the ephemeral existence so often wished for by its enemies. Railroads, that have ever been in the mouths of our maligners as the entering wedge to split "Mormonism" to pieces, are turned by a masterly hand to build it up, to strengthen it, and to extend it more than ever. True, there is an imperial mind visible, but behind that again there is an invisible power as much higher than man as the heavens are high above the earth, which directs and overrules. This is the secret of success—this is what enrages the speculator and the disappointed. They move and they are checked. They think that it is plan, purpose and duplicity—it is neither, it is the inviolable. As William Seward once said of the struggle between slavery and freedom, it was an "irrepressible conflict."

"Mormonism" is a great fact, that will live when men now prominent on its stage and theatre will have passed away and gone as "dust to dust." To our minds, the actors are but pigmies; the great movement is like the rushing of mighty waters. Men, like objects, may be visible on its surface here and there, and other elements as powerful

may for the moment be concealed, but they are there, and when they are wanted they are visible. We see an endless succession and all moving onwards, forwards, and in never ending progress.

THE CEREMONY.

At ten o'clock the Ogden brass band, under the leadership of Elder Wm. Pugh, was seen moving towards the line of the Pacific Railroad, heading the carriages of President Young and the Apostles and friends who accompanied him from Ogden and Salt Lake City, towards the spot selected for the breaking of the ground.

As soon as the chief engineer had sighted the grading on the opposite side of the river, and President Young had determined the initial point for the commencement of labor, the people were called to order, and the President, uncovering, said:

We are about to break the ground for the Utah Central Railroad. While we do this, and are engaged in this act, we will invoke the blessings of the God of Heaven, whom we worship, in whom we trust, on whom we depend, from whom we receive all of our blessings, and who dispenses His kind providences to the good and to the evil.

Being President of the Company, I shall prepare to break the ground, then call upon my first Counselor, George A. Smith, to offer up the dedicatory prayer.

President Geo. A. Smith offered the following

DEDICATORY PRAYER:

Our Father, who art in heaven, we appear before Thee at this time, and thank Thee for the preservation of our lives, when surrounded by our enemies. When our Prophet and our Patriarch were slain, and when the power of darkness gathered around us, Thou didst come to our rescue, and didst raise up and inspire a man with wisdom to lead us into these valleys of the mountains, where we could enjoy rest and peace, and be delivered from the wrath of our enemies. Thou didst look in mercy upon this desert land, and the smiles of Thy counte-

nance have shone upon those who have sought it with all their hearts; Thou hast made the land fruitful, and hast caused rich streams of water to gush from the mountains, and grain and fruit have been produced in abundance for the sustenance of Thy people.

We thank Thee that Thou hast preserved our lives, and hast enabled us to extend the settlements of Thy Saints, and to sound the Gospel to the nations of the earth, and hast opened up the way for the redemption of thousands of the honest in heart from bondage in the midst of the nations of the earth. Thou hast permitted us to rear habitations and temples and tabernacles, and to erect in our Territory a line of telegraph by which we can communicate for hundreds of miles among Thy people.

And now that we have come upon this ground to dedicate this spot to the work we are undertaking, we ask Thee to look upon us in kindness, and to bless our efforts to construct a railway from this place to Salt Lake City. We dedicate this ground to Thee, that it may be Thine, that it may be holy, that all things upon it may be according to Thy mind and will, and that no evil influences may prevail against the ordinary pursuits of commerce and trade. May peace and prosperity and travel be enjoyed and protected on this line of road.

Bless the President of this road, the Vice-President and the Directors, the Engineers and all the officers connected therewith, and all those who may now or hereafter take part therein; that this road may be a blessing unto Israel and to the nation in which we live. May no accident occur in its progress, and may all the blessings pertaining to Israel be enjoyed by the people.

Bless Thy servant whom Thou hast called to preside over Thy Saints. Give him strength and understanding, and cause Thy blessings to rest upon him, and upon his counselors, that they may be a blessing unto Israel. Remember the Priesthood. May they be filled with wisdom, and knowledge, and power to do Thy will. Bless this Stake of Zion, and build it up a holy city unto Thee. May Thy Saints rejoice, and be protected from evil, and

enjoy peace, prosperity, and the blessings of Thy servants who are called to labor in this part of Thy vineyard, that they may be prepared to participate in the building of a Temple in Jackson county, in Thine own due time.

Bless the efforts of Thy people to build up Thy kingdom in this place, that no mobs nor violence may come upon them, that the order and institutions of Thy kingdom may be preserved, and that the wicked may have no power to bring trouble upon Israel. May the light of Thy counsel rest upon every soul of Thy people, that they may continue this work which we now commence, that from the time the first sod is broken it may never cease to move forward.

Open the way, that means may not be lacking to accomplish this work, that the material and rolling stock may not be wanting, but that this city and Salt Lake may be speedily connected by an iron road.

Upon Thee we rest our strength. We fear not the ways of men nor the plans of men, while Thou, O God, lookest upon us in favor. Give us power to overcome. Rule and overrule all things for the establishment of Thy kingdom upon the earth, that the time may soon come that peace and harmony and a glorious millennium may be enjoyed.

We ask Thee to look upon this spot, that it and all the lands used in this road and all connected therewith may be dedicated unto Thee, and be holy, that the road in its completed state may be dedicated unto Thee. All these blessings we ask in the name of Jesus. Amen.

President Young said:

Gentlemen, you have heard the dedicatory prayer. I hope that the hearts of those present can respond to the principles therein expressed, and I trust that our future lives will correspond with the sentiments therein contained.

Mayor Farr handed the President a spade, with which he then cut about a foot square of turf, and said:

I lift the first sod of this road, and now leave it in the hands of the superintendent and the workmen employed to construct the road.

After three hearty cheers for the President of the Utah Central Railroad, the people were dismissed.

Presidents Smith and Wells, and the Apostles present, each lifted a spade full of sod, and the people dispersed.

The ceremony was brief, to the point, and every person seemed satisfied. There was an air of joy about the whole assembly that indicated that there was more felt than expressed, and that the gathering on this occasion was indicative of progress in the right direction.

Among the other distinguished persons present, we noticed Hon. Wm. Jennings, vice-President U. C. R. R., Hons. John Taylor, E. T. Benson, F. D. Richards and son, B. Young, jun., John W. Young, W. H. Hooper, and L. Farr, Mayor of Ogden, with other municipal officers, Bishops C. W. West and John Sharp, F. Little, Esq., director, Jesse W. Fox, chief engineer of the road, A. M. Musser, Enoch Reese, W. S. Godbe, D. O. Calder, Israel Ivins, Jos. Woodmansee, A. M. Miner, D. P. Kimball, Geo. Reynolds, of the *Deseret News*, W. Hussey, R. Megeath, C. L. Minor, correspondent Cincinnati *Republic*, S. O. Cundy, of Chicago, D. S. Sandford, of New York, and J. F. Hatch, of Chicago, Esqs., Major Walters, from England, Judges J. Browning and Francis A. Brown, Colonels J. H. Martineau, Walter Thompson and D. Gamble, Majors Pidcock and Herrick, Captains T. S. Wadsworth, H. Tribe, T. Doxy and J. Owens. The occasion was also graced with the presence of a number of ladies from

Salt Lake City, Ogden, and neighboring settlements.

The turf was broken and lifted about a quarter past ten o'clock, from a spot of land 150 paces east of the Pacific Railroad and 170 south of Hotel-street, and about half a mile west of the Main Street of this city. The Vice-President stated that the road would be finished by the 1st of October next.

Besides the multitudes of spectators on foot from this and neighboring counties, and from other Territories, States and nations, a large number of persons were in carriages, and there were also on the ground several teams with plows and scrapers, also operators with picks, shovels, spades, &c.

Before the spectators dispersed, Major Russell took some photographic views of the scene and proceedings.

The day was all that could be desired. The sun shone beautifully, while a gentle breeze tempered his rays. The scene was one of much interest and beauty. To the south and west were the rushing Weber and the rich and well timbered Weber bottom, bounded by the bold bluffs beyond; to the northwest, for fifteen or twenty miles, lay the fertile valley, abundantly watered by the Ogden and Weber rivers, and extending to the glistening shores of the Salt Lake; to the east reposed the thriving city of Ogden; still further east and northeast, and constituting a magnificently bold relief to the picture, rose the towering snow-capped mountains of the rugged Wasatch range, altogether a scene long to be remembered by the fortunate spectators.—*Salt Lake Telegraph*.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

The greatest enemies of the Jews in Castile, as elsewhere throughout Spain, were the clergy of the dominant Church, who could not understand or conceive how the Jews could entertain feelings of indifference toward Christianity; they supposed that they must necessarily be intensely hostile to it, and that therefore they deserved, in return, to be vexed and punished.

Accordingly, they embraced every opportunity to persecute the Jews, who, so far as the existing annals of those times and of that country throw any light upon the subject, did nothing to justify such animosity and its consequent persecution. In Segovia, a priest preached so violently against the Jews in the cathedral, that he inflamed the whole community against

them; and the spirit of persecution spread even to Sardinia and Majorca. Many Jews were slain, and others were compelled to renounce their religion, in order to preserve their lives. In Valladolid, laws were passed by the Cortez in 1412, forbidding them to go beyond the particular portion of the city which had been assigned to them; and they were not allowed to mix with the Christian community, or to exercise the trades of farmers of the public revenues, of physicians, and of many other useful and desirable occupations.

In Aragon the condition of the Jews during the thirteenth century was one of danger and misfortune. They were hampered with various laws, which prostrated their industry and diminished their prosperity. At Barcelona they were excluded from all participation in trade and commerce, and they were harassed throughout the province of Aragon by the continued and obstinate efforts of the clergy to compel their abandonment of their own religion, and their adoption of Christianity. To aid in the accomplishments of this result, the king was prevailed upon to establish Professorships of Hebrew in the universities, in order that the priesthood might become better prepared to confront and confound the Jews in public and private disputation. Some of the most talented and zealous of the ecclesiastics addressed themselves to this new branch of knowledge, and under the

guidance and tuition of converted or apostatized Jews, became proficient in the Hebrew language. Several public debates ensued between the champions of Christianity and Judaism, which were very famous in that day. One of these occurred in 1263, in the presence of James I of Aragon, at Barcelona. The champion of the Church was Paul Christiani, an eminent priest; that of the Jews was Moses, a learned Rabbi. The court, clergy, and a vast assemblage of people, attended the debate, during which both disputants displayed great ability; and the result was, as might have been expected, that not a single convert was made on either side. The only consequence was disastrous to the Jews, for the priests prevailed on the monarch to order the Jews to bring all their books to Barcelona, that they might be examined as to whether they contained any passages hostile to Christianity. The Jews complied to some extent, and sent many of their Rabbinical and Talmudical writings to the appointed place for inspection; but the result which they feared actually occurred. The priests destroyed or mutilated nearly every book which passed under their scrutiny; and had the prudent Jews not reserved some copies of all their best works, many of the most valuable treasures of Hebrew literature would now be either unknown to the world, or would exist only in an imperfect state.

[TO BE CONTINUED.]

SUMMARY OF NEWS.

NEW YORK, June 15.—It is reported that extensive gold fields have been discovered near the city of Colima, Mexico.

PHILADELPHIA, June 14.—The Government have determined on vigorous war against the Indians, and General Sheridan has gone west to take the command. Additional troops will protect the Pacific Railway. Volunteers to protect Kansas are to be raised by General Schofield. The Indians captured a Government waggon train in Arizona, burnt it, and killed three soldiers and wounded three.

A terrible storm of rain and hail passed over Wheeling, West Virginia May 28th. A number of vineyards were ruined, the wheat and corn were cut off close to the ground, and sheep and lambs were killed in the fields. A number of persons were also injured by the hailstones, some of them seriously. The town of West Liberty, near Wheeling, is reported in ruins.

Austria has 3,000,000 acres of forests, produced by planting.

The coast of New South Wales was visited during the past month by severe storms and floods, resulting in shipwrecks and loss of life. The news of the calamity has been forwarded from Sydney, but no particulars are given.

HALIFAX, June 14. The Repeal League, established in this city to promote the abrogation of the union between Nova Scotia and the Canadian Dominion, have decided to adopt the policy of annexation to the United States.

Those Western editors have enlarged ideas of language, as of most other things. The *Pueblo Chieftain*, published away out in Arkansas, rejoices in the arrival of a "tooth carpenter" in that delectable village. An Eastern dentist would have to think twice before he would recognise himself under that designation.

A cynic, by the name of Wright, in Wrightsville, Wright county, out West, recently writing on woman's rights, said "that it is so seldom that women do right what is right that it is no more than right that when they do what is right that it should be rightly done." Now, if Mr. Wright be not right, then he had no right to write the above.

A BISHOP-DESIGNATE REPUDIATED BY THE DIOCESE.—The curious ecclesiastical quarrel in Otago remains unsettled. At a local synod recently held, the question whether the Episcopalians of the promise would accept Bishop Jenner as their spiritual overseer was decided again—the right reverend prelate. The clerical votes were even—four and four; but of the 25 lay members, 15 refused to recognise a bishop in whose appointment they had no voice, and whom they suspect of strong leaning to ritualism. It is stated, however, that Dr. Jenner will assert his right to the see, for which he was duly consecrated in England.

CELESTIAL PHENOMENON.—The *Territorial Enterprise*, published at Virginia City, Nevada, contains an account of a very strange phenomenon, seen there early on the morning of May 15th. It was a meteor or ball of fire, apparently as large as the head of a flour barrel, of a bright, glowing red color, from every side of which, at intervals of a few minutes, darted bright rays like the straws of a broom, the ends of which sent out sparks like those from a Roman candle. This strange appearance was visible for half an hour, when it gradually set behind the mountains. The editor of the *Enterprise* says it was the strangest sight he ever saw in the heavens, and while witnessing it he felt inclined to bet that the end of all things was at hand.

A GIRDLE ROUND THE EARTH.—Often is the practical speed of the electric current brought into conversation. A very satisfactory determination of this datum has been made in America in connection with a measurement of the difference of longitude between San Francisco and Cambridge, Massachusetts, a distance along the wires of 3600 miles. Longitude is, where possible, measured by telegraph: thus—a clock accurately set by the stars is placed at each station, and each clock is made to transmit its beats through the line and mark them on a chronograph at the other station; the clock at the receiving station registering its beats upon the same chronograph. The beats thus appear side by side, and the difference between them is the difference of longitude in time between the two places plus the short interval occupied by the passage of the current through the wire. To find this in the special case to which I am referring a second wire was employed, so that a circuit of 7200 miles was completed, and signals were sent from San Francisco to Cambridge and back again, the instants of their going out and returning home being accurately recorded. The interval—the time spent by the current in traversing 7200 miles—was eight-tenths, or just three-quarters, of a second. A single battery could not work through such a length; relays—instruments for reinforcing the current—to the number of 11 were included in the circuit; so that in three-fourths of a second the signal had to be repeated 11 times. A relay requires a small fraction of a second to do its work; not enough, however, to seriously affect this determination. At the above speed a signal would go round the world in three seconds and a half. We can beat Ariel out and out.—*Once a Week*.

"Suppose you were to see the sun rising in the middle of the night, what would you call that?" said a teacher to a ploughboy pupil, whom he was examining on miracles. "The mune, please sir." "But suppose you knew it was not the moon, but the sun, and you saw it actually rise in the middle of the night, what would you think?" "Please, sir, I should think it was time to get up."

"Where shall I put this paper so as to be sure of seeing it to-morrow?" inquired Mary Jane of her brother Charles. "On the looking glass," was her brothers reply.

ADDRESSES.

Andrew P. Shumway and Charles Shumway, 26, Tenby St., Birmingham.
M. F. Farnsworth, Chapel House, St. Pauls Opening, Norwich.
Nephil Pratt, 2, Maria St., Morgan Town, Merthyr.

DIED.

JONES.—At Montpellier, Rich County, May 1, William Walter, son of Jacob and Annie Jones, aged 9 years, 6 months and 18 days.—"Deseret News."
LIDDIORD.—At Tooele City, May 2, Mary Louisa, daughter of Robert and Mary Ann Liddiord, aged 1 year and 8 months.—"Deseret News."
DAVIES.—At Kannarrath, Washington County, Utah, May 17, Maria Davies, wife of John J. Davies, and daughter of Henry and Martha Davies.—"Deseret News."

POETRY.

THE NOBILITY OF LABOR.

(Selected.)

Blow the bellows, wield the hammer,
Till the roof roll back the clamor;

Let the perspiration flow,
Till the engine and its boiler
Rise to bless the gifted toiler.
Shape the reaper, plow and hoe;
Spread these helpers o'er the prairie,
There to pile the heavy grain,
Which the engine-flying shuttle
Scatters o'er the earth like rain.

Who is he that winneth treasure?
Who the noblest earthly pleasure?
Not the man of slothful mind,
Not the proudest King, reclining
On his throne with jewels shining,

But the toiler for his kind.
Shall the few aristocratic
Sluggards, destitute of brains,
Spurn fair Nature's noblest workers,
Binding them in clanking chains?

Never! never! for the nation
Ratifies the proclamation,
Setting tolling millions free;
Let us build fair Labor's temple
High, with niches many, ample,
For each worthy votary;
There above old Homer shining,
Shall our Fulton find a place—
Morse, and Field, and Stephenson,
Noblest toilers of our race.

THOMAS CLARK.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 27. Vol XXXI.

Saturday, July 3, 1869.

Price One Penny.

THE S. F. "TIMES" CORRESPONDENT ON THE MORMONS.

(From the Deseret Evening News.)

Mr George F. Parsons has written a series of letters to the *San Francisco Times*, under the heading of "Among the Mormons," which will doubtless be read with interest by Californians. We do not know how long Mr. Parsons remained here; but we suppose that his stay was brief, and whatever errors have crept into his letters—for they are not entirely free from mistakes—we attribute to that cause. The letters, so far as we have seen, are as correct as could be expected from one coming in, as we imagine Mr. P. did, with but little previous knowledge of Utah and its people, and they speak highly for his industry and the care which he has taken to obtain information. We shall await with interest the remaining portion of his correspondence. If he continues to write as favorably of the affairs and the people of Utah as he has done in the letters which have reached us, we shall be almost surprised. For, however fair a man may be disposed to write about Utah and "the Mormons," he soon becomes aware of the fact that it is unpopular with a certain noisy class, and unless he be a man of considerable moral courage, he is apt to weaken and to shape his utterances to better suit their taste. Already we notice a contemptible little *San Francisco* sheet contains an article in which an attempt is made to hold Mr. Parsons up to ridicule. The truth he tells does not agree with its depraved taste, and it evinces spleen.

Speaking of Ogden, Mr. P. says:—

"The traveler who enters Utah from the west will meet with little worthy of note until he reaches Ogden, which is some forty miles to the eastward of Promontory Point. Brigham City, it is true, lies to the westward of this town, snugly sheltered at the base of the Wasatch Mountains, but it is by no means so considerable a place as Ogden. On entering it one is reminded of the quiet country towns of the older States, though Ogden is, if possible, even more hushed and somniferous than those abodes of peace and monotony. It boasts one principal thoroughfare, but the streets are laid out with a liberality as regards space, that might be copied with advantage by more pretentious places. The houses are for the most part built of adobie, and the town is situated at the very base of the hills, some of the houses being placed upon a level bench which rises at the rear of the main street. The largest buildings are the Tithing House, the hotel (the only one in the place), kept by Bishop West, and the Tabernacle, where religious services are held. The stores are few in number, and the amount of business done does not appear to be large, though the advent of the railroad has given a stimulus to trade, and is gradually awakening the Mormons to the necessity of action. One thing soon makes itself apparent to the sojourner in this little place, and that is, that Ogden is exceedingly orderly. There

are here regular Mormon policemen ; and there is, moreover, a station-house, built on the hill, of rough stone, and looking strong and firm enough. But the police have little to do, and the station-house is seldom tenanted save when some foolish Gentile puts an enemy into his mouth to steal away his brains, and reflects discredit upon the civilization he misrepresents by his drunken vagaries. Bishop West, to whom I have alluded, is a favorable specimen of the leaders of the Mormon Church. He is a quiet, gentlemanly, well informed man ; and though he has not yet learned how to keep a hotel, I have hopes of his improvement in this respect. Perhaps I shall not be recommending him to your lady readers when I state that he has nine wives at the present time, but that is one of the peculiarities of Utah society, and I cannot evade it, even if I were inclined to. * * *

Outside of the main street the houses are scattered, and generally stand in their own gardens, which, at this season of the year, are fragrant and lovely with the odor and color of peach and apple blossoms. Here may be seen on a pleasant afternoon, the two or three wives of the tradesman or the artisan, seated in the shade of the verandah, nursing their respective babies, and keeping an eye upon the gambols of the multitudinous little ones who roll and tumble about the foliage-covered porch. The fruit grown in these gardens is said to be of a very superior quality, but I was not fortunate enough to be present when it was ripe."

"OGDEN TO SALT LAKE.

"There does not appear to be much good land between Ogden and Salt Lake, when once the Weber Valley is passed. The bottoms there are very rich and fertile, but the river is, as I heard a traveler remark, 'a very mean stream,' and has an ugly habit of spreading itself all over the low lands when the snows melt in the hills. On reaching Farmington, a pretty village some twenty two miles from Ogden, some choice land appears. Farmington is situated on the slope of the foot hills, and in front of it a considerable tract of good soil stretches away down to the margin of Salt Lake. There are here some substantial houses of

stone, which differ from our own style of architecture in that they are made to last. There are some flourishing orchards, pretty gardens, fine springs of delicious water, and pleasant groves of trees, in the neighborhood, and it is altogether a very picturesque and cozy looking place. Passing along the road here, one meets wagons, driven by swarthy country folks, accompanied far more frequently than in Gentile countries, by their wives and children. Nearly all the women in these regions wear sun bonnets of such portentous dimensions, that there is no more chance of seeing the face at the back of them than if one was trying to discern a person's features by looking through the Summit tunnel."

"SALT LAKE CITY.

"Down in the wilds of Arizona, amid a desert region presenting everywhere the marks of ancient volcanic action, where the gigantic cactus rises to a height of sixty feet, and throws out its huge, coarse blossoms, like bleached human heads, at right angles to the fluted columnar shaft, the traveler comes upon an edifice which is so utterly and entirely out of place, and foreign to the surroundings, that he is compelled to recall the childish legends of the Arabian Nights, and to wonder if indeed some whimsical giant has not caught up the building from the midst of a populous city, and planted it in the wilderness in mockery. For the bewildering structure is a temple of no mean pretensions, and, within fifty miles there is no human habitation. Wonderful as this spectacle undoubtedly is, it may well be questioned whether the City of the Saints, the capital of Deseret, is not entitled to rank as the more remarkable creation. It is not at this day that the full force of its interest strikes the observer, for the labors of that extraordinary people who emulate the honey bee in their indefatigable and patient industry, have so far reclaimed the desert all around the place, that its earliest discoverers would fail to recognize it. But twenty years ago, when the first veterans crept slowly through the defiles of the mountains to the eastward, and emerged upon the plain which once formed a portion of the bed of the Great Salt Lake, they had need of

all the fervor and faith that religious fanaticism could supply, to reconcile them to the destiny marked out for them by the leaders of the struggling and harassed Church. Bleak mountains, sterile soil, void of vegetation and of forest growth, met their expectant eyes, and foreshadowed hardship and privation of the most distressing character. But the lot was accepted silently and with submission. The fiat had gone forth, and here, in the only possibly fertile spot for many miles around, the wanderers pitched their tents and established their city.

"Twenty years have passed away, and in the evening of a spring day we are entering Salt Lake City from the westward. On our right hand flows the river Jordan, between low banks, and through level ground. Far away to the westward the great dead lake gleams in the rays of the declining sun, and a broad expanse of flat and barren country lies between the lake and river. On the east bank of the Jordan the city is situated, at an elevation of 4,350 feet above the sea level. At its back the Wasatch Mountains rise to a height of ten thousand feet, and on their summits glitter eternal snows. Winding around a rocky promontory we approach the city. Scattered widely over the plain, its streets and houses mark the landscape with patches of garden, and long lines of pleasant shade trees, amid which the white buildings rise, presenting a most charming and picturesque effect. There may be more beautiful cities than Salt Lake, but there is not one whose beauties are so strongly impressed upon the observer by its contrast with the surrounding desert. The City of the Saints is an oasis—the garden spot in the midst of a howling wilderness—and whatever objections may be made to the Mormon religion and the Mormon institutions, there can be but one opinion as to the industry and perseverance that have enabled them to build up this beautiful city. The place is laid out with much judgment and good taste. The streets are more than 128 feet in width, and are bordered on either side with rows of shade trees, while sparkling mountain streams of delicious water ripple through well built stone courses in

every thoroughfare. The houses are mostly built of adobe, plastered, though many wooden and some stone edifices, of a substantial character, have been erected of late years. Everywhere throughout the city the eye is refreshed by blooming gardens and umbrageous trees, and this exuberance of foliage, together with the pleasant murmurs of the streams by the roadside, lend an indescribable charm to the scene. The city is said to cover three thousand acres of land, and it is laid out in blocks of ten acres each, each block being divided into lots of one acre and a quarter—just enough for a neat cottage and garden. The trees most commonly met with are the acacias, locust, cottonwoods and alantus, but outside of Main Street, which is the principal business thoroughfare of the city, one comes upon cozy cottages surrounded with peach and apple blossoms, and nestled in luxuriant rose bushes. The tiny cottages which stand apart from the road here and there, sheltered in nests of deep green foliage, are mostly the residences of wives who have separate establishments—a very common practice here. Some of these cottages are built with much taste, and there is generally about Salt Lake City an English air to be met with in no other town upon this continent, or at least, upon this side of the continent.

"TITHING AND OTHER MATTERS.

"The system of mutual aid, which Christian communities believe in and laud, but seldom practice, is in Utah the rule; and he who should refuse assistance to an impoverished brother, when possessing the means to supply it, would not only be regarded as a recreant to his creed, but would subject himself to severe reprimand from the heads of the Church. Thus it happens that while in Utah there are comparatively few wealthy men, there are none abjectly poor, and the stranger might travel from end to end of the Territory without encountering one man so miserable as to be compelled to sue for alms. The question of the tithes has never, so far as I am aware, raised any ill feeling or complaint among the Mormons, as it has done in other countries. They give cheerfully, and I believe they give

fairly, not endeavoring to overreach their spiritual teachers by cunning evasions or chicanery, but honestly setting apart a full tenth of all their produce for the Church. The secret of this cheerful contribution is, I take it, to be found in the fact that, though the power of the Mormon Church is despotic,[?] the Bishops and Apostles are among the hardest workers in the community, *and they do not grow rich upon their positions.* Nearly all of the Apostles are poor men; men who, though not living exactly from hand to mouth, are nevertheless often put to it to make both ends meet, and to provide for the increasing wants of the large families which their position in the Church almost forces upon them. The tithings are appropriated to their legitimate uses, and the people knowing this, and being moreover in full accord with the dignitaries of the Church, never grudge their share of the tax."

After stating that President Young's policy in providing for the people a commodious place of amusement, and that the "Mormons" display far more taste and discrimination in the matter of amusement than even the intelligent people of San Francisco, which proves that the policy of their leader has had at least the good effects of sharpening their wits and refining their judgments, he says:—

"The Theatre at Salt Lake City is a remarkably fine building. It is, I think, larger than anything of the kind on this coast, and in its interior arrangements it is modeled more after the Drury Lane Theatre in London, than after any American place of amusement. There are three tiers, or circles, above the parquette. The middle circle, or, as they call it, the first circle, is usually reserved for Gentile visitors, though no respectable stranger is refused admission to the parquette, where, as a rule, the Saints sit. The stage is a very fine one. The appointments generally, such as green room, dressing rooms, ward-ropes, carpenters' loft, scene rooms, &c., are on a far larger and more convenient scale than the generality of our theatres in this city—always excepting the new California Theatre. Everything is comfortable, complete,

and ample in accommodation. The theatre was built by Brigham himself, and he has spent much time and money in perfecting it in every part. The greatest drawback is the absence of gas in the house, and this, of course, detracts much from the general effect of the building at night.

"THE MORMON POLICE.

"The Pacific Railroad brought with it a scum of ruffianism which surged on from one mushroom town to another, along the line, marking its passage by murder, and sowing the seeds of vice and villainy wherever it rested. Bands of these vile wretches sometimes entered the quiet city on the banks of the Jordan, and sought to erect there the gambling hells and whisky shops without which they could scarcely exist. The Mormon police were unaccustomed to dealing with such characters, but they succeeded to a miracle in keeping the peace. There were no riots, there was no shooting. But the ruffians somehow found out that the quiet men who came and talked to them so calmly were not to be trifled with, and they speedily betook themselves to 'fresh fields and pastures new.' I happened to be myself a witness of the way these Mormon policemen conduct themselves under such circumstances. The place was a little way station called Taylor's Mills, some four miles east of Ogden City. A train going to Wasatch had brought up a crowd of men who had been working on the Union Pacific Railroad, and this crowd composed some of the worst roughs I have ever seen. Many of them were half drunk and wholly quarrelsome, and they soon began to talk about 'cleaning out the d—d Mormons,' and were evidently ripe for a row. Presently they commenced quarreling among themselves, and it looked as though a general riot was imminent. At this juncture a plainly dressed young man made his way into the seething vortex of the crowd, and confronting the most quarrelsome rough, a bull-headed, close-cropped scoundrel, with strong indications of the prize fighter about him, quietly told him that no fighting would be allowed there. The man was surrounded, and it would have been easy to fells him with a blow from the rear,

but his coolness daunted the bully, who began to quiet down a little. Soon, however, finding that the policeman was alone, his courage returned, and he began to abuse him, uttering threats about shooting and eyeing the Mormon murderously. The latter repeated his order, and then arose a Babel of yells and threats, in the midst of which I fully expected that the daring policeman would have been trampled under foot, if not shot down and killed outright. He maintained his coolness, however, and in a few minutes, to the amazement of the look-

ers on, he had succeeded in dispersing the crowd by some occult process beyond my comprehension. Perhaps the power of the police in Utah is fortified by the fact that every Mormon bears arms, and knows how to use them, and that every Mormon is ready, at a moment's notice, to sally forth in defence of his brethren or his Church. Whatever the cause may be, it is however certain that thieves, roughs, and other bad characters, stand very little chance of pursuing their nefarious business successfully in Salt Lake City."

WEATHER WISDOM.

The theory of the circulation of the atmosphere recognises two grand currents of air, blowing respectively from the equatorial and the polar regions of the earth. Halley was the propounder of this theory, which has stood the test of all subsequent research and observation. It explains why equatorial winds come from the south-west, and polar winds from the north-east, in the northern hemisphere; why the equatorial come from north-west and the polar from south-east in the southern hemisphere. The polar current, having a region geographically cold, and advancing into warmer latitudes, always feels cold, and is usually dry and heavy; while the equatorial current, having a reverse course, is warm and often moist, and light with vapor. These characteristics of the two primary wind-currents are experienced generally over all the world. In the temperate zones, sometimes called also the zones of variable winds, the polar current at times prevails at the earth's surface, and, at other times, the equatorial, and one or the other may be superposed at any given region. The place of contact, whither these currents flow side by side or one above the other, is not well defined, but is the seat of veering winds and the birthplace of storms. Regarding the north-east and the south-west as the normal winds of the north temperate zones, winds from all intermediate directions are found to bear characteristics more or

less common to both normals. The place of contact or intermingling is usually marked by precipitation of rain, hail, fog, or snow, resulting from the cold of the polar current condensing the vapor borne by the equatorial current. The weather features of the polar current are generally high barometer, low thermometer for the season, dryness and clear sky; those of the equatorial are a more frequent low state of the barometer, high thermometer, rain or humidity, and overcast sky. Thus Bacon's sayings—"Every wind has its weather," and "North wind cold, east wind dry, south wind warm and often wet, west wind generally rainy"—have been confirmed by subsequent philosophy. The chief motor of the air is undoubtedly heat, but it is not easy to trace its connection with the changes of wind in regard to direction and force, although a direct estimate of the statical forces which control the dynamical force of the wind is very much needed. Such an estimate in the present state of science is best obtained by means of barometers at places about 100 miles or so apart. Whenever, from any cause, a gradual lightening of the atmosphere occurs over an area of some hundreds or thousands of miles of the earth's surface, shown by barometers there falling gradually, an influx of air must of course take place to restore equilibrium. Now it is a remarkable fact that the direction of this flow is indicated by the motion of the mercury

in the barometers, and the relation between the wind and the atmospheric pressure is such that the wind comes nearly at right angles (with tendency towards the place of deficiency) to the line joining the place of highest and the place of lowest barometer, the place of least pressure being on the left of the wind's course. This comprehensive law for the winds of the northern hemispheres (left having to be altered to right for the southern) was first proved to be generally applicable to all winds by Dr. Ballot, of Utrecht. The intermingling of polar and tropical winds causes condensation of vapor, and also electrical action. These processes set free sensible heat. On the other hand evaporation renders heat latent, and therefore causes chilliness. Heat thus rendered alternately latent and active is virtually a statical force, and must affect the dynamical condition of the air. Thus the moving force of wind must result from disturbed equilibrium of atmospheric pressure, from evaporation of water, condensation of vapor, electrical action; and besides the direct influence of solar heat, there may be other agents active beyond our earth, as the attraction of the sun, moon, &c., of which, however, nothing definite is known. The polar current when uppermost may produce a chilling effect, and cause the lower and warmer current to part with some of its moisture; and, where the tropical current is thrown into the higher and colder region of the atmosphere there rain must happen. Thunderstorms are always the result of the conflict of two dissimilar currents of air. The contact may take place vertically, horizontally, or more or less so. When it occurs under the former circumstance, the progress of the storm marks very

closely the advance of the pre-dominant wind. Under the latter circumstances the battle cannot be charted down, and we are left to conjecture the state of affairs. The presence of the upper current is shown only by the motion and visible features of clouds, most notably so by the cirrus and cirro-cumulus. The necessity for the existence of opposing winds for the occurrence of thunderstorms has been strangely overlooked, although it is recognised even in the Psalms—"He causeth the vapors to ascend from the ends of the earth. He maketh lightnings for the rain, He bringeth the wind out of His treasures." Mr. Glashier, the veteran meteorologist, observed, during a balloon ascent, made in the middle of January, a strong current of air from the south-west over our country, having a depth of nearly one mile. This tropical current continued many days. "The south-westerly current thus observed," says Mr. Glashier, "is of the highest importance, as bearing upon the very high mean temperature we experience during the winter, so much higher than is due to our position on the earth's surface; and it is highly probable that to its fluctuations the variations of our winters are due. . . . So long as these winds blow we have no frosts or intense colds; but the moment the wind changes during the winter to an easterly, north-easterly, or northerly direction, we have both frost and snow, and more or less intense cold. The south-west winds in their course meet with no obstruction in coming to us, but they blow directly to us and to Norway over the Atlantic; and hence we enjoy a much milder climate during winter than any other lands not similarly situated with regard to such winds."—*Mechanics' Magazine*.

THE CITY OF THE SAINTS.

—o—

A correspondent of *Collins'* (Omaha) *Advertiser* writes as follows:—

Salt Lake City, April 22, 1869.

Here, at last, in this beautiful, dutiful, faithful City of the Saints—a city of Tabernacles and Temples—a city of

rural homes and adobe palaces—a city of fruit orchards and floral gardens—a city of well graded streets and running streams of pure mountain water—a city of peace, plenty and prosperity—a city of "Holiness to the Lord," where

the All-Seeing Eye watches over "Zion's Co-operative Mercantile Institutions"—a city of Israel's children that dwell in harmony by the River of Jordan—a city surrounded by springs of warm and boiling-hot water, and checkered in the distance by crystal lakelets of fresh and great lakes of salt water—a modern Jerusalem: seated on three sides of a hill, and overlooked by the great Wasatch range, whose towering peaks, far above the clouds, glisten their never-melting snows in the sunshine of heaven like sparkling diamonds in a far-off casket. City of the Saints! thrice blessed!—blessed in the locality, blessed in the building, blessed in the government! When the Gentile world can present to the view and inspection of the wandering pilgrim another city half so beautiful, half so peaceable, and half so hospitable, let that Gentile world sing a requiem over its own Sodoms, and never breathe the name of Brigham, unless in awe and reverence for his superior tact, his loftier aspirations, and his nobler skill in all that pertains to health, wealth and unmarred happiness.

We speak the honest views and sentiments of every Gentile pilgrim who has passed over the beautiful and fertile valleys of Utah, when we say that there is not another farming country on earth that is so complete a "garden spot" as this delightful desert, the adopted and industriously cultivated land of the Mormons; and though it possessed many natural advantages when they first entered it, still, by dint of hard bone and sinew labor, by unwearyed toil and unheard of priva-

tions, by unremitting exertions and unflagging faith, they have, after nearly twenty-two years of constant labor, made the wilderness of Utah now to "blossom like the rose." This they have done, too, at a time when they were persecuted by Christians from afar, and threatened and endangered by savages near. Isolated from the civilized world, surrounded by the red man for a thousand miles in circuit, without any other means of protection than their own small arms of defence, with only the axe, the spade, the hammer and the anvil, as primitive tools to build their homes, with hatred and persecution hurled at them without, and sickness and starvation leering at them within, without friends, without money, without encouragement, but not without faith in the God of their fathers, they struggled on; and now, after all these twenty-two years' suffering, they show to the world its best farming lands, its best fruit-bearing orchards, and the most delightful and best governed city it ever contained, wherein they have erected their tabernacles to serve God under their own vine and fig tree, where none can molest them or make them afraid. Now, we ask, are they not entitled to all honor, all justice, all praise, and an enduring peace for these miraculous works? Certainly, yes. Then, hands off the Mormons! *Let them severely alone.* Let the Gentiles continue to do as the Saints do—simply "mind their own business"—then there will be "Peace on earth and good will to men" forever hereafter.

If you would not be surprised by death, engage in no action in the doing of which you would be afraid to die. Harbor no inclination which you would be ashamed of, should it be found in your heart when you appear before your Maker; and do all the business of life with that circumspection, and all the duties of religion and morality with that fervor of spirit and willingness of heart, which you would do if you knew that it was the last action in which you were to be engaged in life.

Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshiper of passion, the sun-worshiper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up; and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate. Truly, you will wonder at your own improvement.—*Jean Paul Richter.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 3, 1869.

BAPTISM.

For many centuries the "worldly wise" seem to have been at a loss to understand what mode of baptism was practiced by the Church of Christ in the days of Jesus and His Apostles. This lack of understanding on so vital a point is an evidence of the "falling away," and that the fear of God is taught "by the precept of men." The instruction of the Savior upon this doctrine, recorded by Nephi in the Book of Mormon, is very plain and conclusive: "Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and shall come forth again out of the water."

After the "falling away," or apostasy from the Church of Christ, when men began to preach for doctrine the commandments of men, was introduced the ceremony of pouring and sprinkling, and upon little children as well, not understanding that little children had committed no sin, having transgressed no law understood by them, and were redeemed by the Savior, who, when upon the earth, took them in His arms and blessed them and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Also, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Had the wisdom of men been able to comprehend the things of God, they would never have instituted pouring and sprinkling as Scripture modes of baptism, nor the baptism of children at all, until they were old enough to understand the first principles of salvation. They would have perceived that faith and repentance preceded baptism, and that in the Church of Christ children were blessed, not baptized, as the Savior gave pattern.

The Scriptures teach that baptism by immersion was the only mode taught and practiced by the Savior, for it is recorded, "John also was baptizing in Ænon near to Salem, because there was much water." When Jesus was baptized of John in Jordan, that he came up "out of the water." (Mark i, 10.) Also Paul, writing to the Saints at Rome and Colosse, reminded them that they had been buried with Christ in baptism, buried beneath the water. And Peter mentioning the baptism of the earth in the days of Noah, remarked, "The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." These passages are so plain that none need err

in relation thereto, and such error is direct evidence that no man comprehendeth the things of God save by the Spirit of God. Had all professed teachers of the Scriptures been sent of Him, they would have understood that to be baptized is to be immersed in water; that that ordinance was instituted and administered for the remission of sins (Acts ii, 38), and is only legal when administered by one having authority to preach the Gospel and administer in the ordinances thereof. They would also have understood that it is properly administered only to those who have arrived at years of accountability, after they believe in God and His Son Jesus Christ, have repented of their sins, and present themselves for baptism; also that it is the third principle of the Gospel, preceding the gift of the Holy Ghost by the laying on of hands. The Lord having restored the Gospel and the accompanying Spirit of Truth, these principles are beyond controversy to those who understand by the power of that Spirit.

G. T.

DEPARTURE.—Elder Edward L. Butterfield, having been released from his mission, left for Utah on the steamship *Nebraska*, June 23.

SPIRITUAL PHOTOGRAPHY.

There is at least one New York photographer who "calls spirits from the vasty deep" for the modest consideration of ten dollars a head. And they come, too, or something comes, very like the popular idea of a ghost. This clever artist takes the portrait of any person who may be desirous to sit, and also gives on the same *carte de visite* the shadowy picture of some deceased friend—husband or wife, parent, lover, or child. Thousands of persons believe, or profess to believe, that these likenesses are obtained by some spiritual force, and their credulity has enabled the "original spiritual photographer" to amass a handsome fortune. On the other hand, it happens that there are a large number of persons who have had spirit photographs taken, but are decidedly not satisfied with the result. They not only consider that in paying the sum of £2 for their effigy in the new style they have paid "too much for their whistle," but they look upon the thing as a regular swindle, and legal proceedings were taken against the person in question, a Mr. William M. Mumler. The charge against him was that by means of what he calls spiritual photographs he had cheated many credulous persons, leading them to be-

lieve it possible to photograph the immaterial forms of their departed friends. Mumler was charged, in fact, with obtaining money under false pretences. The case being without precedent in the annals of criminal jurisprudence, has excited extraordinary interest in New York. The trial lasted about ten days, and much of the evidence was of a most remarkable character. Mumler, it would appear, was originally a jeweller's assistant, and took to photography about seven years ago in Boston. His pictures brought him at once into notoriety, though it is only now that proceedings have been taken against him, at the instance of the Mayor of New York. The particular charge on which the spirit photographer was more immediately arrested was this. One of the officials of the corporation was ordered to investigate the business, which he did by assuming a false name, and by getting his photograph taken by Mumler. When the sitting was over the negative was shown to the visitor. A dim, indistinct outline of a ghostly face stared out of one corner of the plate. He was told that represented the spirit of his father-in-law. He, however, failed to recognise the worthy old gentleman, and emphatically declared

that the picture represented neither his father-in-law nor any of his relations, nor yet any person whom he had ever seen or known. Among the witnesses examined for the prosecution were several practical photographers, who stated that pictures similar to those produced by Mumler might be obtained through other agencies than disembodied spirits. The counsel for the defence also brought forward a large number of witnesses, all of whom testified to the genuineness of the spiritual photographs taken for them by Mumler. They swore that they recognised the forms of departed friends—some of whom had been a long time dead—on the same card with their own likenesses. One gentleman even declared that not only himself but his friends distinctly recognized the features of his deceased wife in a photograph taken for him in this way. We find a judge bearing testimony still more astounding. Judge Edmonds, who is known to be one of the most prominent advocates of spiritualism in the States, had two photographs taken by Mumler. The spirit form in the one he thought he could recognise, he said, though not the one in the other. This judge declared his belief that the camera can take a photograph of a spirit. "And I believe also," he went on to say, "that spirits have materiality; not that gross materiality that mortals possess, but still they are material enough to be visible to the human eye." For Judge Edmonds has seen them. "Only a few days since I was in a court at Brooklyn, when a suit against a life assurance company for the amount claimed to be due on a certain policy was being heard. Looking towards that part of the court room occupied by the jury, I saw the spirit of a man whose death was the basis of the suit. The spirit told me the circumstances connected with the death, said that the suit was groundless, that the claimant was not entitled to recover from the company, and further that he, the man whose spirit was speaking, had committed suicide under certain circumstances. I drew a diagram of the place at which his death occurred, and on showing it to the counsel, was told it was exact in every particular." Parenthetically,

we may observe, that for our part we should prefer a judge without the very remarkable and peculiar power possessed by Judge Edmonds. The facts and arguments of corporeal beings are, as a rule, more conclusive evidence in a court of justice, we should say, than the manifestations of spirits so-called. Well, the real point at issue is whether spirits can have their photographs taken or not. Another witness examined in the case was Mr. P. T. Barnum, the notorious showman and prince of humbugs, who had bought a number of Mumler's portraits and hung them on the walls of his museum as examples of humbug. Being anxious, he said, to find out how the thing was done, Barnum called on another photographer, and asked him if he could take a spirit photograph, telling him he did not want any humbug about it. The artist said he could do it. The showman was permitted to examine the glass, witnessed the process of pouring over the liquids, and then saw the glass placed in the camera. He could discover nothing unusual; but when the plate was produced it had Barnum's likeness and the shadow of Abraham Lincoln. "I saw the ghost of Lincoln as soon as it was developed in the dark room. I was unconscious of any spiritual presence." Still this 'cute witness was as much in the dark as ever as to the *modus operandi*. But at a subsequent hearing of the case the material side of the question was presented. The counsel for the prosecution succeeded in showing "how ghosts are made." Mr. Bogardus, a practical photographer, said there were many ways of producing these so-called spirit photographs. He could produce the picture of an angel hovering over a man's head, or put a pair of horns on his head, without his knowing that anything unusual had been done. Of course it was a trick, and an acute photographer might find it out, but the witness had deceived some good ones. He could take an impression on a sensitive plate, put the plate aside, either in the bath or elsewhere, and afterwards bring it out and take a second picture on it. When the plate is developed both pictures will be developed together. This method, however, sometimes does not call up the

desired spirits. . . .

The evidence was conclusive. But besides it was proved that the ghosts in some of Mumler's pictures, which were exhibited, could not have been in front of the camera at the same time with the sitter, because the lights and shadows of the one were opposed to those of the other. In front of the camera!—of course not; who ever heard of a ghost paying a visit except in the dark? With reference to the alleged likeness of the spirits to deceased friends, it was proved beyond a doubt that persons had been deceived by their imaginations, the same spirit having appeared on different plates, and been recognised as that of different departed ones! The dimness of the portraits aided the deception, and occasionally an extraordinary likeness to some deceased person happened to exist, or to be imagined. Then this Mumler, from his long experience in

the business, had become exceedingly expert and successful at it. We have seen several portraits taken by him. They were of the ordinary *carte de visite* size, and there was, in addition to the likeness of the sitter, the shadowy outline of a male or female head, more or less indistinct, or a half-length figure of a female done in the regular white-sheeted apparition style. The pictures were clever enough, and might readily deceive the credulous and unsuspecting—as, indeed, they have done; but now that the trick has been detected, and the swindle publicly exposed, notwithstanding that no verdict against him was obtained, Mr. Mumler is not very likely to dispose of any more spirits at ten dollars per head. That he has managed to carry on so successful a trade in the disembodied for so long only shows that the gullibility of mankind is very great.—*Builder.*

ORACLES.

Truth in astrology? There may be; probably if there were not nobody would believe it. It is the surface of gold on the spurious coin which makes it possible to pass it; the die in which the coin is made is as good steel as that of the mint; the workmanship is as good, the metal used in making the coin is true metal of its kind, but the coin is bad. Even if the coin were made of the purest gold it is made without authority; the man who makes it is a traitor to the commonwealth, and the man who utters it is a felon. The question is, is any proposed science beneficial to man which obliterates his free agency; which robs our Father of the prerogative of governing this planet and its inhabitants; which claims to be superior to all human institutions, and converts man into a mere automaton? That the planets have influences peculiar to themselves is at least as reasonable to suppose as that we have an individual influence; that, in the midst of the great family of worlds, they act upon each other is reasonable; but that they control my actions is unreason-

able. That the light of the planets impinging upon objects may produce effects upon them, or that the light of the moon may possess qualities which that of the sun does not, is very probable; but that that light should have power to cause men to do evil or good is, to say the least, very improbable.

That wonderful effects have been produced by very subtle elements, both upon mind and body, history and experience teach. The oracle of Delphi can be advanced as one among many evidences of the kind in ancient times. The inhalation of nitrous oxide may be advanced as a physical, and the magnetic passes of the "biologist" and mesmerizer, as among the more ethereal elements used in our own day. But in all these cases there is a constant influence exerted in a manner which, if the cause is beyond our reach, the effects never vary. The intoxicating or "inspiring" fumes which made the "oracle" give forth "unintelligible utterances," which were construed into sober sense, or nonsense, as the case might be, by the priests of the oracle, would inspire

any one else who breathed them. Nitrous oxide, or "laughing gas," may cause one to dance, another to sing, and, perhaps, another to pray; but they produce effects which are analogous. As to the "passes" of the mesmerist, they do not produce like effects upon different individuals, but this is only a question of degree; some require a higher intensity of the "magnetic" influence to subdue them; or, the operator himself may be influenced "positively" by the "patient." In these cases there is a similarity of effect produced which is reducible to a law which all may understand—"all men are more or less subject to the same influences."

How is it with regard to planetary influence? Astrologers say "one is susceptible of impressions from the light or influence of Jupiter, another from that of Mars," &c. If there is this influence in the beautiful light of the planet Jupiter, it is reasonable to suppose that all are alike benefited by it. Not so, as the astrologer understands it: the individual who is born under the influence of that planet is the favorite of the "greater fortune," as that planet is called; while the poor creature who happens to be born, perhaps through a protracted labor, too late to get the blessing, may come into existence under the dominion of Saturn, (ominous name!) and, unless Jupiter is in "trine" or "sextile" to "the greater infortune," (Saturn), or Venus, (the next best of the good planets), the "native" (the person born,) will be a poor, miserable, sickly, cowardly drudge throughout all his existence, unless "Saturn is not in his dignities," that is, weak, by reason of his position in the zodiac!

This is all very pretty in theory, but is it true? Strange that mankind should have made observations and recorded their experience as the ancients did, for thousands of years, to try to establish the infallibility of the stars as oracles, and then have failed. No system, which has been the subject of human investigation, has been so thoroughly tested, and has failed so completely. Why was it so well examined? Men *wanted it to be true*; they wanted to raise the veil which hides the future from mortals, to gra-

tify their vanity and to give them power over their fellows.

Who does not know this who is free from the desire that this pseudoscience should be true? for, to him who desires it, it is true. The man who sincerely believes he is under the dominion of Saturn, or Jupiter, or any other being, is controlled; he is subject to an influence whose sway is despotic, just in proportion to the intensity of his convictions!

Now, what are the facts? A man believes in astrology, or planchette, or 'intuition,' or magic, or clairvoyance, or mesmerism, or any other "ism"—it is his oracle. He bows before it and it becomes his idol; the more fully he is convinced of the truthfulness or reliability of his idol, the more he will reverence it. Will he seek the true God? No. He will be weaned from any former attachment, when he ceases to drink of "the sincere milk of the word." To him there is no prophet but his prophet; no God but his. He may not have descended to this depth to-day, but it is only a question of time. Who consults any of these oracles to do good? What are the motives which actuate men to seek for information? "I want to be great, to be rich, to know who love me," or, "who hates me," or "who wrongs me." Do any consult them with a view to be more useful members of society; to enable them to become better men and women socially, intellectually, morally? None.

Where, then, is the good of such "sciences falsely so-called?" If you are afraid to go to law unless the planets are propitious, it is because your course is unjust; if you are afraid to marry for the reason that "Venus is not well aspected" in the heavens, it is because you have doubts concerning the Venus you have chosen on earth; if you are afraid to plant to-day, because the configuration of the planets says no, it shows you lack confidence in the Being who causes the plants to grow.

But have the planets no influence on earth? Yes. The stream of light which flows upon this earth from countless myriads of suns, centres of other solar systems, helps to sustain life both in animals and vegetable. The

sun is by no means the only luminary which is engaged in ministering to man, and it is highly probable that the light derived from those planets circulating in this solar system, although only reflected light, may bring with it some of the qualities of the planet from which it is reflected. Perhaps those "hot and dry" and "watery and cold" qualities which the ancients noticed as qualities of certain planets,

are really necessary to the perpetuation of this planet. At all events we may be assured of this: He who "made all things well," and pronounced everything "very good," did not create, and certainly would not perpetuate any withering, pernicious influences, such as are ascribed to the rays of light which innocently fall upon the earth from the planets of our solar system.—*Deseret Evening News.*

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

The reign of Ferdinand and Isabella in Spain, which has been so much glorified by Prescott, was the period when the most infamous persecutions were practised upon the Jews, of which their checkered and calamitous history makes mention. Isabella was a weakminded and superstitious woman, to whom mankind have generally accorded the praise of great amiability and tenderness of heart. Yet it was at her request, acting under the influence of her bloodthirsty confessor, that Ferdinand made a vow at the commencement of his war of extermination against the Moors, to the effect that, if his arms were crowned with success, he would either banish all the Jews from Spain or compel them to become Christians. Ferdinand was one of the most selfish, unprincipled and crafty despots who ever reigned, and he readily acquiesced in the demand of the queen.

Accordingly, after the Moors had been vanquished by Christian arms; after myriads of them had been slain in propagating the "true faith;" after the survivors had been deprived of homes, property and friends, and driven as exiles to a foreign shore; the

pious and grateful conquerors be-thought them of their charitable intentions toward the Jews in their dominions, and prepared to execute their purpose against them. To aid in this good work the Inquisition was either established in Spain, or its powers were greatly enlarged, and the Jews were transferred to the jurisdiction and authority of the most cruel and infamous institution which has ever existed out of Pandemonium. It commenced its operations in March, 1492. The special fury of "Holy Tribunal" was directed against the "Enussim," that class of Israelites who had professed, in view of the terrors which surrounded them, to abjure their faith and become Christians. Even these converts received no credit for sincerity. If they did adopt it, their condition was little better; for they then became the objects of suspicion, and were punished for being such. It is recorded that, during the persecutions which followed, ten thousand Jews were burned alive, seventeen thousand were compelled to do penance, and minor penalties were inflicted on many others.

[TO BE CONTINUED.]

EDUCATION.—The responsibility of educating your children is one you cannot escape. It is a task imposed on you by Divine Providence, and you may look to Him with confidence for guidance and aid. In short, you must educate your child, whether you choose it or not; for every action, every word and look, the very tone of your voice, and the round of ordinary daily events, which form the moral atmosphere in which he breathes, will influence him far more than the occasional lessons which he receives, however excellent.

CHINESE RIVER HOUSES.

—o—

Approaching the river, we go on board of a boat, which is rowed by a woman and a girl. We have ducks and chickens for fellow-passengers, walking about, and a rooster clapping his wings and crowing on the roof over our heads—a boat, which is the only home these women have; where they eat, sleep and work; in which children are born; which is their home from the cradle to the grave. We go up the river through a great fleet of boats; such curious craft that we may as well give up attempting to describe them. A great many are called “flower boats.” They are hotels, which we can hire if we wish to give a dinner to our friends. The Chinese have no parlors or drawing-rooms in their houses, and when they entertain their friends they hire one of these craft and have a dinner. Here is one boat with a party in full swing. A puff of wind brings the fragrance of the dinner, cooking at the bow—they are to have onions and roast chicken, and probably forty or fifty other dishes.

Looking in at the windows as we glide past, we see the company, behold the fittings up of the boat, the walls in vermilion and gold, astral lamps overhead, the party in the centre of the cabin, and half a dozen “flower girls” around them; not that the girls have flowers to sell, but they are hired as ornaments—are quite good looking, have their hair done up in the primest jug-handle style, and their cheeks bright with rouge. The Chinese are fond of music (music that is sweet and melodious to their ears, would make us stuff cotton into our own); two girls with instruments somewhat like guitars; a man with a one-stringed fiddle; another with a kettle-drum; a boy with a gong—that is the band! This is a genteel party, and they eat, drink tea, play cards, tell stories, listen to the music, and so enjoy themselves till far in the night: the gentleman pays the boatman for the use of the boat, and has no trouble the next morning in clearing up the parlors and drawing room.—*Ex.*

SUMMARY OF NEWS.

—o—

THE CYCLONE AT CALCUTTA.—The outer circle of a cyclone was experienced at Calcutta on the 16th of May.

Advices from Lima, *via* New York, confirm the fact of Peru having granted belligerent rights to the Cuban insurgents.

“Co-operation is the most important of all the subjects connected with the welfare of the working classes.”—*Lord Brougham.*

Wisconsin challenges Tom Thumb for the “championship,” by presenting a youth of 13, weighing 18 lb., and but 29½ inches high.

General Lee, whilst walking near Fredericksburg, recently, had flowers strewn in his path by a party of fifty little girls.

Directly the Great Eastern returns to England she will take fresh cable on board and start for India, to lay a line between Bombay and Suez.

A New York paper states that Mr. Peabody is flooded with requests from begging-letter writers for sums varying from \$10 to \$10,000. It is said that he received about 300 letters of this kind every day.

A journal published in the Haute Loire announces a miracle: The mother of an infant three years old demanded the bishop of those parts to bless her child and give him grace to walk; the bishop consented, and the child walked alone the very next day.

WASHINGTON, June 23.—The Supreme Court at Georgia has decided that the intermarriage of whites and negroes is illegal, null, and void, and that the Legislature cannot rightly define the social status of citizens.

PHILADELPHIA, June 22.—Six other members of the Cuban insurgent junta were arrested in New York last night. The recruiting station has been broken up, Government being determined to put a stop to the violations of the neutrality laws.

Sir Daniel Gooch, chairman of the Telegraph Construction and Maintenance Company, telegraphs the following:—"Great Eastern, June, 23: Distance run from Brest, 204 knots; cable paid out, 310 knots. Electrical condition perfect."

The following telegram has been received from the steamer Cory:—

"ST. PIERRE, June 23.

"Arrived here to-day; all well. Will leave this evening to proceed with work of laying St. Pierre shore end."

Manifestations are now in course of preparation throughout all the Danish kingdom in favour of the Scandinavian union; and on the occasion of the approaching marriage of the hereditary prince, son of Christian IX., with the Princess Louise, the only daughter of Charles XV., King of Sweden and Norway, will be held a congress of Scandinavian artists, the first seen.

A new description of lava is being thrown from the crater of Vesuvius since the last eruption, consisting of a beautiful mass of crystallised salt, so clear and brilliant as to resemble diamonds. This beautiful phenomenon has hitherto been unknown in volcanic natural history. The scientific bodies are occupied in investigating the cause and composition of the crystals.

It is stated that the sum agreed upon between the Government and the British and Irish Magnetic Telegraph Company for the acquisition of the company's undertaking is £1,243,526, being 20 years' purchase of the net annual profits, taking these at £62,176 for the period ending 30th June, 1868.

The General Post-office is prosecuting the inquiry which we are assured will lead to the issue of the halfpenny stamp for newspapers and circulars. Mr. Edmund Yates, after completing his investigation in the provinces, has been lately engaged for the post office in a metropolitan inquiry.—*Echo*.

The *Times* says the accounts from the Hungarian districts are reported to be very encouraging, although in some parts rain has been wanted. The reports from the large corn producing districts in Styria and Lower Austria are also stated to be very satisfactory as regards the approaching harvest, the expectation being that it will equal that of last year, which was unprecedented.

Experiments are being made in Belgium with a *mitrailleuse* invented by M. Montigny. It is a machine composed of 37 tubes. Two artillerymen are enough to manœuvre it. In three minutes the *mitrailleuse* fired 370 shots, of which 278 hit the target, 52 missed, and 40 missed fire.

NEW AMERICAN POSTAGE STAMPS.—The new United States postage stamps are of ten different values, viz., 1, 2, 3, 6, 10, 12, 15, 24, 30 and 90 cents each. Three of them have respectively the heads of Franklin, Washington, and Lincoln; two have the American shield and eagle; three more have respectively a postboy on horseback, a locomotive on track, and a steamer in mid-ocean. The other two are pictures of the landing of Columbus, and of the committee who signed the "Declaration of Independence." The heads in this last are very diminutive, but good portraits.

A correspondent of the *Times* says—The Atlantic cable of 1865 has once been broken maliciously in two places, about 20 miles apart and some 40 distant from the Newfoundland shore. It was done at the height of the Fenian troubles, and when a rumor was spread in America that there had been a rising in Ireland. One evening a vessel was seen in the offing, hovering about, and then stood to sea, and was not again seen. That night the cable was broken in two places. It could not have been an accident, for it was broken in 150 fathoms water, and at such a distance from shore that no vessel could have anchored had she desired. All doubts were set at rest, however, when the cable was raised and mended, when the marks of the grapnel upon it were found distinct in many places, cutting the hemp in all directions, and the line had evidently withstood some desperate tugs before it parted.

An American paper says—"There is no need of buying umbrellas. They can easily be procured without, thus: Take your stand in a doorway on a rainy day. As soon as you see a man with a nice umbrella, step out and say to him, 'Sir, I beg you pardon; but you have my umbrella!' Nine times in ten he will surrender it, for how does he know it was not you he stole it from?"

DIED.

HARTLE.—In Sheffield, May 12, Gertrude, daughter of S. and M. Hartle, aged 1 year and 23 days.—"Deseret News" please copy.

TAYLOR.—In Provo City, May 18, Wm. J. Taylor, aged 37 years.—"Deseret News".

RILEY.—At Beaver, Beaver county, March 8, George Riley, late of Blackburn, Lancashire, aged 43 years.—"Deseret News."

RILEY.—At Bountiful, Davis county, May 26, Elizabeth Riley, aged 4 years and 10 months; also on May 29, William Riley, brother of the above, aged 2 years, 3 months and 14 days, children of William L. and Mary Ann Riley.—"Deseret News."

POETRY.

"HOME, SWEET HOME."

Where, where in all this rotund sphere

Is home to me that I hold dear,

The place, the people, far or near?

O, name it now.

Say, is it with that people most

Whose poor are pining by the host?

Whose rich are fill'd with pride and boast?

They keep them low.

Where kings and politicians keen

May hand to hand in sin be seen

* Forging oppression's galling chain,

While good men mourn?

Where people all are selfish, low,

Seek not to help each other, no,

But each on each their hate bestow?

Delightful bourn!

Where people cannot happy be

Without their neighbors' enmity?

Where hate, and lust and jealousy

Provoke to strife?

Where unjust rulers, rule the just,

And man his fellow cannot trust?

Selby, Yorkshire.

Altho' with them I live, I must

Not all my life.

No, home to me sounds sweet and free,

Brimful of joy and pleasantry;

Yea, full of life and jollity;

Now that's the creed.

Where place and people match most rare

The land, the government and air;

All good, all pure, all free, all fair;

A home indeed!

No word so dear, so sweet as this;

Its very sound is charg'd with bliss;

How thrilling, charming, soothing 'tis

When far away

In Utah, not in Britain, no;

With Saints I long to live and go;

My home is there while here below,

Unless to Paradise I go.

When Earth is Heaven, and ev'ry woe

Is gone for aye,

Why, there's my home!

ALFRED CARESWELL.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

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Price One Penny.

POPULATION AND POLYGAMY.

(From the Deseret Evening News.)

Are persons generally married as soon as they are born? We have always had the idea that marriage occurred several years after birth; but we now ask for information. And this is our reason. We occasionally see articles in the public prints on the subject of "Mormon Polygamy," in which the following argument is advanced as unanswerable, to prove that a plurality of wives is opposed to the economy of heaven and the will of God. The writers state that the birth rate, in those few countries of Christendom where such statistics are recorded, show that there are more boys born than girls, say from 102 to 108 boys to every 100 girls. This they say, is an evidence that the Lord did not intend any man to have more than one wife; still they are willing to admit that in other parts of the earth more girls are born than boys, but we suppose they imagine the millions born beyond the pale of Christendom are outside the purview of the Almighty, and that He does not regulate the birth in heathen lands, only in a few Christian countries. But we, to be consistent, must believe that the watch-care of God is over all His creatures, and that He has as much to do with the birth rate of China, or Hindostan, as He has with that of the United States or Great Britain. But this argument does not hold good as the children increase in age. Year by year the proportion of males and females keeps changing; and we cannot

refrain from expressing the opinion that if the Lord had intended only one woman for one man, He would have caused from 150 to 175 males to be born to every 100 females. As it is, by the time the children grow to a marriageable age the surplus is entirely on the side of the females.

The causes that lead to this change are numerous. Most mothers confess that boys are more difficult to raise than girls; then in youth they are more liable to accidents than the opposite sex. When they grow up, the number of dangerous occupations in which men are engaged, the calls of patriotism, the spirit of rashness and adventure, swell the lists of male mortality.

The United States census of 1860, showed that in the States of Connecticut, Maryland, Massachusetts, New Hampshire, New York, New Jersey, North Carolina and Rhode Island, there were 74 360 more females than males; yet this excess was entirely between the ages of 15 and 50, for between the ages of 1 and 15, and from 50 upwards, the males had the majority, proving the great excess of females to be just at that age when they are marriageable.

Now, suppose we take the excess of females of a marriageable age—say from 15 to 30, and compare them with males of a marriageable age—say from 25 to 40, we shall find the results still more startling. According to this same census, there were between those

ages in Massachusetts. 146,452 males, and 194,379 females, showing an excess of 47,927 females. In New York State there were 458,908 males against 591,745 females, or an excess on the side of the latter of 132,837; showing in those two States 1,076,4 women of a marriageable age who cannot possibly get husbands, supposing every man in the two States gets married, which we all know is not a supposable case.

In the cities of Boston, New York, Brooklyn, Lowell and Philadelphia, there were at that date 62,457 more females than males of all ages. But those figures do not give us the slightest idea of the excess of marriageable women in these cities. In the State of New York the total excess of women, of all ages, at that date, was 11,002, whilst the excess of women of a marriageable age, as we have shown above, was 132,837, or more than twelve times the excess of all ages in the State. If we apply the same calculation to the eight States previously mentioned, we shall find the number of women there who stand no chance of getting married to be 897,815, or in the cities just referred to, in round numbers say 750,000. In New York City, including Brooklyn, Jersey City, &c., it is calculated there are at least 300,000 more women than men in the prime of life.

In the British Isles it is no better. In England and Wales there are between 300,000 and 400,000 more females than males, whilst the number of ladies who actually are single exceeds a million and a half. Of these 1,230,000 are in the bloom and prime of life.

Nor do these figures represent half the disparity which really exists. There are vast numbers of men who never

get married, and still more who should not. Marriage is becoming unfashionable among some classes of society; many men remain single from choice, others for fear of the expenses attending a married life. Add to these the insane, the diseased, the members of the army and navy, all of which tend to decrease the number of marriageable men, while they increase proportionately the number of women who, according to the laws of modern Christendom, cannot get husbands. Did every man marry, the above statistics would allow from thirty to forty men in every hundred to take two wives; but when we take into consideration those men who will not or cannot obey the first great commandment "be fruitful and multiply," and those again who have one wife who have not the pluck or inclination to take more, we assert the above statistics prove that there are enough women for every man to marry as many as he may desire in righteousness, and not infringe on the rights of any other man. Even then we should expect to occasionally meet an unmarried lady.

We do not particularly urge these statistics as arguments in favor of polygamy, we simply draw attention to these facts to exhibit the folly of those who are forever catching at straws, for the reason that they can reach nothing better, when they try to persuade thinking men and women that plurality of wives, carried out in righteousness, is not the law of the Lord.

For ourselves we care little about such statistics, be they true or false. We do not base our belief in this order upon the fallacies of figures, or upon human wisdom; our faith is in the revelations of God, and in His arm we trust to bring us safely through.

MORALS IN DRESS.

Consider the fashion of earrings. Now it is obvious, as Mr. Taylor remarks in his "Early History of Mankind," that the reason of women mutilating their ears is not to be found in the circumstances among which we are

living. The modern earring of cultivated nations is a relic of ruder mental and moral conditions, and though we have outlived the barbarism we persist in retaining the fashion of barbarians: a case among many in which

the result of progress has been negative and not positive.

Again, regard a lady's toilet as mere drapery. The eye is tortured by the multiplicity of angles, lines, and points, and what with the fragmentary appearance of the dress and the unaccountable mass of flounces running over it at random, one is reminded of the piecemeal structure of the animals called *Articulata*. Harmony of color is regarded as little as harmony of proportion, and the passion for novelty has induced extreme wastefulness. Twenty dresses of inferior stuff are preferred to one of rich and artistic material, and the thought and care that might devise a really beautiful costume are expended upon the manufacture of a hundred as uniform as they are unbecoming. These commonplace dresses being quickly worn out, Fashion, the modern Sisyphus, begins its uphill work by inventing a hundred more. Women, whose chief business it is to dress according to fashion, are not likely to interfere with the graver concerns of life; and in a work of deep and painful interest lately published by Dr. Maudsley on the Physiology of Mind, great stress is laid upon the connection of frivolous pursuits and mental disorders. There is a slightly greater disposition to insanity among women than among men, which is partly accounted for by the baneful system of female education, engendering, as it does, puerility of occupation, paucity of resource, and a habit of total dependence. The writer looks to the higher education of women not only as an element of their social and intellectual regeneration, but of physical well-being, since a purposeless or ill-directed life induces, among other ills that flesh is heir to, the most terrible of all—insanity.

But let women begin the process of self-education by cultivating the ethics of dress. This is their empire. What do they make of it? We have spoken of the vulgarizing effect of modern fashion, and surely this statement will not be denied. Dress, said Hazlitt, is the great secret of address; and young women who imitate the so-called "fast" style of Parisian fashion insensibly acquire the "fast" style of speech and manners also. This is imitated by the

lower classes till even our domestic servants are ashamed to wear sober colors and last year's bonnets. Extravagance is the rule, moderation the exception among all ranks.

There is a yet graver side to the question. Is the dress of the present day quite as decent as one would wish it to be? We hold not. One would think that in a climate like our own—agueish, catarrh-giving, consumption-fostering, there would exist no necessity to decry the so-called *decollete* style; but it is carried to greater excesses than ever. Health and decorum are sacrificed—Heaven only knows why—in modern drawing rooms to the Moloch, Fashion, and it stands to reason that, just as sensationalism in literature affects the moral tone of society, sensationalism in dress is like a leaven that leaveneth the whole lump.

Clearly, we want a reform in dress that should work towards moral, æsthetic, and social ends. Dress should be, in the first place, conscientious; in the second, beautiful; in the third, appropriate. A crusader against fashion must send traditions to the four winds, and acknowledge no canons but those of reason. Tradition imposes upon men perhaps a convenient, but certainly as ugly a costume as could be devised. Tradition imposes upon women an elaborate, foolish, and often unhealthy toilette. But what is tradition to us? Why should not the one sex discard chimney-pot hats and swallow-tail coats, and the other *decollete* dresses and corsets? Why should men enjoy all the ease and women all the elegance? It is universally acknowledged that the happiest state of society is one which makes woman the companion of man; but this companionship is limited by an undue idea of appropriateness in dress. In public walks and parks, for instance, little boys are allowed to play about helter-skelter; but little girls, because they will spoil or disarrange their clothes, are compelled to walk demurely beside their nurse or governess. Again, the daily walk of a man is an accessible pleasure in most weathers; but how many women kept at home, either from dislike of the elaborate process of lacing boots, fastening hooks and pins,

tying strings, adjusting tippets and mantles, and so on *ad infinitum*; or from want of time to achieve both toilette and exercise, or from want of a dress really suitable for inclement weather? The consequence is that an occasional promenade takes the place of anything like healthful exercise; and the same habit is carried to the watering place and the country. A lad who should take his sisters for a rough walk through the woods would assuredly get a scolding on account of torn muslins, sodden shoes, and sun-burnt faces; and he grows up with the notion that girls are very pleasant companions once in a while, but a good deal of trouble to look after. This state of things is very inexpedient, and what fashion should be founded on is expediency. We admit that an easy intercourse between the two sexes improves the character from

childhood upwards, and renders the relations of after-life happier; yet we allow the complications of costume to stand in the way of all intercourse but that of the drawing-room. Simplify dress, and more would be done to strengthen the character and fortify the health of women than by any elaboration of hygiene or education. We are not perhaps justified in hoping that the lessons of utilitarianism will be readily taken to heart; but tradition is being unseated from its throne, and we may hope that the freedom extended to theological and scientific inquiry will be also extended to the less obvious but hardly less influential expression of individual men and women in their social and domestic relations. Till then it were vain to preach against the slavery of dress.—*Pall Mall Gazette*.

PAUPERISM AND EMIGRATION.

Recent discussions in the Imperial Parliament, and the testimony of the newspapers of all shades of opinion, show that the extent of pauperism is appalling. A statement lately made, but which would appear to be an exaggeration, estimates that in England and Wales there are 4,000,000 of a population who are either paupers now, or are about to become so. The official statement of the number of paupers, and the cost of their maintenance is serious enough without adding to it, and it is shown by returns that the increase has been steady and continuous, one of the most painful facts brought out being that that increase is greater than the proportionate increase of population. In 1844 there were in England and Wales, of which alone we have the figures, 800,000 confirmed paupers, the yearly cost of whose maintenance was £4,976,000. In 1854 these amounted to 864,000, costing £5,232,000. In 1864 they were 1,014,000, costing £6,423,000; the last return being 1,040,000, costing £6,939,000. But this by no means represents the full measure of the burdens laid on the productive to support the non-productive classes.

Upwards of £3 000,000 are spent annually for the repression and punishment of crime, a great part of which is due to the existence of the pauper, which has always a tendency to become the dangerous class.

To get rid in part of the superabundance of labor which has led to much of this evil, emigration is recommended, and Canada has been called upon to contribute its share to absorb a portion of the surplus population, and to supply funds for this purpose. That there is territory enough for a population largely in excess of what we now possess does not admit of a doubt; and if we occupied a different geographical position there might be good grounds for our fellow-subjects in Great Britain calling upon us to provide liberally in money to bring out those who cannot find work at home, but who would be of the greatest service here. It appears to be forgotten, however, that not only do we want a population, but we want employment by which it can be supported and retained in the country. Only a certain limited number of people can be absorbed yearly, and that almost altogether in one of the provinces. Every

dollar, therefore, that is spent by Canada goes to supply the United States with a desirable class of emigrants whom we cannot maintain. What can be done should be done. Liberal conditions for settlement; free grants of land in suitable localities and under such reservations as will increase the value of the lots adjoining them, so as not to cripple the resources of the local legislatures; roads judiciously laid out—not the abortions known as colonization roads—which swallowed up money that the country could not afford to throw away upon works that were unproductive either directly or indirectly. These things the Government can do and ought to do. But the free grants in the four Provinces forming the Dominion would scarcely offer inducements to immigrants who know nothing of bush work and have never handled an axe in their lives. These free grants would, therefore, be useful only in so far as the young men who have been accustomed to chopping and clearing could be induced to take them up, so as to make room for the immigrants to find employment in their place. But this would only make room for a drop in the immense flood of emigration which is necessary to relieve the pressure on the British labor market. Great public works are therefore urged by men who believe themselves to be actuated by large and liberal views of the true policy of Government. But where is the money to come from? Already Canada is weighted down with undertakings which no sane man believes will ever return interest for the money spent, and which every man whose opinion is entitled to be regarded with confidence declares will entail a heavy annual expenditure for their maintenance. Part of these have been forced upon us by the demands of the Imperial Government, and although it is true that a guarantee has been given by which the loan for the Intercolonial Railway was obtained at a low rate of interest, yet the very obtaining of that guarantee was at the expense of a very large increase in the length of the line,

which at once adds to its first cost and diminishes its commercial value. That Rupert's Land should have been handed over to the Imperial Government free of all claims by the Hudson's Bay Company, we have always maintained. But this is the least part of the cost. The territory is valueless unless a direct and ready means of communication is constructed, and that is held by many to be a railway to connect ultimately Halifax with the Pacific, through British American territory. This would furnish employment for an army of laborers who would ultimately settle down and people the prairie lands of the North West. But if it is part of the Imperial policy to confederate the whole of the British North American possessions in a United Dominion, it would seem to be part of that policy so to connect them as to make them one whole, instead of *disiecta membra*, united by the feeblest ties, or rather only in name. Still more, if it is an Imperial necessity to get rid of the incubus of pauperism real and prospective, which weighs upon the very energies of the productive classes, and is rearing up an army of the dangerous classes, who already have shown themselves too ready to join in the work of rioting and destruction, the argument for the mother country furnishing the means of carrying out public works here, which Canada herself is utterly unable to accomplish, would seem to be greatly increased. We have already shown that upwards of \$30,000,000 yearly are spent in only a portion of the United Kingdom for the relief of poverty and the repression of crime, and that all this expenditure, and probably \$40,000,000 more, are worse than useless. A small portion of this sum spent annually in opening up communication with the Pacific would do something to reduce the mass of pauperism, by giving employment to the men who are about to become paupers, and who are glutting the labor market at home. It is evident that the present system must be changed.—*Montreal Weekly Herald*, June 12.

He is the hardest laborer who drives the brain only; and he is the most reasonable worker who judiciously divides the responsibilities and duties of life between brain and muscle.

ELECTRICITY.

Although great advances in the science have been made since Franklin's time, the question, What is electricity? remains unanswered; and a not uncommon result of such new discoveries as have been made has been the overthrow of pre-existing theories upon the subject.

The most important law of electricity is, that it seeks what is called a state of equilibrium; that is, if we consider it a single fluid, that it tends to diffusion in equal proportions throughout all matter; or, if we choose to adopt the theory of the existence of two distinct fluids, then that these two fluids tend to unite in equal proportions everywhere. When electricity is so diffused, or (if there be two fluids) when they are so united, no electrical effects are observable, and there is then a state of rest or equilibrium. But this state of rest is constantly disturbed by the operations of nature—by evaporation, changes in temperature, friction, motion of all kinds, even the movement of our bodies; and currents of electricity are immediately set in motion to neutralize the disturbance. These currents may be of such low tension as to admit of detection only by the aid of the most delicate apparatus; or they may be developed with such spasmodic irregularity and force as to interfere with the use of the telegraph; or, again, with such constancy of direction and tension as to be made use of in sending messages on the wires. Finally, in a state of extreme tension, they exhibit themselves to us in the form of explosions or discharges of lightning.

We may familiarly illustrate the idea of these currents of varying tension by reference to the spectacle of a tea-kettle or boiler filled with water, which, when first placed on the fire, sends forth from any opening gentle clouds of vapor. As the heat increases, the steam rushes out with a spiteful hiss; and finally, when it has acquired sufficient tension, if the means of escape are inadequate, it bursts the boiler with a violent explosion. So electricity flows in currents of more or

less tension, according to the degree or extent to which its equilibrium is disturbed, and manifests its greatest known tensional force in the form of a discharge of lightning,—the discharge or explosion being the consequence either of interruption in the flow of currents of low tension, or of an immediate and extensive evolution of electricity; in other words, a sudden and extreme disturbance of the equilibrium.

Hence the insulation of lightning-rods is not only an absurdity—as indeed Dr. Franklin perceived a hundred years ago, when it was first suggested—but it is also a grave error; because the insulator, to some extent, arrest the flow of currents of rarefied electricity, which it is the true function of the lightning-rod to facilitate. On the other hand, the insulator amounts to nothing as a barrier against a discharge of lightning, which can either pass through it or leap the short distance between the rod and the building. The prejudice in favor of insulators arises from a misapprehension. Strictly speaking, there are no non-conductors; but that term is applied to substances which conduct very imperfectly, and are subjected to violent disruptive effects when a shock of electricity passes through them.

The insulation of telegraph wires is frequently referred to by lightning-rod men as exhibiting the necessity and usefulness of insulating lightning-rods; but the cases are not at all parallel: currents of electricity of low tension are used for telegraphing; and whenever a discharge of lightning strikes the wires, it breaks the insulators and passes down the poles to the earth, as the frequently splintered telegraph-poles bear witness. The object of insulating telegraph-wires is to postpone the restoring of the equilibrium, by preventing the electric currents from taking the shortest course from pole to pole of the battery; whereas the purpose of a lightning-rod is to promote the restoration of the equilibrium as rapidly as possible. If the rod be insulated, the "non conducting" substance between the rod and build-

ing intercepts and stops the flow of currents of rarefied electricity from the building to the rod, and thence to the atmosphere and *vice versa*, thus permitting a continued disturbance of the equilibrium of the building, under the influence of a "thunder-cloud," until a discharge of lightning takes place. Then the fluid has sufficient force or tension to overcome the obstacle which the insulators present, and an explosion into or from the building is the necessary consequence. Of course, the quantity of electricity required to restore the equilibrium of the building is small compared with the whole discharge, which may come from a cloud thousands of acres in extent; but it is enough to do injury if it comes all at once and in a high state of tension. To insulate the lightning-rods, therefore, is to fasten the safety-valve and render it inoperative.

To prevent a discharge from leaving the rod and passing through the building, something more must be done than to attempt to keep it out by such a flimsy and insignificant barrier. The rod must be arranged so as to present points for the reception and discharge of electricity at the extremities of the building, both above and below, and the different terminations in the ground must be connected by

rods lying across the roof, so that lightning can be provided with a path in a horizontal direction, which, being continuous, will be preferred to any series of detached masses of conducting matter contained in the building.

In construction and application, lightning-rods should be simple, substantial and durable, and any metal is a sufficiently good conductor for the purpose. The difference in the conducting power of iron and water, which ranks next to the metals as a conductor, is, according to Cavendish, as millions to unity. The relative conducting power of different metals is, therefore, not worth considering in this connection: hence iron is used for the telegraph instead of copper, which is theoretically a better conductor than iron. A lightning rod made of the precious metals (which are the best conductors) would not be effective if it were improperly located and arranged. If a rod of any metal be rightly constructed and judiciously applied, there is no danger of a discharge of lightning leaving it for any less perfect conductor within the building, and it is only those substances which are poorer conductors than the metals that are injured by the passage of electricity upon them.—*New York Tribune*.

If love and affection could be won with gifts and jewels, then indeed love would have its price; but it is not so. Affection springs from the heart only; no gifts can produce it. A child's love is won more truly by a parent's fond embrace and kiss than with glittering toys.

USKS OF ICE—In health no one ought to drink ice-water to excess, for it has occasioned fatal inflammation of the stomach and bowels, and sometimes sudden death. The temptation to drink it is very great in summer; to use it at all with safety the person should take but a table spoonful at a time; then wait a little before taking more. On the other hand, ice may be taken not only without injury, but with advantage, in dangerous forms of disease. If broken in sizes of a pea or bean, and swallowed as freely as practicable, without much chewing or crushing between the teeth, it will often be efficient in checking various kinds of diarrhoea, and has cured violent cases of Asiatic cholera. A kind of cushion of powdered ice applied to the entire scalp has allayed violent inflammation of the brain, and arrested fearful convulsions induced by too much blood there. Water, as cold as ice can make it, applied freely to the throat, neck, and chest with a sponge in croup, very often affords relief. All inflammations, internal or external, are promptly subdued by the application of ice or ice-water, because it rapidly conveys away the extra heat, and thus diminishes the flow of blood. A piece of ice laid on the wrist will often arrest violent bleeding of the nose. To drink any ice-cold liquid at meal times retards digestion, chills the body, and has been known to induce the most dangerous internal congestions.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 10, 1869.

SELF-GOVERNMENT.

THE Gospel teaches us how to so order our lives that we may be approved of God. To do this it is essential that we understand ourselves, and study to bring under control our thoughts, words and actions to the revealed will of Heaven, so that we may not be guilty of anything that would not bear the scrutiny of the Holy Spirit. After we have embraced the doctrines of Christ, we enter into a newness of life, and are required to cease from transgressing any known commandment. We are initiated into the Church of God, and become, by the new birth, the sons of God, to keep His commandments, by which we may grow in the knowledge of the Son of God "unto a perfect man, unto the measure of the stature of the fullness of Christ." To aid us in this we have conferred upon us the gift of the Holy Ghost—the Spirit of Truth—to lead and guide us into all truth, that we may not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but, by the aid of that Spirit, always be able to discern between truth and error, the right and the wrong.

Having entered into a newness of life, it is necessary to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, after which God is created in righteousness and true holiness." Therefore it is necessary to govern ourselves by overcoming everything that is opposed to the mind and will of God, abstaining from all hurtful appetites, from the lusts of the flesh and from everything calculated to grieve the Holy Spirit, and living the principles taught by the Savior, the practice of which constitute us His disciples; as the Savior saith, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The foundation of governing one's self consists in the desire and will to lay aside everything known to be in opposition to the revealed will of our heavenly Father.

We are heirs, through faith and obedience, to the gift of eternal life, together with everything that will render that life most desirable; but we have to live for it, and to school ourselves to be perfect according to the Savior's instruction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Aided by the Spirit of God, mankind can keep all the commandments, and overcome everything inimical to the spirit of righteousness. The Apostle John realizing this said, "Whosoever is born of God doth not commit sin," because every one who hath the true hope of eternal life, "purifieth himself, even as he (Jesus Christ) is pure." But how does he purify himself? By working the works of righteousness, being strictly upright in all dealings, and doing no evil. To him that had stolen, the command was, steal no more. cease from idleness, and labor to procure means honestly; to him who had

been in the habit of lying, to cease therefrom, and speak the truth in soberness; to the passionate man, that he should control his temper, and cease from bitterness and wrath. Cease from all evil, corrupt communications, malice, clamor and evil speaking, and be "kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This calls forth self-government, and requires a firm resolve to practice righteousness; and in the practice of it we grow into the power of self-control. It is also required to cease the use of tobacco and intoxicating liquors, for their use injures health.

The Gospel engenders the love of God, and the Spirit enticeth to do good and to purify; to overcome all pernicious habits, seeking so to do in all faith, humility and prayer. The necessity of self-government is more fully apparent when we realize that we are here in a state of trial or probation, having a certain agency, good and evil being set before us, with power to choose as we will; and that we will be judged according to the deeds done in the body. By rendering an obedience to the Gospel, a peace is enjoyed which is otherwise unattainable, and the Spirit inspires to self-government; while on the other hand there can be but little satisfaction in ever learning and never coming to the knowledge of the truth, or in being continually dependent upon the testimony of others, never having a testimony for one's self. It is a source of great joy that there is now no necessity for walking in darkness or ignorance, for light has come into the world, and every one who loveth the light cometh unto it, and to them self-government is rendered easy. G. T.

ELDER MORRIS' COMPANY.—Bro. Elias Morris writes from New York, June 16, that the *Minnesota* reached there at 6 p.m. of the 14th, with very little sickness and no deaths during the voyage. The company were to proceed by railroad at 3 p.m. of date of writing, and were enjoying general good health and excellent spirits.

ARRIVALS AND APPOINTMENTS.—Elder George H. Knowlden and Alma Eldredge arrived from Utah on the 26th of June, and Elder Theodore W. Curtis, on the 27th, all in excellent health and spirits. Bro. Knowlden has been appointed Travelling Elder in the London, bro. Eldredge in the Birmingham, and bro. Curtis in the Norwich Conferences.

CORRESPONDENCE.

WALES.

2, Moira Street, Merthyr,
June 25, 1869.

Pres. A. Carrington.

Dear Brother,—The departure of President Morris with that noble company of Welsh Saints made quite a breach in this Conference. He took with him five Presidents of Branches, two of whom were Travelling Elders; also the majority of the members of some of the Branches, leaving so few

that they were not sufficient to again form into Branches. Since their departure I have taken a reorganizing tour through the Glamorgan Conference, making the necessary appointments and rearranging as I was led by the Spirit.

I had expected, after the departure of so many, that we would be compelled to give up some of our meeting halls, but I now think we will be able to keep them. I called upon the pro-

prietor of one of our meeting rooms, thinking it wisdom to give it up, as we were very much reduced in numbers there and very poor, but he would not listen to our proposition to vacate the room, and proposed to reduce the rent to suit the circumstances of the Branch, which proposal I thankfully accepted.

I have never seen the Saints in the Glamorgan Conference in better feelings than they are at present, and Elders are uniting their increasing efforts to roll on the work. Many, who have not heretofore, are now observing the "Word of Wisdom," paying their tithing, and dispensing with habits which have kept them from advancing so rapidly as they might have done. And I find that, in proportion as the Elders are improving themselves and faithfully fulfilling their callings, so also are the Saints improving, and, as a consequence, increasing in union and power. They are very thankful to God and their brethren that so many of their friends and relations have already emigrated this season, and their constant prayer is that they also may soon be counted worthy to follow.

There has been a gradual change in the feelings of the people towards us of late; many of the foolish prejudices which have existed against us are fast being swept away. Where we were bitterly opposed and even mobbed a few years ago, we can preach in peace to-day; and the people come by scores and sometimes by hundreds to hear us, always paying good attention, and frequently inviting us to come again.

Every move of the people in Utah seems to be watched by all classes of

society here, and numerous are the speculations entered into by many as to our future destiny. I am frequently asked what I think the Government of the United States will do about plurality of wives, now the railroad is completed. I sometimes reply that I think many of the statesmen of the United States will pay Utah a visit, and to save their country from inevitable ruin through prostitution, fornication and adultery, may be wise enough to adopt some of the laws of Utah, which punish adultery and the like crimes with death and other heavy penalties, and open a door through which women may become the lawful and honorable wives of righteous men. They admit this reasoning, but doubt whether American statesmen will be wise enough to take so correct a course. The influence of President Young over the people of Utah is another puzzle which they cannot understand; they rate him as a very smart man and a far seeing statesman.

Our meetings are well attended of late, and I feel that there are many who believe, but, through fear of losing caste and the popularity of the world, they shrink from carrying out those principles they are convinced are true; however, we have baptized several of late who were never in the Church, and some who have been. We are expecting to baptize several more in a few days.

Ever praying for your welfare, and that you may be able to perform all the good your heart desires, with love to all the brethren in the Office, I remain yours faithfully,

NEPHI PRATT.

TERRIFIC STORM IN VIRGINIA.

The *Wheeling* (Va.) *Intelligencer*, of May 29th, contains the particulars of a most terrific hail storm which passed over that city on the previous afternoon. It appears that the day was very fine and warm until nearly 3 p.m., when a dark and heavy cloud, but a short distance from the earth, overcast the sky, which suddenly grew

darker, while the close and stifling atmosphere was succeeded by a terrific blast which swept everything before it. The dust was so thick and blinding that nothing could be seen for a few seconds; but when the large and heavy drops of rain had laid the drifting dirt, the scene was one of terrible yet peculiar significance. Not a moment was

allowed to merchants for removing the goods which were in the front of their stores, or the housekeepers for closing blinds, doors or shutters, and these moveables, with roofs, timbers, &c., were flying in every direction, as if an earthquake had shaken the city from her foundation. Horses attached to and disconnected from their vehicles were madly plunging through the thoroughfares, endangering life and limb to unfortunate pedestrians. In a moment or two the wind ceased and the rain changed to hail, which rattled against the windows for a moment and then perforated the glass as the lumps of congealed water grew in size. The sound upon the pavements and roofs was like the rapid firing of musketry, and so great was the force of the stones that shutters were smashed and even the window sashes broken and beaten to pieces. Not only this, but the walls across the rooms from the windows were indented, and the plastering in some cases beaten off the solid masonry.

When the storm was at its highest fury, the hailstones were of the size of a man's clenched fist, and solid as canister balls, which they very much resembled in appearance. They were in most cases nearly round, being slightly flattened on two sides like an

apple, with smaller holes or indentations resembling the place where the stem joins the core, on one side.

In a few minutes the streets in the lower part of the city were covered to the depth of a foot with these wonderful balls of ice, and every window facing the north, from which direction the storm came, filled with broken panes.

In about twenty minutes the fury of the storm had passed, but the streets seemed like small rivers, bearing away boxes and debris on rapidly increasing currents. Here and there a large tree came floating by with the stock in trade of a merchant mingled in its branches; carts and wagons were clinging to the lamp posts and convenient corners. The depth of the hail and water on main street, was over three feet, and the heaps of ice in places were nearly five feet high.

In about three quarters of an hour after the storm commenced it had ceased, and soon after the sun was again shining, the air warm and pleasant, and the sky as serene as though its tranquility had not for a moment been disturbed by one of the most terrible storms, whilst it lasted, that ever passed over that section of country.

INDIAN COSTUMES AND MATERIAL.

It is remarkable that, although the manufacture of textile fabrics arrived ages ago at a high degree of perfection, the art of adapting them to the requirements of the human figure appears to have been long neglected, so that the race of *durries* cannot, we think, trace their craft in India further back than the Mussulman conquest, notwithstanding a great number of them, especially in Southern India, being Hindoos. It may not be irrelevant to observe here that, so far as we can discover, there is no trace in India of the popular European theory that this interesting class is a distinct species of the human race, so peculiar that Queen Elizabeth, when receiving a deputation of eighteen "knights of

the thimble," advisedly addressed them in the words "Good day to you, gentlemen both."

Every one in India is so familiar with the ordinary articles of native wearing apparel—their variety is so limited, the articles themselves are so simple—that much description would be superfluous. The chief characteristic of costume throughout the whole East is its immutability. "The Oriental sets his loom after the manner of his forefathers." As the silkworm never alters the fashion of its cocoon, so the native of India never alters the fashion of his apparel. The style of clothing, which is to-day universal, can be shown to be nearly identical with that described in the Institutes

of Menu—written 3,000 years ago. The most ancient form of costume is undoubtedly seen in the south of India, where the absence of any seam in nearly every garment is conspicuous.

The universal "chuddar," which, as regards the manner of wearing it, bears such a striking resemblance to the Roman toga, is, perhaps, as simple and graceful an article of clothing as has ever been worn. Being made out of every description of cloth, from the finest muslin of Dacca or Nandair to the coarsest and cheapest calico, it is worn by women of all ranks. They indicate their station in life, not by the curious and fantastic forms into which it is thrown, but by the quality of its texture.

The "dhotee," or waistcloth worn by men, has from time immemorial remained essentially the same. It is unmistakably identical with those represented on the walls of the ancient temples of Southern and Western India as worn by Buddha and other divinities, whose offices no doubt represent faithfully the dominant fashion of their day. This truly national article of dress a native never dispenses with, although as a soldier he may be required to wear the thick regulation trousers over it.

The "dooputta," or scarf, is an exceedingly graceful addition to the dress of women of the higher class. It is generally composed of the very finest material. Those of Benares are preferred on account of their exquisite and intricate arabesque patterns. High-born ladies of the Deccan wearing these often affect a Persian style of costume, using also a "chuddar" sewn and shaped to the figure, besides wreaths and other Persian hairdresses.

"No veil to curtain o'er her beauteous brow,
In its young bashfulness more beauteous now;
But a light golden chain wove round her hair,
Such as the maids of Yezd and Shiras wear."

These maids of Yezd were great authorities on questions of fashion in their day; and their notable beauty gave rise to the Persian proverb, "To lead a happy life, one must have a wife of Yezd." To adorn their black tresses with the blossoms of the gold-colored champac was also a favorite "mode" among Indian ladies of a by-gone day. The same poet alludes to it:—

"The maid of India blest again to hold
In her full lap the champac's leaves of gold,
Thinks of the time when by the Ganges flood
Her little playmates scattered many a bud."

For ages it has been the honored practice of native women of the highest rank to spin with their own hands. Many of them might be pleased to hear that the greatest lady in Europe, and their own Empress, countenances this graceful amusement by practicing it herself.

Many Indian fabrics, though still made by the rude instruments which were employed thousands of years ago, rival and even excel any similar fabrics produced at the present day by the most elaborate machinery of Europe. The muslins of Dacca and Arnee seem to have arrived at a degree of excellence which cannot be surpassed. A few of the details concerning its manufacture at Dacca, given by Dr. Watson, are instructive. "The Dacca spinners usually work from soon after dawn to nine or ten o'clock, and from three or four in the afternoon till half an hour after sunset. The finest yarn is spun early in the morning, before the rising sun dissipates the dew on the grass; or, when this is wanting, and the air is unusually dry, it is not unfrequently made over a shallow vessel of water, the evaporation from which imparts the necessary degree of moisture to the filaments of cotton, and enables the spinner to form them into a thread." To prove how fine the yarn is, which is thus so carefully spun, "Mr. Taylor mentions that one skein which was carefully weighed proved to be at the rate of 250 miles in length to the pound of cotton." And Dr. Watson, who himself examined English, French, and Dacca muslins under the microscope, discovered that the diameter of the Dacca yarn was less than that of the finest European. The muslin manufactured at Arnee, near Madras, is, owing to its greater transparency, preferred by the natives. The process of moistening the skein before it is very peculiar, owing to the dryness of the atmosphere:—"The spinners, who are male as well as female, work in partially darkened rooms, the floors of which are watered to produce the necessary amount of moisture."

The chintzes of Masulipatam and other towns in the south of India are

greatly superior to any we can produce; the chaste and tasteful patterns are a striking contrast to our gaudy, ungraceful designs. Our limited space will not allow us to speak of the kink-habs, the mushrooms, the hemroos, and the shawls of Delhi and Cashmere, but it would richly repay our merchants at home to study more carefully the precise nature of the demand in the Indian market. If they hope to compete with the native producer, they must thoroughly understand the tastes and requirements of the people. To attempt the introduction of the slightest novelty or variation is useless; correct reproduction must be their aim. Hitherto the efforts of the Eng-

lish cloth manufacturer have not been attended with success. The explanation of this is that the imitated articles were not copied accurately, did not perfectly suit the purpose required, and were therefore rejected by the natives. The people cling to the associations and symbols of the immemorial designs of their country. "We may never supplant the Indian handloom weaver; but we may at least compete with him in many simple articles of attire, which, if even moderately successful, would give an impetus to our own productions of which it is impossible to estimate either the amount or the importance.—*Delhi Gazette.*

NEWS FROM UTAH.

(From the *Deseret Evening News.*)

THE CROPS ON THE MUDDY.—The Deseret Telegraph line brings us the information that at St. Joseph, on the Muddy, the wheat and barley crops are harvested; the yield is good.

RICH COUNTRY.—Bro. Jonathan Pugmire, of St. Charles, dropped into our sanctum this morning. He reports the crops in that district, as a general thing, looking splendid. There are a great many grasshoppers hatching out in some parts of the valley, but they had not done very much damage when he left. The health of the people is good, and the prospects bright for a good harvest.

SPANISH FORK.—Elder John Monk, writing from Spanish Fork on the 7th ult., says:—"The Co-operative Society, organized by Bishop Thurber, will commence business in a day or two in the new store lately occupied by James Miller; it has been neatly fitted up, and is large enough for all the mercantile business this city will need for some time. We have four day schools, which are well attended, and a large Sabbath school. Our crops never looked better, the grasshoppers have done us but little damage, our prospect for fruit is excellent, good health prevails, and general prosperity attends us. All hands are busy, and the natural resources here need double our number to develop them."

ST. GEORGE.—Elder John Oakley, writing from St. George on the 29th of May, says:—"The weather is unusually wet and cool for this place. The wheat, grape and peach crops are very promising, and the apricots are nearly full grown. The grasshoppers have almost all left, having done considerable damage, but not so much as at Bennington, Harrisburg, Tokerville, Cedar and Parowan, where they have stripped the orchards of their fruit buds and foliage." He adds, "one of your correspondents wishes to know how to get rid of ants. Tell him to bury them, that is the plan I adopt. Bro. J. E. Johnson makes them up in adobies."

MATTERS IN SPRINGVILLE.—Writing from Springville on the 31st of May, Elder W. Bramhall says:—"Our grain crops never looked better than now. There is an abundance of fruit. Although a quantity of grasshoppers have been nibbling away at it for some time, the damage done is not serious. The new organ for our meeting house arrived a few weeks since, and is now in full blast. Meetings are well attended every Sunday. The Sunday school num-

bers 400 attendants. The Co operative Store is doing a good business: the Institutions has 200 shareholders."

THE UTAH CENTRAL RAILROAD.—Yesterday morning, June 10, at half-past nine, President Young, accompanied by a number of gentlemen interested in the U. C. R. R., left this city for the purpose of determining the exact route to be taken by the road. At the Hot Springs, the party was met by the Bishops and prominent citizens of Bountiful, Centreville, Farmington and Kayville. During the day the road was definitely located, from the Hot Springs to Kayville, at which latter place the President stopped last night, and will proceed on to Ogden to-day. The track at the Hot Springs will first run along the site of the present lower wagon road, cutting through the farm of Daniel Wood, Esq., a little to the west of his residence, and then continues northward, at a short distance west of Bountiful and Centreville. At Farmington the inhabitants were at first anxious to have the track located at some considerable distance from the settlement, but at last preferred to have the railroad go to Farmington rather than have Farmington obliged to go to the railroad. The track will continue to run to the bottom lands between Great Salt Lake and the settlements, until it reaches Kayville. The line from the city to Kayville is located at no great distance from the settlements, but sufficiently far off to prevent the occurrence of accidents to children or cattle from their straying on to the track, that would be liable to occur were it brought into the immediate vicinity, or directly through the settlements.

SUMMARY OF NEWS.

During the week ending June 26, 27 wrecks were reported, making for the present year 1257.

The Germans in New York, for many years back, have been coming as fast as the Irish, and by this time they number little short of 4 000,000.

HEAVY FALL OF RAIN AT CHORLEY—June 27th, between one and two o'clock p.m., a heavy fall of rain took place at Chorley. In a very few minutes the streets and roads were completely under water, the drains being unable to carry it away quickly enough. Several cellar dwellings were completely swamped—and this in the higher portion of the town—in one of which, having a communication with the main drain, the water gushed up with great force, so that in a few seconds the furniture was floating about. The cellars of the Leigh Arms Hotel and the Queen's Hotel were also flooded. In some houses in the lower part of the town the water soon rose to a great height, and in one or two cases it was feared that the bedrooms would be submerged, but this was happily prevented by the subsidence of the water. The ballast on the railway was washed away for about a mile, and this had to be replaced before trains could run. The storm lasted about an hour and a half, was unaccompanied by thunder, although there were two or three flashes of lightning, and was confined within the limits of about four miles in circumference, no rain having fallen in the outlying districts.

A shipload of glycerine from Liverpool arrived at Carnarvon bar, and was conveyed in boats to Carnarvon pier Thursday afternoon, June 30. There were five cartloads—two for Assheton Smith's Llanberis quarries, and three for Lord Penrhyn's Bethesda quarries. When the former were near Cwmyglo a terrible explosion occurred. Seven men and several horses were killed and several persons severely injured. Cart wheels and portions thereof were thrown nearly a mile. The adjacent village, nearly a quarter of a mile from the accident, was greatly injured. The roofs and windows were blown away, and great household damage done. At the spot where the carts were, two round holes six feet deep and 16 feet in diameter were made. The railway station, 40 yards off, was blown to pieces. The whole valley at the foot of

Snowdon and the two large lakes suffered a tremendous shock. The damage done all round the valley is very great. The shock was felt at Carnarvon and Bangor and for miles round. Portions of human remains were 40 yards off. The greatest consternation prevailed. Thousands congregated from the neighbouring town and village to the scene of the accident. A cart wheel was found 50 yards off on the rocks above the scene of the accident.

Nearly 100,000 emigrants left the port of Liverpool, chiefly for the United States, during the first half of the current year. This great outflow shows no sign of slackening; on the contrary, it largely increased during the last month.

EXCESSIVE HEAT IN RUSSIA AND HUNGARY.—While the temperature in England has lately been almost that of winter, an excessive heat prevails in many parts of Europe. At Kiew, Russia, the thermometer has been as high as 110½ Fah. The rye and the wheat are already in ear, and will be ready for harvesting by the end of the month. A drought prevails in Hungary, and the Lake of Neusiedel is quite dry, and the bottom of its bed is covered with thick grass, on which the inhabitants are pasturing their flocks. The heat is so great that fears are entertained of some epidemic disease.

A LONG JOURNEY—A despatch from Sherman, Wyoming Territory, "at the summit of Black Hills, 8258ft. above the sea level," dated June 7th, 7 p.m., runs as follows:—"The Pullman dining-car International, the pioneer of its class over the Pacific Railroad, is passing the summit, accompanied by two Pullman palace sleeping cars, forming part of a through train to Sacramento. It carries 146 passengers from the East. The dining car seats 48 at table at once, is compact but pleasant, has a kitchen and ice-box, and a provision cellar beneath. Dinner is now being served, moving across the road, in cars free from dust and thoroughly ventilated, with deliciously soft mountain air, the partaking of as luxurious a meal as any first-class hotel can afford. The vote is unanimous that no railroad travel in America or Europe equals this in comfort or pleasure for men, women, or children."

BANKERS COMPOUNDING A FELONY—The American correspondent of the *Times* gives the following instance of the mode in which felonies are compounded in the United States:—"Some time ago the robbery of a saving bank in Philadelphia, in broad daylight on a Sunday morning, and the escape of the thieves with \$1000 000 in bonds, money, jewellery, and diamonds, was announced, and in reporting it I took occasion to say that the usual American method of compounding these felonies would be resorted to, and the thieves upon restoring the plunder be allowed to go free. The plan has been faithfully carried out. The directors of the savings bank, a religious institution attached to a church, offered \$25,000 reward for the recovery of the property, and employed detectives to negotiate with the thieves. No attempt was made by any one to bring the robbers to justice, but the negotiation was successfully conducted, and resulted in the restoration of all the stolen property, excepting about \$10,000 in cash and diamonds valued at \$10,000 more. The diamonds belonged to a private deposition, and the thieves, in addition, got the \$25,000 reward. No business transaction on 'change ever was better done. The thieves were not satisfied with the reward offered, so they claimed more, and got it in permission to retain the \$10,000 in cash. The money was paid to the "detectives" who acted as go-betweens, the stolen property returned, and the diamonds retained in order to make a separate bargain with their owner. Everyone was satisfied—the savings bank, that got back its property, as well as the detectives and thieves, who divided \$35,000 among them. Robbery thus becomes a very safe and profitable business; and no one is much astonished, considering the frequency of its repetition, at seeing a board of directors, most estimable gentlemen and strict members of church, compounding a felony through the aid of a number of sworn officers of the law, who consent not to protect society in accordance with their oaths, in consideration of a certain proportion of \$35,000, which they immediately proceed in an adjacent alehouse to divide with the supposed outlaws who earned it."

Rothschild said one day he always knew, when people were talking about his fellow Hebrews, whether the latter were rich or poor. Upon being asked how he came to know that, he replied, "Why, you see, when people are talking about a wealthy man of my creed they call him an Israelite, but if he is poor they call him a Jew."

A polite philosopher once thanked a lady who had been singing to a party for an hour, by saying, "Madam, you have wasted our time charmingly!"

"The attempt," says an American paper, "to start an asylum for useless young men failed, as no building could be constructed large enough."

Why is latitude like a clothes-line? Because it stretches from pole to pole.

When does an M.P. display the most physical strength? When he moves the House of Commons.

INFORMATION is wanted by Thomas Eadon, Elliotts Yard, Gibraltar St., Sheffield, England, of the whereabouts of Isaac and Charles Fox, who emigrated to Utah 9 or 10 years ago. Also J. Eakinson, Care of Mr. Hutchison, 5, South College St., Edinburgh, Scotland, wishes to hear from his parents Eakil Pherson, or their sons Lars Anstrum and Nils, who emigrated to Utah in 1864.—"Deseret News" and "Telegraph" please copy.

DIED.

TAYLOR.—At New Tupton, Derbyshire, June 16. William, son of William and Elizabeth Taylor, aged 11 months and 11 days.—"Deseret News" and "Telegraph" please copy.

P O E T R Y .

D O N ' T C R O W D .

(Selected.)

Don't crowd! this world is large enough
For you as well as me;

The doors of art are open wide—
The realm of thought is free.
Of all earth's places, you are right
To choose the best you can,
Provided that you do not try
To crowd some other man.

What matter, though you scarce can count
Your piles of golden ore,
While he can hardly strive to keep
Gnaw't famine from the door?
Of willing hands and honest hearts
Alone, should men be proud!
Then give him all the room he needs,
And never try to crowd.

Don't crowd, proud Miss, your dainty silk
Will glisten none the less
Because it comes in contact with
A beggar's tatter'd dress;
This lovely world was never made
For you and me alone;
A pauper has a right to tread
The pathway to a throne.

Don't crowd the good from out your heart
By fostering all that's bad;
But give to virtue every room—
The best that may be had;
Be each day's record such a one
That you may well be proud;
Give each his right, each his room,
And never try to crowd.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 29 Vol XXXI.

Saturday July 17. 1869.

Price One Penny.

WHAT SHALL OUR CHILDREN READ?

(From the *Deseret Evening News*.)

The novels of the old school that were so popular read in our youth, mostly bore a striking resemblance to each other in their moral and *denouement*. However greatly they might vary in incidents and plot, still they generally closed by bringing off the good triumphant and foiling villainy in all its machinations. There were the traditional hero and heroine, loving and constant under every trial, always exemplifying the old adage, "the course of true love never does run smooth." Associated with these was the rich suitor for the maiden's hand, favored by her parents, backed by his riches, aided by circumstances, and assisted by villainous creatures bought with his gold. Everything goes swimming with him; the heroine is in his clutches, there is no escape for her: she must become his or die, when, presto, in leaps her lover through a window, guided by some faithful bloodhound, or devoted old nurse. She (the maiden) flies to his arms, he claims her as his own, shows the vast wealth he has accumulated to her father, "bless you my children" exclaims the old hypocrite, ogling the shining gold. The villain and his gang, if not shot, drowned, or otherwise summarily disposed of, disappear to parts unknown. The hero and heroine are married, live happily for ever afterward, and have children by the dozen.

This kind of novel may perhaps be truthfully compared to what in thea-

trical parlance is called "the legitimate," whilst the romances and fictions that are popular now, are twins to the Black Crook, White Fawn style of the nude or leg drama. To be popular these romances must appeal to the lowest and most brutal passions of the crowd; they must abound with sensational outrages, they must deal with the terrible, and be crowded from beginning to end with adultery and arson, murder and mystery, gloom and ghastliness, bastardy and bloodshed, perjury and profligacy; in fact, must be seasoned with every sin denounced in the Decalogue, and a few never thought of in the days the Ten Commandments were given. Added to this they very often bear a most pernicious moral? gilding vice with every grace and accomplishment necessary to render it romantic in the eyes of inexperienced boys and foolish girls, whilst virtue is made to appear a very humdrum, antiquated, unfashionable old fogysm, while those who practice it get no reward in this life, and have but little hope in the future.

Are such books fit to be placed in the hands of the children of the Latter-day Saints? Let every parent who is seeking to lead his children in the way they should walk answer this question for himself. We say, as far as we are concerned, No, emphatically No! Yet such books have been sold by the hundred in Salt Lake City; they are subscribed for by the thousand by the people of this Territory, and their per-

nicious effects, if not as yet manifested, are bound to be made plain, by the actions of the weak-minded and inexperienced amongst us, at some future day.

In some portions of the States and Great Britain very accurate statistics are made out of the causes that fill their prisons and reformatories with youthful criminals. One very prolific cause is the love of the adventurous and outrageous, engendered in their untrained minds by reading such works as Jack Shepherd, Claude Duval, Dick Turpin and kindred productions of a debased press in which the hero is a felon. Such works sell by the million to the young people of the masses in Great Babylon. In their unripened judgments the gentleman thief becomes their beau-ideal of a true man. They seek to imitate him to make themselves heroes, and they become criminals. They stand up in the felon's dock as thieves, housebreakers, foot-pads, &c., breaking many a fond mother's heart, and bowing many an honest father's head with shame.

Then again, there is another class of works emanating from the same grade of minds that do, perhaps, even more mischief than the lives of highwaymen and pirates. Though not actually so obscene as to be repressed by the conservators of public morality, yet they are full of innuendoes, *double-entendres*, so called love episodes and the like. Coming out in weekly numbers and published at a very low price, they have an almost fabulous circulation amongst the girls and young women who have to earn their bread in the great cities of the world. Could we get the statistics of the causes that have crowded the streets of modern Christendom with fallen women, as easily as we can those that have filled their jails with youthful criminals, we should find that these same publications have had much to do with it. True, they may not be the direct cause; but their sly hints and half-expressed immorality gradually familiarize the minds of those budding into womanhood with such ideas, and brush off the first blush of maidenly modesty, thus opening an avenue in their thoughts which afterwards prove a resting place for some villain to work

out his hellish purpose.

A girl filled with the ideas of the heroes of romance, becomes acquainted with some libertine on the look out for prey. He is so gentlemanly, so handsome, so noble, so loving, in every way so like the Clarence Mounteagle or Herbert De Courcey, about whom she has just been reading, that she thinks he must be just as true and pure as these imaginary characters are represented to be. Her whole nature is wrapt up in him, she falls into his file; his ends are accomplished, she is deserted, and

"Alas for the rarity

Of Christian charity,"

the open streets are her only refuge, and strong drink her only consolation.

Of course the untrained minds of the young, if not guided by the more matured judgment of their elders, will seek that reading which is most fascinating. But few will read from choice those works that are really beneficial, when they can obtain an inexhaustible supply of what is aptly termed "light reading." But we hold it to be just as much the duty of a parent to supply his children with proper books, as it is with wholesome food. What man would be justified in giving his children arsenic when they asked for sugar, simply because arsenic is sweet. Nor is a parent any more justified in permitting his offspring to peruse the moral poison of a shameless literature when their minds crave for intellectual food, simply because the print in one book looks very much like that in any other.

Nearly all intelligent children love to read, and ours are no exception to the rule. They should have their desires gratified. Every father should, according to his means, help to make his home happy by supplying his children with good books and periodicals. Besides this, there are many ways in which this general good can be helped along. We are pleased to note that in the organization of the Sugar House Ward Co-operative Institution, one of the objects sought to be accomplished is the establishment of a library for the use of its members. Our Sunday schools also wield a very potent influence in this direction. Most of them have libraries for the use of the scho-

lars. These libraries, if carefully selected, must do much good, but care should be taken in the selection, that they are not of a sectarian character. We should not object to religious books, for we regard all books as truly religious that proclaim the truth, that give us more enduring and nobler ideas of the Great Creator by explaining His works, by drawing our attention to the beauties of nature, and the various forms of animal life that surround us, that from history we may

draw morals that will help us all to become better and wiser. But the kind we object to is the namby-pamby style of tracts, that are so popular amongst the creeds of Christendom, that contain false doctrines and notions, and imbue the mind of the youthful Saint with ideas opposed to the revelations of God given in these days. We say of the sensational, the impure, and the obscene, keep these away from the youth of Zion.

THE MORMONS.

The *Herald* has been severely criticised for its outspoken sentiments respecting the Mormons. Blinded by local hatreds and asperities of sect and interest, men have thought it our duty to arraign and denounce the Mormon leaders and people, and because, in the fullness of that faith in democratic freedom and toleration, civil and religious, which we cherish as the essence of liberty, we choose to remedy all evils by the aid of enlightened ideas, whether they concern fanatics among Mormons or any other sect.

We do not defend the Mormon Hierarchy. We do not believe in it. We oppose it with all our convictions and sympathies, but we do declare, nevertheless, that so long as the Mormon people obey the laws, maintain their allegiance to the constitution and government, and prove themselves good citizens, their rights and freedom should be as sacred under the protecting flag of our country as those which we enjoy should be. These being our views, it is not only our right but our duty to maintain and express them and those who scold about it should remember that instead of being censured, we ought to be thanked, for standing by our convictions.

Wrongs have been committed by the Mormons; some among them have committed crimes. But are these things peculiar to the Mormons?

Evils exist in the Mormon system. They may be great evils. They may be growing evils. But is this peculiar to the Mormons?

Let the child-murderers in New England and all over the land answer.

Let crimes innumerable—murders, adulteries, larcenies, domestic infidelities, and all these mountains of moral iniquity in our own midst, answer.

We have never seen the Mormon people in their own homes. It is our wish and expectation, however, soon to see them. But there is this that we know of this much abused people from personal and universal testimony. They have made a garden of the desert, and in their industrial achievements they are incomparably at the head of any community of people of the same numbers in Christendom. In public morality, whatever may be their private vices, Salt Lake is the best ruled city in the known world. Harlotries that mar every portion of our own goodly town with the worst of sins, are unknown in Salt Lake. When known to its authorities they cease to be, and so of kindred sources of corruption, vice and wrong.

It is not necessary that we should paint the opposite of the picture as drawn by the enemies of the Mormons. Admit the worse colors fit to be true, for sake of argument, which, until we know more, we shall decline to admit for sake of fact, and what then?

Can it be changed by malignant persecution?

Can it be changed by hostile legislation?

Can it be changed by either the threat or the deed of violence?

All experience unites with all history to teach us the answer to these questions, and we could wish, for the good of all, that the world would heed it.—*Omaha Herald*, June 6.

EDITORIAL CORRESPONDENCE.

(From the Deseret Evening News.)

Ogden City, June 12, 1869.

I am indebted to President George A. Smith, who accompanied President Brigham Young, for the following particulars of the locating of the line of the Utah Central Railroad. As you know, President Young, Vice President Wm. Jennings, Directors Feramorz Little and Christopher Layton, General Superintendent Joseph A. Young, and Chief Engineer Jesse W. Fox, officers of the U.C.R.R., left Salt Lake City on Thursday morning, and at the Hot Spring met, by appointment, the leading citizens of Davis county, numbering at least one hundred men, nearly every public man in the county and many of the farmers being there. The wagons and carriages numbered nearly forty. Leaving the road the party struck through the bottom, and after as careful an examination as possible under the circumstances, the northwest corner of bro. Daniel Wood's farm, lying about a block east of the meeting house at Bountiful, was selected as the point near which the depôt for that place should be located. Bro. Daniel Wood strongly urged that the lane east of his farm should not be interfered with by the line, he and his neighbors preferring that it should run through his farm, he offering the land for nothing. President Young, before fully deciding upon this point for the depôt, called upon Bishop Stoker and the people of Bountiful to express their feelings. They were unanimously in favor of the place located.

From Bountiful the party proceeded to Centreville, when a point about a quarter of a mile from the town was chosen for the depôt in the same manner as at Bountiful, the people's wishes as well as those of the owners of the land being consulted.

Farmington was next reached, and after the party had dined, they proceeded to examine the land west of the town. Bishop John W. Hess had looked out three routes, either of which he thought might answer; but as there is only a narrow strip of land

between the town and the Lake, his feelings rather leaned to the western route of the three, as by that the line would run through a barren piece of land. An examination of the route caused the President to conclude that the line could be run there at ten thousand dollars less expense than by either of the other two. Before deciding upon adopting it, however, he called upon the people to learn from them whether they wanted Farmington to come to the railroad or the railroad to come to Farmington. The reply was in favor of the latter proposition, so a route about half a mile west of the meeting house was selected. Bishop Hess has since expressed his entire satisfaction with the route, and says he and his people are willing to undertake the grading through his Ward.

After examining the route as far as Kaysville, President Young put up at Bishop Layton's for the night. Starting out in the morning, a site for the depôt was selected in the vicinity of bro. Barton's brick house—a distance, probably, of not more than eighty or one hundred rods west of the meeting house at Kaysville. From this point the party went to the engineer's camp, about two miles from Kaysville, and examined the profile of the route as far as surveyed. There are three corps of engineers already at work, and more are wanted, as men are waiting to take jobs of grading, all that has been surveyed having been let out.

Under the guidance of Chief Engineer Fox the party proceeded along the line as far as the Weber, giving the route a thorough examination. Grading parties were at work all along the line, and several portions were completed. The big cut, leading up from the Weber river or to the bench, is being rapidly pushed through. The engineers were instructed not to have any grade on the line exceed forty feet to the mile, or any curve exceed three degrees to the mile.

From all indications the line will be completed at an early day. The gra-

ding is being taken hold of with energy and spirit, and the people feel deeply interested in the project. President Young and the other officers of the U. C. R. R. have taken the right method to secure their good feelings. Probably their course is unexampled in the history of railroad building. But the Utah Central Railroad is not being

built by a company solely to make money or for its own benefit, but for the good of the people and country, and it is desirable that whatever is necessary to make the scheme a success should be done by the common consent of all concerned. Prosperity attend it, is the wish I hear expressed on every hand.

SNAKE-WORSHIP IN WESTERN AND SOUTHERN INDIA.

Whatever we may think of the theories advanced by Mr. Fergusson with regard to the origin and former prevalence of serpent-worship, there is no doubt that the India of to-day affords some curious examples of the superstition illustrated in the sculptures of the Amravati Tope. An interesting paper on this subject was lately read before the Bombay branch of the Royal Asiatic Society by one of its native members, Rao Sahib Vishwanath Narayan Mandlik. It begins with a description of the festival called Nagapanchami, held in honor of the snakes. On the fifth day of the lunar month Sravana, which answers to parts of our August and September, "each family brings an earthen representation of a serpent, or paints a family of five, seven, or nine serpents with ground sandal-wood or turmeric." Beside this painting or image, a lamp is generally kept burning throughout the day. Milk and other kinds of food are also set before the sacred object. In the afternoon people flock to certain places where the Naga, or snake, is supposed to dwell, and make their offerings to the snake-charmers, who go about with live serpents from place to place and house to house. In the evening the worshipers offer flowers, food, and incense to the image or painting, and keep watch all night before the lighted lamps. It is the women of the family who chiefly go through these ceremonies, at the end of which the women and children crowd round one of their party, who discourses about the supposed origin of serpent-worship. The story goes that a peasant in ploughing killed a brood of young snakes; the mother in

her rage bit him and all his family to death, except one girl, who was spared because she had made offerings to the sacred image of the Naga. She was even won by the girl's prayers to restore her family to life. From that time forth the Nagapanchami was duly celebrated on the fifth of the month Sravana, and the worship spread from village to village. We may note by the way that the story fails to answer its professed purpose, for the very cause adduced to account for the girl's escape shows that serpent-worship had already grown into a popular practice.

In the "Vrataraja" are minute directions for keeping this feast of snakes. The Naga should be made of "plenty of silver or gold, or even of wood or earth." Pictures of the "five serpents" are to be painted with turmeric or sandal-wood. The five Nagas must be worshiped in the proper manner, with "fried rice and the five nectars," with oleander flowers, with roses, jessamine, and lotus; with sandal-wood also and incense. Then the Brahmans are to be feasted with ghee, boiled milk, sugar, and balls of sweetened flour. To the Vyasa, or officiating priest, must be given clothes, a cow, and a golden Naga, or serpent. This serpent-worship is not confined to one part of Western India. It is kept up by Hindoos of all sects and classes. In the native States there are grand processions of elephants, horses, soldiers, in honor of the day. For the school children of Sattara and Kolapore it is a special holiday. They draw on their boards, with chalk, rude outlines of Nagas, which they proceed to worship with flowers and food, before going home for their own

pleasure. Dancing, singing, and other sports are carried on in the afternoon, often near an anthill or hollow tree. In one of the Sattara towns live snakes are caught and duly worshipped with food and flowers, and on the next day are turned loose again in the jungles.

In various parts of the Deccan there are temples to the serpent god. Canara, however, in Southern India, seems to be the Delphi of modern serpent-worship. Stone images of Nagas are there kept under the shade of the sacred Pipal tree. An incarnation of one of the nine great Nagas is worshipped all over the district. The town of Subrahmanya, fifty-five miles south-east of Mangalore, is sacred to the serpent-god. Lepers and epileptics are brought thither for cure. Barren women offer vows and roll in the remains of the food on which the Brahmans have feasted. A priestess dances before the temple and foretells the future to credulous votaries. A particular class of Brahmans call themselves Nagapatri, and claim for themselves all kinds of honors on pretence of being themselves the living temples of the divine Naga.

After going over the records of ser-

pent-worship from the age of the Vedas to the present time, the native gentleman with the long name concludes that "spiritual beings were at one time and are still invoked and worshiped under the name of Sarpadevatas." The earth itself was called Sarparajni, the serpent-queen. Sarpas or serpents are used to typify the sun's annual motion through the ecliptic. Presently the Nagas also come on the stage: the Puranas describe their incarnation, and claim for them near kindred with Vishnu and Siva. In the Mahabharata, Nagas and Sarpas are used indiscriminately to represent the same things. In later times snake-worship and Lingam worship have evidently got mixed up together; or shall we say that both are merely modernized and corrupt developments of the same old symbolic sun-worship which survives in another form among the modern Parsees, and of which some traces are to be found even in the rites of modern Christianity? One thing so far seems clear, that the snake worship of India must be traced primarily to an Aryan, not, as Mr. Fergusson argues, a Turanian source.—*Allen's Indian Mail.*

MUSCULAR POWER AND INSTINCT OF INSECTS.

We have been informed that Professor Kitchingman, an entertaining entomologist resident near Brussels, who has for some time been making a variety of curious experiments on muscular power peculiar to several species of insects, has lately contrived an ingenious instrument for measuring their force of traction, flight, and thrust. The *pulexometer*—so called from the family *pulicidae*, or *pulex*, being the base of the varied experiments—is of simple construction, consisting of a very finely manufactured hair-like spring, attached to a horizontal lever, at the end of which the insect to be tested is placed. This is connected with a circular dial, about four and a half inches in diameter, numerically graduated with the utmost nicety. The minute machine is so delicate that it revolves with the

slightest impetus, an indicator pointing out the comparative strength of the insect. A method of calculation, easily acquired, is necessary to ascertain the comparative force between one insect and another. It has thus been ascertained that the genus *pulex irritans* (the common flea) is possessed of more than tenfold the average strength of insects at all proportionate to its size. The great muscular power of the flea has for ages past been known, particularly to entomologists; but no attempt seems to have been made to accurately measure its force contrasted with other insects. It is, however, now stated that the greatest mean effort of the flea is equal to as much as 800 times its own gravity, that of the small *bodura* to about 200; various other apterous tribes are measured at from 80 to 90, while the aver-

age force of the coleoptera, or beetle species, is put down at about 75 times their own weight, the common cockchafer bring 16 only. It is also shown that the comparative strength of the weakest known aptera considerably exceeds that of any known specimens of the vertebrata. Professor Kitchingman has extended his experiments by endeavoring to train several species of insects, which has been accomplished to such an extent that one has been induced to run back downwards along a very fine silken cord, pulling behind it a single-wheeled suspended car. Two others placed at each end of a small slip of wood, balanced upon a pivot,

leap up and down at command given by a peculiar movement of the hand. A fourth, independent of compulsion, pulls back its tiny leg to fire off a cannon. Among other surprising feats of the kind, we are told that the professor has succeeded in training a beetle to swing to and fro *à la* Léotard, and is now endeavoring to teach an insect to propel a minute model velocipede. We understand the pullexometer and insect curiosities have been shown to several entomologists and scientific gentlemen at Brussels, and have attracted much attention.—*Star*.

CHILDHOOD.—There is no age at which we are not apt to follow the example of those around us, but it is in childhood, above all, that example exerts its greatest powers. It is the nature of children to imitate all they see; it is by this means they learn so much during the first years of their life. We see that speech is taught them by imitating those around them, but we are too little aware how many of the passions and feelings we call natural, are often taught in the earliest infancy.

THE GRANDEST CONCERT ON RECORD.—**NOVEL MUSIC.**—The audience at the National Peace Jubilee which has been held at Boston, and which was attended by President Grant and the English ambassador, is described by one of the papers as consisting of "three acres and a half of faces." The Rev. E. Everett Hale, a Unitarian clergyman, was chosen to offer the thanksgiving prayer. "It had been suggested," the *New York Herald* tells us, "to have the Throne of Grace addressed by 100 clergymen in unison, but the suggestion did not meet with the sanction of Mr. Gilmore, the manager." A Mr. Rice made the oration, which was the keynote of the festival. American civilization, he stated, "is crossing the Pacific, and, like an angel of resurrection, stands knocking at the gates of China and Japan, and with clarion tones proclaims the tidings that a new era is dawning on the world." The oration was followed by music, beginning with the singing of Luther's hymn, "A strong castle is our Lord," by an orchestra and chorus of 10,000 singers and 1,100 instruments. Then followed Wagner's overture *Tannhäuser*, by 600 performers; Mozart's Twelfth Mass, by the whole orchestra; and then a solo by Parepa, with a violin obligato with 200 violins, led by Ole Bull. This first part of the performance culminated in the singing of the "Star-spangled Banner," by the full chorus with drums, the "chiming of bells, and an accompaniment of artillery fired by electricity outside the building." The second part opened with the "Hymn of Peace," written for the occasion by Oliver Wendell Holmes, and wound up with the great sensation of the day—the Anvil Chorus, from "Il Trovatore." Along the dense sea of heads which was presented in the orchestra, was a line of red—one hundred red-shirted members of the Boston Fire Brigade, each with huge ringing anvil and blacksmith's hammer, beating in harmony with the music. "Nothing like this has ever been heard before," say the enthusiastic chroniclers. "As the chorus stood up tier after tier, and the steady stroke upon a hundred anvils mingled with the avalanche of voices and instruments, the ear was deafened with the noise, and the eye was dazzled with the sight." But the audience seem to have enjoyed the din. Their excitement was unbounded, and the chorus was encored. Only one accident took place, one of the musical instruments outside—a cannon—went off too early, and wounded an artilleryman.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 17, 1869.

FOR WHAT REASON?

THE Apostle said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." The truths of the Gospel have always been unpopular with the majority, and are to be embraced through a love of their intrinsic worth. They require mankind to purify and sanctify themselves, and live in obedience to the revealed will of God; to act as becometh His children, and spend their time and means in doing all the good in their power, that they may acceptably fulfill the end of their creation, which is the only way of true happiness.

This generation very generally upbraids and condemns the Jews for their rejection of the truth through the Savior and His Apostles, while to-day they reject the same truths through Joseph Smith, Brigham Young, the Twelve and the thousands who bear testimony to the same being revealed to them by the Holy Spirit now as formerly. Obedience to the Gospel imparts to mankind peace, true wisdom, the knowledge of God, love and joy in the Holy Ghost, and prepares them to dwell in the presence of God and enjoy the imperishable glory and joys of the future. Then why are there so few of the worldly great, noble and learned who are willing to render such obedience? Our Savior has answered this question: "They love darkness rather than light, because their deeds are evil." They do not love the light. The truths of the Gospel come in contact with the time honored systems of men, and many false reports are put in circulation to counteract their influence, and to render them and their followers unpopular; yet they are eternal, and must of necessity endure forever.

The world love popularity, power, place, wealth and vain theories and so called learning. They vie with each other in extravagance, pomp and pride, seeking to be known of men, courting the world's applause. For this reason, when the truth is presented, if they dare to think for themselves and believe it, they but rarely have the moral courage to embrace it. They are appalled at the opprobrium connected with being a member of a sect so generally spoken against. Multitudes worship mammon, which leads them to wax fat upon dishonesty, false weights, adulterating, drugging, deceiving, lying, grinding the faces of the poor and oppressing them in their wages that they may thrive upon their labor, thus living in open violation of the known commandments of God. When the truth is presented in its native simplicity and purity, it hath no charms for them; ever engaged in grasping for gain, they give no heed to the plain, unvarnished testimony of the Latter-day Saint when he

declares that he knows by the Spirit of revelation, that God has restored the Gospel to the earth, with all its powers and happyfying influences, notwithstanding the assurance that if they will obey the "doctrine" they can obtain a like knowledge. They weary themselves after the things that perish, slighting the approbation of God for the approbation of the world.

The Lord's ways are not as man's ways, and He hath declared: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." All who love the light come to the light, and will come out of all classes of society as the Lord shall draw them, for the Gospel has been restored to the earth, the Lord has commenced His marvelous work, truth hath sprung out of the earth, and righteousness hath looked down from heaven, and the Gospel is being preached in all nations for a witness. To accomplish this, our Heavenly Father is taking the young man from the plough, the mechanic from the bench, as he did formerly the fishermen from their nets, and is sending them forth to call all unto repentance and gather His Israel. For what reason? That no flesh should glory in His presence. He is doing His own glorious work, and He chooseth the unlearned, unlettered, weak things of the earth to accomplish His own purposes; and he hath purposed in due time to make an end of sin and unrighteousness. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." By the power of the Spirit these unlearned men confound the wisdom of the wise; the meek, receiving the Gospel, increase their joy in the Lord, and the poor amongst men rejoice in the Holy One of Israel.

G. T.

ARRIVAL.—Elders Jacob Jensen and John H. Haugaard arrived from Utah on the 3rd inst., and on the 5th proceeded to Scandinavia, rejoicing in being counted worthy to be sent forth as heralds of salvation. They have the faith and prayers of the Saints that their steps may be guided in righteousness, and their labors crowned with abundant success.

ELDER JOHN ALBISTON, writing from East Downs, Bristol Con., July 2, mentions that he had held several out-door meetings, at which there was a goodly attendance and general good attention. The Saints are rejoicing in the truth, and a spirit of inquiry seems to be increasing.

ARRIVED, on the 6th inst, Elder William C. Staines, the Agent in the States, on business connected with this season's emigration. He proceeded to London on the 7th, is expected here again on the 12th, and to leave for New York on the 13th, to be there in time to arrange for the Scandinavian company, who purpose sailing from this port on the 14th, on the steamship *Minnesota*.

NOTICE.—Conference Presidents, who expect to be released or changed, are requested to inform their respective Traveling Elders in regard to those they wish assisted to emigrate. Presidents of Conferences that were attached to others on the 1st of this month, will furnish like information to the Presidents of the Conferences with which theirs have been blended. Where there is no Traveling Elder in a Conference in which it is deemed best to release or change its President, one will be sent in good time. Attention to this notice is solicited, that the worthy may not be overlooked.

EMIGRATION.—Upon consultation with bro. W. C. Staines, it has been deemed best to begin the operations of this season by forwarding the first company on the 28th inst. Presidents Egan and Pace, of the Birmingham and Glasgow Conferences, have been notified of the amount of assistance that can at present be extended to them, and requested to furnish the number that can be here on the 27th, ready to embark. It is probable the number will fall short of the vessel's complement, which will afford an opportunity for others, who have sufficient means of their own, to go at that time, provided they report their names and ages to this Office in season to be notified. Other companies will be arranged for and notified at as brief intervals as circumstances may warrant.

The sea fare for an adult, a person over 12, is £6 6s.; under 12, £3 3s.; and for an infant, £1 1s. The railroad fare is £7 10s. for an adult, or person over 13; half that amount for one between 5 and 13; under 5, free. One hundred pounds are allowed to a full or adult fare on the railroad, and 50 pounds to a half fare. Extra luggage is charged 8 cents a pound, in U. S. currency, which, at date of writing, July 7, is a trifle less than three pence. The weight of free luggage is so liberal, that no extra luggage will be allowed to those who are assisted to emigrate; and those who pay their own way will find money far more convenient and generally much more profitable than extra luggage.

Ship outfit at Liverpool and provisions on the railroad will probably average from 12 to 14 shillings, so that it will be safest to calculate the full cost for an adult at £14 10s., for it is better to have a few shillings surplus than to fall short. By bringing bed ticks, and a knife, fork, spoon, and tin plate and cup each, the cash outlay for ship outfit can be avoided.

Overcoats, shawls, and enough blankets and quilts to keep the little ones comfortable and warm in railway carriages, should be kept so they can be had at any time, for the nights are cool, and children in particular are liable to take cold when sleeping in the carriages without suitable addition to the clothing that was comfortable in the heat of the day.

To avoid trouble and loss, those who are assisted are requested to leave home with no more luggage than is allowed free on the railroad, namely, 100 pounds to each person over 13, and 50 pounds each to those between the ages of 13 and 5, for, should they bring more, it will have to be left here. Those who pay their own way are also requested to weigh their luggage before starting, so as to be able to state the amount of extra luggage, if any, upon their arrival in Liverpool. Beds and bedding are supposed to be counted as luggage on the railroad; should it prove otherwise, the information will at once be published; until then they must be classed as luggage. No railroad luggage is allowed to those under 5 years.

NEWS FROM UTAH.

(From the Deseret Evening News.)

ST. GEORGE.—J. E. Johnson, Esq., of St. George, writing on the 4th ult. says: It is quite warm at present; the mercury is up to 100 degrees. The prospects for fruit and good crops were never better.

PROVO.—Bro. R. P. Hopkins, just in from Provo, called this morning; he gives flattering accounts of matters and things there. The co-operative store is doing a fine business. The prospect is good for the speedy erection of the proposed co-operative woolen factory. Crops looks well. The Sunday school children had a picnic on Monday last, at which the delighted juveniles had a gay time. The Provo people have an excellent market for their butter, eggs, cheese, &c., the denizens of White Pine making frequent calls upon them for those articles.

MORONI.—Bishop G. W. Bradley arrived home on the 4th ult.; he has been absent rather more than a year. The people turned out *en masse* to meet him; the cavalry, brass band, citizens and school children with banners marched to his house and sang a song welcoming him back to their midst. The crops there never looked better; co-operation prospers and good health prevails.

SANDWICH ISLANDS.—President George Nebeker writing from Laie, May 26th, says:—"We have finished grinding our first crops of cane and are now grinding a few acres belonging to the native brethren. Our crops have yielded us one hundred tons of sugar and a great quantity of molasses. The most of the sugar has been shipped and sold in San Francisco which has kept us all very busy this last winter; and here I am pleased to say of our native brethren, that they have been faithful and worked like men. Many of them have not lost one hour's time during the entire season. Our mode of employing and working them differs very much from our neighbors, and the result is we have accomplished more with less hands and less trouble. This has attracted the attention of many and they congratulate us on our success. During the winter we have increased our crop over one half, and we anticipate twice the amount next season, which will commence in October. I expect to get some sugar and molasses through to Utah in the latter part of July next, when we will be happy to co-operate with our friends to supply the people of the Territory with good sugar and molasses. Health and good spirits prevail in our midst; our meetings are well attended; we have five native elders traveling and preaching. Our congregation is increasing in numbers and in appearance, and I hope with the blessings of Heaven that this people may be able to maintain their connection and standing with the Kingdom of God. For this we are laboring and desire the faith and prayers of our brethren in Zion."

KANOSH.—Kanosh, Chief of the Pah-Vants, accompanied by Major D. B. Huntington called upon us this morning. The Chief has just arrived by stage from Fillmore, and told us he felt first-rate, only a little tired and sore through his ride, and was full of comparisons between the road over which he traveled and the country "twenty years ago." He reports the Indians in the neighborhood of Fillmore as feeling well; the crops they have planted are doing excellently. He says that about two hundred of the Shiver-ech and Piute Indians are at Fish Lake, east of Parowan. They sent a message to him to know if the "Mormons" wanted to fight. Kanosh returned the answer that he was not on the fight, that he could live better by farming, that he was their friend and so were the "Mormons," and he wanted them to stop fighting and commence to live as he was living. His messenger returned before he left Fillmore and reported that the Indians at Fish Lake had many stolen horses and other stock in their possession. Ank-ar-tah, John and Mas-o-quibe, Kanosh's men, have gone on a visit to Washakie.

DISTINGUISHED VISITORS.—The Hon. B. V. Wade, late President of the Senate, and lady, Major General P. H. Sheridan and several officers of his staff, Generals Boynton, Hopkins and Rucker, Senator Roscoe Conklyn of New York, Gov. Campbell of Wyoming, W. H. Painter and lady and several other distinguished persons are at present visiting our city.

Terrible floods have occurred in Northern Missouri and Kansas, and have been attended by great loss of life and property. The Swedish settlement on the Kaw river has been inundated, and 20 of the settlers were drowned.

LIFE IN NORTH AUSTRALIA.

According to an interesting account in the columns of a Brisbane paper, there is no reason to suppose that the work of colonization is more difficult in North Australia than it is in other parts of the continent. A writer who has had considerable experience in the Gulf country, and who is familiar with its climate and resources, gives a very favorable description of its prospects and affairs in general. He says the appearances of the country round the Gulf are very similar to the descriptions given of the large Pampas of South America. For hundreds of miles the traveler may wander over immense plains, seldom timbered except along the banks of the rivers. Sometimes the coarser grasses, which extend inland for 100 miles, grow higher than the head, so that it is difficult to distinguish a companion at the distance of a few yards. But in addition to this grass there is a "beautiful short and mixed herbage, sweet and as nourishing to stock as the best oaten or lucerne hay, and, to tell the truth, very nearly as dry;" for it is stated that three months after the wet season the grass has ceased to be such and has become good hay through the drying effects of the tropical sun. This hay is highly nutritious, and strangers who visit the district are surprised to find that instead of their horses falling off from the dried-up state of the country, they begin to improve in firmness and condition.

With regard to Sweer's Island, which is situated in the Gulf of Carpentaria, and which is fast becoming an important trading depot, this writer describes it as a healthy and pretty place; and thirty miles N.N.E. from Sweer's Island are situated the Beautiful Islands, which are said to swarm with unlimited supplies of turtles and oysters. With regard to the climate of North Australia, the experience of this writer is that the seasons are remarkably regular. A man, it is said, who has lived a few years in the Carpentaria district can judge with the greatest precision as to the weather. From the beginning of March to the end of November it is the dry season.

During this time there is scarcely any rain, the water-holes begin to dry up, and towards the end of the season the grass becomes exceedingly sapless. The squatter then begins anxiously to look for rain, and stock begins to fall off in condition. Towards the beginning of November, however, thunder-clouds appear on the horizon nearly every evening, with many threatenings and promises of rain. But none falls until after a few weeks, when the wet season sets in in earnest, and then the country is deluged. Speaking now more particularly of the immediate neighborhood of the Gulf of Carpentaria, it is said that when the rain begins the traveler must stop where he is, unless, indeed, he can find a river to float down, as Mr. McKinlay did. The teamster sometimes for two months at a stretch has to live on the top of his dray. For miles around him the country is covered with water, and he must manage to live on the rations with which he was returning to the station; or, if caught in the rain whilst going down with wool, he must live as best he can on pigweed and other vegetable dainties. "This," it is said, "is no colored sketch; it is the truth. All communication by land is cut off; it takes a bold man with pressing business who will now venture to travel, even if he be able. The chances are, if he makes the attempt, that his beast is frequently bogged; he has then to walk and drive his animals. He may have to wait days, nay weeks, for the subsiding of a stream, only to find after crossing it that a few miles—say ten, fifteen, or twenty—bring him to another independent watershed, which is still flooded, and the tedious task of waiting commences again." As a rule, therefore, all business in the Carpentaria district must be transacted during the dry season, and then the settler shuts himself up, and if he has nothing better to do, watches the grass grow at the rate of about an inch per day after the first fall of rain. Towards the end of January the roads become passable again, and the bushman begins to be tormented by mosquitoes and fleas, which

tease him day and night.

But in spite of these drawbacks, the writer states that no healthy man or woman need be deterred from living in the country, for "people who live according to reason may remain on the Gulf as free from disease as in most parts of Northern Queensland." The rain and the heat are undoubtedly troublesome; but there is a season which the writer describes as being very fine. He says, "by the time we have arrived at the end of April the sun is a long way north. The days and nights are pretty equal in duration; blankets are in demand for the nights, and thick Crimean shirts for the days. The flies are becoming less troublesome, the mosquitoes have been driven back to their native swamps; king ague is leaving the bones, the bushman grasps his axe, and feels himself every inch a man, and flatters himself he can do as good a day's work as ever. The meat is young and tender, and his appetite is excellent, and if not he takes a little quinine, which puts all to rights. The flocks and herds are increasing in numbers, and are in splendid condition; the squatter looks forward to a good lambing, and consequently is in excellent spirits, and so all goes merry as a marriage-bell.

As regards the industry and resources of the district, it is stated that shearers, shepherds, and bushmen can obtain the highest wages there that are paid in the Australian colonies; that stockholders on the look-out for a grazing country may find it to an enormous extent and of excellent quality; that the country is by no means

badly watered, and that the wet seasons are always wet. But as regards agriculture, it is admitted that in the neighborhood of the Gulf "the district does not come out very strongly. The country along the shores of the Gulf that is open to the agriculturist or selector is totally unfit for any, even the meanest, form of agriculture; two-thirds of the belt of land is unavailable for any purpose, even grazing, being nothing but low mud flats, inundated by the sea during the summer months, and being intersected by a complete network of saltwater inlets. The remaining third, though suitable enough for grazing purposes, is totally unfit for agriculture, being for the most part open plains, with a stiff clay soil."

But the mining prospects of Carpentaria seem to be very promising. It is said that the Great Australian Copper Mine, lately opened by Messrs. Sheaffe & Henry on the head of the Cloncurry River, is the richest coppermine in Australia. The whole of the ranges at the head of the Cloncurry are said to be more or less copper bearing, and the ranges on the Gregory River are described as being rich in copper-ore.

These particulars relative to the country which lies adjacent to our own Northern territory, are at all events encouraging as to the resources of the place; and then, instead of there being so much disorder and drunkenness as spoken of by former writers, it is said that "it would be a difficulty to find in any part of the colony (Queensland) a more orderly and decent population.—*Adelaide Observer*."

ECCLESIASTICAL REFORM IN RUSSIA.

The St. Petersburg correspondent of the *Daily News*, writing on the 1st inst., says:—"While our own Lords and Commons are wrangling over the disestablishment of the small Protestant Church in Ireland, the Autocratic Government of this empire has published with calm dignity an ukase by which the hereditary levitical character of the Russo-Greek priesthood,

numbering nearly 700,000 with their families, is forever abolished. In any other country such a sweeping measure would have constituted either a revolution or a *coup d'etat*. Here it is prepared in silence, unexpectedly published with the Imperial signature, and passes almost unobserved amidst the other great reforms of the present reign. These remarks are not meant

to be disparaging to popular institutions, but rather to illustrate how little *kudos* enlightened Autocrats and their Ministers obtain for great measures. Of all the journals in Russia, the *Moscow Gazette* has alone spoken of the ukase in a tone befitting its solemnity and importance, and your readers will probably be glad to have some extracts from it.

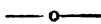
It was about the time of Peter the Great that the priestly character first became hereditary in Russia, and formed a caste among the lower classes of the population. This saved it from becoming a theocracy, while it lowered the social dignity of the Church. Deprived partly of civil rights, this levitical caste increased in numbers and in poverty until it became the chief care of the bishops to devise the means of feeding the clerical *proletariat*, which, to some extent, stood towards them in the same relation as the serfs once did to their lords. The Church became simply a means of providing for the wants of those who were hereditarily attached to her service. Its temples at last came to form part of the dowry of "maidens of the priestly class." I may here mention that no priest could get a living until he had married. Indeed, he could rarely get a parish except through marriage with a lady possessing a reversionary interest in some living, or educated at one of the schools for poor daughters of the clergy, who were thus worked off the charity list. Another great evil of this arrangement was that it prevented the recruitment of the clergy from among the better educated classes.

Seldom, says the *Moscow Gazette*, has any great reform so carefully avoided the infringement of justice in respect to vested interests. The children of the clergy lose none of their rights with the abolition of the hereditary character of the clerical office. If born

of priests or deacons they will in future have the status of "personal nobility" (i.e., the social position of gentry), while those of parents who are lower in the hierarchy are now placed on an equality with the upper grade of the mercantile class. They are to continue to have the benefit of the charitable and educational establishments hitherto maintained for the clergy. Another important feature in the new ukase is the better provision which it makes for the maintenance of the priesthood. Their poverty has been principally due to the excessive number both of parishes and priests, the former having been created for the latter. There is to be a new distribution of cures, on the basis of population, facility of communication between villages, the moral condition of parishioners, &c. Each parish will be served only by an "incumbent" and "psalmist," the office of deacon being abolished except in the capitals and in cathedrals, where a greater number of priests can also be attached; and no priestly office can in future be held under the age of 30.

Considering the magnitude of the change involved in an institution which has hitherto been the mainstay of autocracy, it is astonishing that so little should be said about it, beyond the article from which the above has been abridged. Well may the *Moscow Gazette* call this act the "emancipation of the clergy," and render homage to the monarch who has the courage to say, "So be it." Another important alteration in the ecclesiastical laws of Russia is about to be submitted to the Emperor for approval. It admits of civil marriages in the case of Russian Dissenters who do not acknowledge the Orthodox Sacraments, and is calculated to obviate a great amount of immorality among a large and not unimportant class of the population.

SUMMARY OF NEWS.



The American correspondent of the *Times* says the labour strikes that have occurred this spring in the United States have generally been unsuccessful.

Within the last two or three weeks 28 French papers have been condemned, and imprisonment to the extent of 73 months and fines to the amount of 42,370 f. distributed amongst the incriminated editors.

A Skipton weaver has just had to pay £2 7 s. 6d. as penalty and costs for kissing a girl who resented the familiarity.

The Californian gold bars, which a few days ago arrived at Southampton by the steamers *Donau* and *Bremen*, came to New York by the Pacific Railroad. They were delivered in London within 20 days from the time of their despatch from San Francisco.

Doctor Boshm, a celebrated German surgeon, has just performed the operation of separating two female children, five years of age, who were joined together in the same manner as the Siamese twins. The German papers state that the operation was attended with perfect success; but one of the patients seems to have died the same day. The survivor is in good health.

American independence day fell on Sunday last, and the fact was prominently alluded to by Dean Stanley in his morning sermon at Westminster Abbey. He strongly deprecated the use of irritating expressions by those in any position of authority to either of the two countries (England or America.) And, said the dean, "Woe to those—woe to those who, by any act of theirs, strive to put asunder those who by blood, speech, race, and the grace of His gospel, God hath joined together."

Some years ago the Emperor of the French was astonished at the great space occupied by flour when packed in sacks in the usual manner, and imagined that it might be compressed into a much smaller bulk, and be thus rendered of easier transport. He at once authorised some experiments to be made on the subject, which resulted in the flour being submitted to powerful hydraulic pressure, and served to the various regiments in tin cases, not only occupying a very small bulk, but protecting the flour from the damp of the atmosphere and so preventing it from becoming mouldy.

SENTENCE UPON THE OFFICERS OF THE JAMES FOSTER, JUN.—James Glynn, carpenter, William Cruthers, boatswain, and Thomas Murphy, third mate of the emigrant ship *James Foster, jun.*, have received their sentences for the barbarities to which they subjected the passengers and some of the crew during the voyage of the vessel from Liverpool to New York. Glynn has been sentenced to fifteen, Cruthers to seven, and Murphy to five years' detention in a penitentiary.

The *Indian Daily News*, June 21, says that from all parts of the country comes news of the intense heat. "Fatal cases of apoplexy are daily occurring around us (it adds), and in the more central stations, where the heat is most intense, the cases reported in European regiments are very numerous. Cholera in several stations in the Central and North-west Provinces has been adding to the mortality. Horses suffer terribly from the noon day heat, and a humane inventor has brought out a horse's scotch topee. Hack's may now be seen driven about the town with white heat covering that look as extraordinary and hideous as they are undoubtedly useful."

A GRASSHOPPER ARMY ON THE WING.—Countless myriads of grasshoppers have lately made their appearance on the north and eastern shores of Salt Lake, and are marching or hopping towards the City of the Desert. The ground around Promontory Point is literally black with the young and rapacious insects. They are now about three-fourths of an inch in length, black in colour, and more resembling a cricket than a grasshopper. But as they increase in size their colour changes to brown. From the account given us it appears that our city will again be visited by this scourge. We learn that the scourge which passed over Salt Lake two years since continued its march, and the following season made its appearance in the lower end of the Great Basin, where the scenes of the previous year were enacted. This season the hordes have appeared in the extreme southern Mormon settlements, where they are destroying everything before them. They are now some 500 miles from Salt Lake, the localities over which they have passed having had one year's respite from ravages. It seems that when these insects reach maturity they deposit their eggs in the soil and die. The following season the eggs are hatched by the warmth of the spring and a new army follows on its march.—*St. Joseph (Mo.) Herald*, June 18.

A letter writer in Indiana clothes a disagreeable fact in euphemistical language, when he says that the connubial coalitions in his vicinity the past year have been most second-hand, and that they lack their desirable quality of adhesiveness.

Why is a flatterer like a microscope? Because he magnifies small things.

An American editor, in response to a subscriber who grumbled that his paper was always damp, said it was because there was so much dew (dew) on it.

Why is a thief in a garret like an honest man?—He is *above* doing a wrong action.

Riding hogs through the street is recommended as a preparatory practice for managing a velocipede.

INFORMATION is wanted by Ephraim G. Holding, 19, Peplow Street, Bishop's Fields, Chester, England, of the whereabouts of Richard and Margaret Hewett.—"Deseret News" and "Telegraph" please copy.

DIED.

JONES.—At the Cwm Ebbw Vale, Monmouthshire, March 9, Mary Jones, aged 74 years.—"Deseret News" please copy.

THATCHER.—In the City of London, Tredegar, Mon., June 18, Lyman, son of Joseph and Prudence Thatcher, aged 4 years, 5 months and 26 days.—"Deseret News" please copy.

POETRY.

CHILDREN'S VOICES.

Children's voices! Children's voices!
How I love to hear them nigh!
Shouting, singing, laughter flinging
To the beaming Summer sky!

Children's voices, children's voices,
Blending oft with birds and bees',
Sunshine, flowers, woodland bowers,
Pictured in their melodies.

Children's voices, children's voices,
Bringing back the careless day,
When my giddy brain was busy
Only with my toys and play.

Children's voices, children's voices,
Hark the shout as from the school
Boys are tearing with the daring
Born of freedom's jocund rule!

Children's voices, children's voices,
What so innocently wild?
'Twas to heaven earth with heaven
God breathed music in the child.

Children's voices, children's voices,
Blent in choral hymn of praise,
How they lift us, how they sift us
From the dust of failing days!

Children's voices, children's voices,
One there is I cannot bear,
Through my brain it steals to pain it,
Dreaming in my elbow chair.

Children's voices, children's voices,
Strain so tender, sweet, and true,
Lark and linnet may begin it,—
Angels, only, sing it through.

Family Herald.

H. J. B.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 30 Vol XXII.

Saturday, July 24, 1869.

Price One Penny.

REMARKS

BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1869.

(Reported by David W. Evans.)

I understand that many of the brethren and sisters in the old country lent money to their friends now here to assist them to emigrate; quite a number of letters have been sent, stating that those friends covenanted before leaving that they would repay that means with the first money they earned after arriving here, and that they would also send more than they had borrowed, in order to assist those who had previously assisted them. A number of our Elders who have been from here on missions to England and other countries, have been in the habit of borrowing money, or of getting it in some way. Some of these Elders, when asked to refund what they had borrowed, have said, "We did not borrow it, it was a gift to us." I wish to say to such Elders, return the money with interest. If it was a gift, return the gift, that it may go back and help many instead of one.

I do not wish to spend much time on this subject, I wish to give instruction, and to tell you my mind with regard to those Elders who have borrowed money from the Saints in Europe. They may pretend to say that it was given to them to excuse themselves for not repaying it, but if they do not refund it, they are unworthy of the fellowship of the Saints, and I ask their Bishops to cut every one of them from the Church, without favor or affection. If the Bishops do this,

they will be doing their duty. Disfellowship them, they are not worthy of a standing in the Church and kingdom of God.

I wish to ask my brethren, the Elders of Israel, to give liberally to help home our brethren and sisters who are now in bondage in the old countries. We have not said anything to the people for a long time with regard to donations. A year ago last fall we commenced a subscription to bring home the Saints. By the following February the amount reached, I think, some nine thousand dollars. Our agent left here about the 27th of February, and about ten days before he started we gave notice that he was going, and between that time and the time he left, the nine thousand had swelled to about thirty thousand; and in the course of three months from then the amount had increased to seventy-six or seventy-seven thousand dollars. With this amount a great many were helped here who could only raise part means, some were brought all the way. The brethren and sisters continued to give through the summer, and if I recollect rightly, we have now over thirty thousand dollars in money to help home the poor. Most of this has been sent to Liverpool, but we have some in this city. Now we wish the charity of the brethren and sisters to be extended to bring home the poor Saints, and per-

haps it would be as well for me to commence our list. I will say to our clerk he may put down two thousand dollars for brother Brigham; also one thousand for Wm. H. Hooper, our delegate in Congress, who told me before he went away that he would give another thousand. Now we are ready to receive your thousands or your hundreds, and we will not refuse a five-dollar bill. We got a great many of them from the sisters last fall, more than the people would imagine; if the list were read of the sisters who put in five dollars, ten dollars, and some twenty-five, it would astonish you. This is a short sermon on this subject. The brethren here from the settlements throughout the Territory can carry it home, and it will become generally known.

I have thought of proposing certain conditions in relation to those who are helped here from abroad; but whether it would be prudent and consistent to do so, I leave the Latter-day Saints to judge. The cogitations of my mind on the subject of bringing home the Saints are somewhat strict. I have thought it would be as well, before helping the poor to emigrate, to have them covenant that after arriving here they would be Saints in every sense of the word. Now, to particularize, I will say that we gather a family here consisting of father, mother, four, eight or twelve children, as the case may be. They are Latter-day Saints; they wish to gather to Zion and to enjoy all the blessings of Zion; they are anxiously waiting for every gift and blessing God has in store for the faithful, and to be numbered with the Church of the First-born; but when they reach here, if we go into their houses, we shall very often find, if they have the means to do it, that they will perfectly soak their systems with tea and coffee, and are perhaps chewing tobacco and doing a little tippling, a little swearing and so on. This is the way with some who were gathered last year. Now, whether it is better to leave such people to die in the faith in their native lands, or to bring them here to apostatize and deny their Lord and Master, is a question. I think if I had the knowledge and the power, I would

never gather another member of the Church who would apostatize; but I have not this knowledge. I cannot say to a man, you stop and let your family come to Zion. I cannot say to a woman, you stop where you are, you are in the faith now, but if you gather you will apostatize; but your husband and family can gather, they will stick to the faith. I cannot say this, I have not the power, and hence we see many after they arrive here, turn away from the holy commandments. I do not know but what it would be perfectly reasonable to make every man and woman, before leaving their native lands, covenant before God to observe the Word of Wisdom, let liquor alone, use no language unbecoming a Saint, and, in a word, live their religion after arriving here. Whether it would be reasonable and consistent to lay such injunctions on the people before assisting them to gather I do not know. If we were to say to them, before leaving their homes, "Now, if we gather you home, will you live your religion?" they would jump up, clap their hands together, shout "hallelujah," and say, "Yes, we will do anything you require if you will only gather us to Zion."

Do you not see that I am perfectly tied up? and so are all the Elders of Israel in this respect. We might lay all these injunctions on the Saints, and some would break them all. All these things are turned over in my mind, and I look at every side of the question, sound every principle, and behold the people as they are. Well, what is to be done? I do not know any better way, perhaps, than to gather the Saints and try to sanctify them after they are gathered together, for when they are baptized they virtually covenant to observe all these rules. When we see the course that the Saints, or those professing to be such, have taken in feeding, clothing, and making our enemies rich here in our midst, it makes me feel that it is time to cease gathering those who will not be Saints indeed. I know as well as I know that I am a living being, that there is not one professing to be a Latter-day Saint, who has the spirit of his calling, who would not cease this course as quick as he would draw his

hands out of the fire, if he thoroughly knew and understood that it tends to the overthrow of the kingdom of God; and the fact that he helped to sustain the enemies of the kingdom of God must be attributed to his ignorance. The people have eyes, but they see not; they have hearts, but they do not understand. I will ensure that there are scores, and perhaps hundreds, looking at me while I am speaking, who think, "Brother Brigham, you are a fool; we have as good a right to trade with one man as another, and we will go to what store we please, and do what we please with our means, and we will trade with those who will do the best by us." Yet there are hundreds who, and in fact, the most of the people, understand the folly of this course, as the experience of the past six months has proved. During that period we have done wonders in guiding the minds and the movements of the Latter-day Saints. Still there are some who seem to have no understanding. I will venture to say they are the foolish virgins. I was going to say they are *like* the foolish virgins; but they *are* the foolish virgins, and by and by they will find they have no oil in their vessels, and nothing to prepare them to go and meet the bridegroom, and they will be found wanting. But so it is, and we must cultivate the wheat with the tares; the sheep and the goats have to run together. Here I am thinking of exacting a covenant from men and women before they are gathered, that they will be Saints indeed afterwards; but while I have such feelings, the question stares me in the face, How do you know whether they will be or not? You see men and women here who have been in the Church thirty years, and the most trifling, frivolous, foolish little circumstance imaginable will throw them off the track, and they will go to the devil. It is astonishing, it is marvelous! When I think of these things it recalls a saying that I have sometimes made, that I do my swearing in the pulpit, for they make me think that we have those in our midst who profess to be Latter-day Saints, but who are damned fools. You may say that is swearing; but they are damned and the wrath of

God is upon them, just as much as it was in the days of the old Apostles. Men and women would take a very different course if they could see and understand things as they are. But I will take back the expression "if they could see and understand." I say they *can* see and understand if they have a mind to cast out of their hearts the love of the world, the love of riches, and the little frivolous traits of character they so often manifest. The love of fashion, for instance, which darkens, beclouds and casts a shade over the spirits of our sisters. They can not have this, and they do not like that, and the next thing, anger creeps into their hearts and they feel revengeful, and "I wish I could do somebody an injury; I wish I could come up with my husband; I wish I could do something or other to mar his peace, inasmuch as mine is marred, because I cannot follow somebody else's fashion." Such little, trifling, contemptible, frivolous things cast a dark shade over their feelings, and the first thing they know they give way to a revengeful, vindictive, wicked spirit, which leads them to destruction.

Now, I will go back again to my text—whether we should exact the injunctions I have named of the Saints before gathering, or whether we should not? I leave it to the people, for I do not care much about it, for the simple reason that I do not know enough to decide, and yet I know as much as anybody else. I might pick up this man and that woman, and this family and that family, and leave others because I might not think them worthy, when those who are left behind would probably stick to the faith, while those who are gathered might apostatize. I do not know how to do any better than we are doing, unless the Lord reveals it. I will say to the brethren and sisters, we are ready to receive your donations. Open your hearts and your purse strings. I leave this matter now for your action.

I spoke a little here yesterday and the day before; but I have not really said what I wish, and whether I shall be able to answer my own feelings with regard to our success in our co-operative system of merchandizing I do not know. I want to say to the

Latter-day Saints we have wrought wonders. It was observed here by one of the brethren, that to guide the minds of the people and to govern and control them is a greater miracle than to raise the dead. That is very true. The Lord Almighty could resuscitate a corpse lying before us a thousand times easier than He could control the congregation in this house. He has the material on hand, and He knows every process, and He could give life to a lifeless being, with ease, by the elements He would operate upon and with. This is a great miracle in our estimation; but it would be no miracle at all to the Lord, because He knows precisely how to do it. There is no miracle to any being in the heavens or on the earth only to the ignorant. To a man who understands the philosophy of all the phenomena that transpire, there is no such thing as a miracle. A great many think there are results without causes; there is no such thing in existence; there is a cause for every result that ever was or ever will be, and they are all in the providences and in the work of the Lord. It would be no particular miracle for the Lord to resuscitate a person whose breath had left the body. By bringing the elements to bear on the system, He could make that system breathe again and live, but to control this people can only be done by persuasion. We have the privilege of choosing, refusing, acting, rising up, sitting down, doing this or not doing; we are just as independent in our sphere as the Gods are in theirs, and our agency is our own, and we can do as we please. We can govern and control ourselves, and when we do this by the law of truth, it produces life within us, and leads to eternal life; but when we take the opposite course and yield to principles that tend downward, the result is death and destruction. Now I will make the application, that you and I have done just as we please. We have traded with whom we pleased. We shall do so as far as we can. We cannot all do just as we please, because a great many times we want to and cannot, and that is what produces misery, which is called hell. We have done as we please with regard to trading.

We requested the people last Conference, in this room, to cease trading with their enemies. Do you see the effects of this? Yes, they are apparent to every inhabitant of this Territory; they are apparent to the passer by, to the transient person and to the world; and the commercial world has said, "this is the first thing we have ever seen in the character of you Latter-day Saints, that manifested that you knew enough to take care of yourselves." It tells also upon our enemies. Suppose we had not checked this trading with outsiders, and had not turned the stream into another channel, you would have seen, perhaps, one hundred merchants in this city now more than last year. They would have brought their clerks and friends and a great number who would have operated against us. Not but what there are many here now, and have been, who have been very gentlemanly and kind; but where is their friendship? Is there a man who does not belong to this Church who would not vote for a man out of the Church for mayor of the city, and for men who do not belong to the Church for aldermen and councilors? No, there is not one amongst them but would do this. And what would they not do? They would not do right and righteously, that is what they would not do. But anything on the face of this earth to remove power and influence from the Latter-day Saints, and to remove them from their homes, many of them would do. We have been able to check this, and it is for our advantage. Many of us have suffered the loss of all things several times. I have been broken up five times and left a handsome property, and have taken the spoiling of my goods just as patiently as I could. I do not want to see these things enacted again. I know how to avert them. If the people will hearken to the counsel which God gives through His servants, they will never experience any such thing again; but if they will not, they will, perhaps, suffer just as they have heretofore,—the good with the bad, the righteous through the evil deeds of those who profess to be righteous and are not; the simple, the honest and the good will have to suffer with the hypocrite

and the wicked. I am thankful to | their hearts open to receive and act
 God that the ears of the Latter-day | upon good counsel as far as they have
 Saints have been open to hear, and | been.

[TO BE CONTINUED.]

EDITORIAL CORRESPONDENCE.

(From the *Deseret Evening News*.)

Ogden June 13, 1869.

The visit of President Young and company created considerable life and animation among the people. The prospects for crops of all kinds in this county are excellent at present. Fruit is especially promising. This is the case also in Davis county. The contrast between the appearance of the trees in these counties and Salt Lake City is very striking. During yesterday the weather was beautiful, and the streets were lined with people coming in from the country to attend the meeting. President Lorenzo Snow came in from Brigham City this morning, and there were many other presiding officers from the surrounding country. The meeting opened at 10 a.m. There were present on the stand, of the First Presidency, Presidents, B. Young, Geo. A. Smith and D. H. Wells; of the Twelve Apostles, Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, Geo. Q. Cannon and B. Young, jun.; John Smith, Patriarch, and John W. Young, President of the Stake of Zion at Salt Lake City; and of the local authorities, President Lorin Farr and Bishop C. W. West, and many other Elders. After the choir had sung sweetly, for Ogden has not lost its reputation for delightful singing, Elder B. Young, jun., prayed. The choir again sang, and Presidents Brigham Young and Geo. A. Smith addressed the congregation. Their discourses were reported.

The afternoon was occupied by President D. H. Wells and Elder Wilford Woodruff. At 5 p.m. the School of the Prophets convened, and Presidents B. Young and Geo. A. Smith imparted instruction to the class.

The speakers to-day were Geo. Q. Cannon, B. Young, jun., Presidents Brigham Young, Geo. A. Smith and

Daniel H. Wells. The Tabernacle was very much crowded during both meetings, and excellent attention was paid by the people to the instructions, which were delivered with much plainness and power. There were many strangers at the meetings, drawn doubtless by curiosity to hear the character of the teachings, and to form some idea of the nature of the attraction which holds the Latter-day Saints together. There was more said upon the first principles of the Gospel at our meetings here than is usual in our visits to the settlements. The Spirit evidently led in that direction.

At the close of the afternoon meeting the carriages were driven up to the Tabernacle, and the company took leave of their hospitable hosts, Bishop C. W. West, President Lorin Farr and Franklin D. Richards and the Saints, hundreds of whom crowded around to shake hands with the brethren, who started for Huntsville.

The drive up Ogden cañon is a magnificent one. The time will doubtless come when tourists will travel a long distance to see the picturesque and grand scenery of this cañon. Huntsville is a charming place, situated in a lovely valley known as Ogden Valley. Eden, another beautiful little place, presided over by brother Richard Ballantyne, lies about three miles to the north of Huntsville. The first feature which strikes the visitor upon emerging from the cañon into the valley, is the splendid character of the meadows and the abundance of feed on the range. The stock look very fine. The remark was made by one of the company on seeing the fine prospect for living here, that if many of the people who now try to live in Salt Lake City could only see how the people live in the country, and the opportunities there are for a man to

lay the foundation for independence, they would dispose of their property there, invest in young stock and move out. They do not have stock enough here, so President Francis A. Hammond informed me, to occupy their range. The hills around the valley are low, and for about seven miles between the town and the Weber river, afford fine range for stock during the summer season.

The Female Relief Society and Sunday school children were drawn out on the side of the road awaiting the arrival of the company. Preceded by President Hammond we drove up to the meeting house, a fine rock building, which was filled with people. Hon. Wm. H. Hooper, Elders E. T. Benson, Geo. Q. Cannon, President D. H. Wells, Elders W. Woodruff, B. Young, jun., John W. Young and President Brigham Young, all addressed the meeting in a series of brief discourses on a great variety of topics.

The hospitable doors of President F. A. Hammond were thrown open to the members of the company, and they were regaled with a feast of trout.

— — —
In Camp, Blacksmith's Fork,
Monday evening, June 14.

We left Huntsville about 8 o'clock this morning, accompanied by President Lorin Farr and his brother, Judge Aaron Farr, of Ogden, President Francis A. Hammond and his son Francis, jun., of Huntsville. The people of Ogden kindly sent two wagons, one with four horses and the other with two, to haul the grain for our teams, and camp equipage, and food and bedding for ourselves, for the distance between Huntsville and the first settlement in Bear Lake Valley—St. Charles—is about 72 miles. We started out of Huntsville in a very good-natured mood; the weather was delightful. We were in excellent health and spirits, and we had just partaken of a fine breakfast. Wm. H. Hooper, Elder W. Woodruff and myself were traveling companions. Bro. Woodruff prescribed a trout diet for our friend the Delegate. Fortunately President Hammond had an ample supply of the needed article, and we all thought so highly of the prescription that we concluded to test it ourselves. These

mountain trout are delicious, and all felt satisfied that the prescription was an excellent one.

The last time the President and his company traveled on this route was from Bear Lake Valley, in September 1867. A violent storm broke upon us shortly after leaving Bear Lake Valley, and continued through the day. The evening and night were fine, which made camping out tolerably pleasant; but in the morning we had barely started when it commenced snowing, and it continued until we reached Huntsville.

The contrast between the weather and the appearance of the country at that time and at the present is very striking. We have passed some very fine scenery to-day. Early in the day our road led up a very romantic cañon; afterwards we crossed several divides and passed through valleys where the feed is exceedingly luxuriant. We have had some charming views. A trip like this we are now taking would be most delightful for those denizens of our city who are closely confined to business during the greater part of the year. By leaving the city, say about the first of August, with the necessary conveniences for camping out, a week or ten days could be spent by families with great advantage to health, in traveling from the city to Bear Lake Valley. The fishing in all these streams is excellent, and ducks are quite plentiful.

This stream is, without exception, the most beautiful and romantic of any in these mountains. The water is as clear as crystal, and a person has only to stand for a few moments on the bank of the river to become satisfied that speckled trout are very numerous. From the point where we cross the stream to where we are now camped—a distance probably of not more than a mile—we have passed a great number of petrified beaver dams, varying from two and three feet to twenty feet in height. In one place there is a succession of these dams, forming a series of beautiful cascades. These dams are undoubtedly the work of beavers. They have built their dams of willow, birch and other materials, as is customary with this industrious animal, and tufa has formed

upon them and they have gradually petrified. They have continued to build some of them higher and higher until they have reached a great height. By examining the banks you can find considerable quantities of tufa, which has almost the appearance of coral.

Our camp this afternoon and evening is most interesting ; it reminds one of old times. Some have taken a

swim in the limpid waters of the creek, others are hunting ducks, and others, again, are fishing ; while the older members of the party are reclining on blankets on the grass in the shade. The horses are enjoying themselves in splendid feed, and the speckled trout can be seen at almost every point.

The quantity of space allowed in a bed-room should not be less than 60 cubic feet per adult, and 200 feet per child under twelve years. Bed-rooms should never be built without fire-places, unless there are special means of ventilation.—*The Lancet*.

HOW TO BE MISERABLE.—Think about yourself, about what you want, what you like, what respect people ought to pay to you, what people think of you ; and then to yourself nothing will be pure. You will spoil everything you touch ; you will make misery for yourself out of everything ; you will be as wretched as you choose on earth, or in heaven either. In heaven either, I say ; for that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell, for the great Devil himself. It was by pride, by seeking his own glory—that he fell from heaven to hell. He was not content to give up his own will and do God's will, like the other angels. He would be a master himself, and set up for himself, and rejoice in his own glory ; and so when he wanted to make a private heaven of his own, he found he had made a hell. And why ? Because his heart was not pure, clean, honest, simple, and unselfish.—*Kingsley*.

PAPER—The uses of paper are much extended by a patent process of M. Pavy. The paper made by this process is of a peculiar kind. It resembles that used by the Japanese for pocket handkerchiefs, and is susceptible of the same application. The patentee calls it "felted," and to a certain extent the term is appropriate. Both animal and vegetable materials are employed in its production. Among the vegetables we find some not hitherto much employed in the manufacture of paper, New Zealand flax, jute, plants of the mallow, and the ordinary fibres, flax, hemp, and cotton. The animal matters used are wool, silk, and skins. These various matters are reduced to pulp and bleached, and then "felted" in appropriate machinery, which is, no doubt, the same as is used in ordinary paper making. The mixture of the materials we have named gives a paper of extraordinary pliancy, flexibility, and strength. It can indeed be sewn together with as much ease, and makes as strong a seam, as the woven fabrics it is intended to replace. The uses to which this paper can be put are innumerable. We may mention a few of the articles we have seen at the office of Messrs. Roberts and Thorne, 82, Gracechurch Street, City. First, petticoats. These may be printed exactly like the shirts now so fashionable, or they may be white, and have open work stamped out in patterns, which scarcely any amount of labor with scissors and needle could imitate. The marvel is that they can be sold retail for sixpence each. We have next bed furniture, of imitation cretonnes and chintzes. These are printed with patterns of great beauty, and a set of curtains will only cost five shillings. We have also quilts, which, besides being excellent non-conductors of heat, have a very ornamental appearance. White day covers for beds are made with embossed patterns and equally cheap. White tablecloths, stamped with patterns in remarkably good taste, will, we are sure, soon ornament many a dinner table. Very good imitation leather is formed of it ; and furniture covering, and even shoes, may be made. The last can be made impermeable to wet by the introduction of oils and india-rubber.—*Mechanics' Magazine*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 24, 1869.

THE TESTIMONY OF THE TRUTH.

THERE are power and certainty in the testimony imparted unto every person who honestly embraces the Gospel. The Savior said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Through obedience to the commandments of God we are liberated from the doubt and anxiety resulting from ever learning and never coming to a knowledge of the truth, for then the testimony of the Holy Spirit confirms the testimony and instructions of His servants, witnessing unto our spirits that we are indeed born of God. This the world do not comprehend, for they have been and are taught to disbelieve that God would again communicate with His children upon the earth through the ministering of angels and the Spirit of revelation. Mankind have for ages depended and still depend upon the written testimony contained in the New and Old Testaments, and generally not so much as receiving them until they have placed upon them their own interpretations, and have introduced systems strangely at variance with the divine promises and the principles of the Gospel; for while the Gospel promises the knowledge of God, the people are taught that revelations long since ceased and are no longer needed, thus denying the legitimate operations of the very Spirit which alone can give the knowledge promised.

In the days of the Savior mankind were dependent upon Him for the knowledge of God, for the Father sent Him to declare His word; "I come not to do my own will, but Him that sent me." All who received His testimony and doctrine received the Father; and when He ascended up into heaven His Apostles carried on the work. Then mankind became dependent upon them for the knowledge of God, for they had the testimony of Jesus, and the Holy Ghost bore testimony to every honest person concerning the truth of their teachings. God has revealed Himself in sundry times and places, and has taught His children how to worship Him; and if He is incomprehensible to any, it is to those who do not enjoy His Spirit, without which no man can understand the things of God, for it is the Spirit of God that gives testimony of the truths pertaining to salvation. Adam could teach his children of the being and attributes of God, because he had seen Him, walked with Him, and conversed with Him, and had been instructed how to worship Him, and in the relationship which existed between them. Moses could instruct the children of Israel and testify of the being and attributes of God, because he had spoken to Him "face to face, as a man speaketh unto his friend." Jacob also had this privilege and knowledge of God, for he declared, "I have seen God face to face, and my life is preserved." The Prophet Isaiah has testified: "I saw also the Lord sitting upon a throne;" "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of

unclean lips ; for mine eyes have seen the king, the Lord of hosts." And Stephen exclaimed : " Behold I see the heavens opened, and the Son of God standing on the right hand of God." Did the "unbelieving" Jews believe that testimony of the truth then ? Is it believed by this generation that the Father and Son have again revealed themselves and restored the principles, authority and blessings of the Gospel as anciently ? Only by comparatively a few, who are plainly testifying of a fact at once so important and as yet so unpopular.

Peter declared : " Thou art the Christ, the Son of the living God." And the Savior answered, " Blessed art thou, Simon Barjona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Herein is the key of the power and excellency of the Gospel, the Saints testifying that "they (all who obey) shall know." How ? By the revelations of the Holy Spirit. The Gospel never changes, it is the same to-day, yesterday, and forever ; and if it was necessary for Peter to know, so as to have a testimony of the truth, it is equally necessary for all who are heirs to the same glory ; " Upon this rock (revelation) I will build my church, and the gates of hell shall not prevail against it," because those who become the true disciples of Christ are fortified by the Spirit of truth—the Spirit of revelation—which reveals to their minds those principles of eternal life that are only understood by the Spirit of God.

The testimony of the truth is again restored, and thousands are testifying that they know that God lives, and that Jesus Christ is the Son of the living God ; also that He hath revealed Himself to Joseph Smith and others in our day. Upon these points all are kindly entreated to inquire of God, for He alone can satisfy the mind of man concerning His own work. " If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith nothing wavering." He alone can determine this matter satisfactorily to the minds of His children, therefore let man lay aside his foolish prejudices and erroneous traditions, and worship the living God, and He will hear and answer prayer and instruct in obtaining the testimony of the truth. G. T.

ON THEIR WAY.—The Scandinavian company of Saints, numbering 598 souls, arrived at and left Liverpool July 15, on the steamship *Minnesota*. They were all well and in excellent spirits, and have the faith and prayers of the Saints that they may arrive in Utah safely and in good time. They were in charge of Elder O. C. Olsen, with Elders A. Gudmundsen and J. K. Johansen for his Counselors, who with Elders G. K. Reese and O. B. Shaw and Hans Petersen are returning from their several missions.

EMIGRATION.—It is expected that another company of Saints will leave Liverpool during the latter part of August, of which timely notice will be given. To facilitate operations, Conference Presidents are requested to forward, as soon as convenient, the number who wish to go at that time, and can entirely pay their own way from their homes through to Ogden, at the rates mentioned in the last STAR.

ARRIVALS AND APPOINTMENTS.—On the 11th inst., Elders Lot Smith, John Q. Knowlton, Albert Dewey, George H. Peterson, George Barton, and, on the 13th, Milford B. Shipp arrived from Utah in good health and spirits.

Elder Smith is appointed Traveling Elder in the Glasgow, Elder Knowlton in the Cheltenham, Elder Dewey in the Manchester, Elder Peterson in the Durham and Newcastle, Elder Barton in the Kent and Elder Shipp in the Sheffield Conferences, with the trust that they may be abundantly blessed in their labors in preaching the Gospel and in aiding in the gathering of Israel.

REPORTS.—There are some tithing lists and statistical and financial reports not yet received, though now overdue from the 1st inst. It is expected they will soon be forwarded, and that all reports will at all times be promptly attended to by all, for it is precisely as easy to furnish them when due as at any time, and much more satisfactory and conducive to good order, a goodly example and timely attention to duties.

C O R R E S P O N D E N C E .

ENGLAND.

London, July 9th 1869.

Pres. A. Carrington.

Dear Brother,—Immediately on receipt of the news that the Essex and Reading Conferences were to be joined to the London Conference, I accompanied bro. John R. Clawson through Essex, and was highly pleased with the spirit manifested by the Saints in that district. I found them, as a general rule, living up to the teach-

ings of the Elders, and bearing testimony that there was safety only in obedience to the requirements of Heaven. The wise counsels of Elder Clawson have proved of great benefit, for which they are thankful to the Almighty who orders all things for the good of His people.

Praying for your continual welfare,
I am yours truly,

J. F. HARDIE.

A ROMAN CATHOLIC BISHOP ON ELECTIONS AND THE CONFESSIONAL.

Before the Marquis of Hartington's Committee on Parliamentary and Municipal Elections on Tuesday, July 6, the Rev. Dr. Butler, Roman Catholic Bishop of Limerick, was examined as follows:—

If the ballot were established, do you think the priests would find out how the members of their Church had voted? I do not think he has any better means of discovering that than any gentleman here.

It has been suggested that the priest would have the means of obtaining that knowledge through the confessional. Would he make use of the confessional for such a purpose?—The only way in which it could come before him in the confessional would be if the penitent thought he had voted

wrongly, and accused himself of sin in the matter.

By Sir George Grey.—Supposing that a man accused himself of a breach of faith, he having promised to vote one way and voted another, would he not confess it?—He might.

Would the clergyman make any use of the information?—None whatever, directly or indirectly. One of the most sacred and awful obligations under which a priest is placed is the obligation to keep private and secret all knowledge obtained through the confessional.

By Mr. Ward Hunt.—Can the priest impose penance on the penitent?—He not only can, but it is a part of his duty to do so. The obligation to maintain secrecy with regard to the con-

fessional is imposed on the priest by natural law, divine law, ecclesiastical law, and, furthermore, by a sense of his own interest; because, if the people found out that he made use in any way of the information obtained in the confessional, he would not only be set aside by his superiors, but he would be cast out by the people.

By the O'Connor Don.—The penances imposed in confessional were very slight, consisting of short prayers, the giving of small alms, or something of that kind. Military and police were sometimes used at elections. There was a strong impression in the minds of the Liberal party that when Tory statesmen were in power the military were used to carry out their views; but he did not mean to say that was a correct opinion.

By Mr. Bright.—It has been suspected that the ballot would not secure the voter from the priest as it would from the landlord, because of the confessional. I do not see how it is possible that the confessional can be brought to bear upon the voter at all, unless the voter accuses himself of sin. Is it conceivable that such influence as the refusal of spiritual consolation can be used by the priest with regard to a voter?—It is not. A person is only obliged to attend confession once a year, so that he need not go for perhaps nine months after an election.

Would the priest charge him with voting in a certain way, although he did not think it a sin?—Only if it were well known how he voted. If a priest saw a man drunk in a crowd, and others saw him, he would tax him with it the same way.

By Mr. Villiers.—It would be an unqualified advantage to have the ballot. In a great many cases the vote was a misfortune to a man.

By Mr. Ward Hunt.—The devout Catholics of Ireland would pay more attention to what a priest said from the altar than to what he said in ordinary conversation. Where the issue was so clear as at the last election—when it was a question of Protestant ascendancy—he thought the priest called upon to direct his people as to their duty.

Would his speaking from the altar not indicate that he considered the

people would offend God if they voted otherwise than as he told them?—Not necessarily. He might speak as a patriot. His object is to indicate to the congregation their duty as Catholics.

Do you think it right to use the altar for such a purpose?—If the question in hand were a purely political question, I should not approve of using the altar. Generally when a matter of that kind is dealt with from the altar, it is both political and religious. That is not the case with all questions in Ireland.

Do you think there are circumstances in which a priest would be right in threatening a voter with spiritual terrors unless he voted in a particular way?—Certainly; if the question were such as that with regard to the saying of masses.

By Mr. G. Hardy.—If a man voted for making the saying of mass a penal offence, would that be a mortal sin?—Yes.

Would it not be equally mortal sin if he voted for Protestant ascendancy?—Not under all circumstances.

Are there not possible circumstances in the other case which would make it less than mortal sin?—I think there may be; because I can imagine a case where the evils which would fall upon a man if he voted one way would be so great that, considering the small amount of influence his single vote would have in accomplishing the object in hand, he might be justified in sacrificing his opinions, especially if he were not guilty of apostasy.

In a case where it was plain, as with regard to mass, that the man had voted wrongly, would you remind him of it at confession?—Yes. I should take it for granted that he was forgetting and would wish to be reminded.

If it were a matter of Protestant ascendancy would you take the same course?—Questions are never asked at confession unless the priest thinks the penitent is forgetting something of which he would wish to be reminded.

Would the same course be taken with a member of Parliament?—I cannot conceive it possible that a Roman Catholic member of Parliament should vote for Protestant ascendancy and

not violate what he considered his duty.

By Mr. Whitbread.—I infer from what you have said that under some circumstances it would be justifiable to refuse absolution, although the voter did not regard what he had done as sin?—If a man plainly violates his duty and does not repent, he cannot be absolved.

And he would have plainly violated his duty if voting under a secret form of voting, where no external influence could be brought to bear upon him, he had voted for maintaining Protestant ascendancy?—I should hold that he would.

And under such circumstances absolution might be refused to him?—I should like to know how he would say it was not a violation of his duty.

By the O'Connor Don.—If he held it was not sin, would absolution be refused?—No, I do not think it would, in a case of that kind. If he has not the slightest idea that he is offending God, I should say there is no sin, and no absolution is necessary.

It is possible that a man might vote against religious equality principles and not know he was acting wrongly?—Quite.

And in that case absolution would not be refused?—Oh, no; it would not be a question for absolution at all.

By Mr. Bright.—If a man did not wish to vote for the abolition of an Established Church, would you consider him guilty of an offence before God in that?—No, if he did not intend to act against his own principles.

By Sir F. Heygate.—What do you mean by Protestant ascendancy?—I mean Protestantism endowed as the religion of the State, whereas other religions are not endowed. I mean Protestantism being the door to all civil employment in the country, as it was for a long time. But these fetters have been cast off one by one. Protestant ascendancy pervaded the whole social system, poisoning the whole.

By the Chairman.—He should be glad when it was unnecessary for the priest to take part in elections, as it was a most annoying occupation. Secret voting would render it less necessary. Had known of bribery at municipal elections; but did not think the ballot was so much wanted there as at Parliamentary elections.

The witness withdrew.

The committee shortly afterwards adjourned.

BAVARIA AND THE ŒCUMENICAL COUNCIL.

—o—

The following circular despatch upon the forthcoming Œcumenical Council has been sent round by Prince Hohenlohe, the Minister President, to all the Bavarian diplomatic agents, and, as emanating from Catholic Bavaria, is highly remarkable:—

“Munich, 9th April.—It may be assumed for the present with certainty that the general council summoned by his Holiness Pope Pius IX. will really take place in December, unless unforeseen events interfere. This council will unquestionably be visited by a very great number of bishops from all parts of the world, and be more numerously attended than any yet known. It will therefore command in the public opinion of the Catholic world the lofty significance and that high authority which belongs to an Œcumenical council.

“That the council will take into consideration questions of pure theology is not to be supposed, since questions of that nature requiring the settlement of a council do not for the present call for attention. The only dogmatical matter which, as I learn from a certain source, the powers in Rome would like to see decided, and for which the Jesuits in Italy, as well as in Germany and elsewhere, are now agitating, is the question of the infallibility of the Pope. This question, however, far outstrips the boundaries of abstract religion, and belongs to the domain of high politics—inasmuch as coincidently the power of the popes over all princes and nations (even heretical) in secular matters would be affirmed and raised to an article of faith. If this highly pregnant question is likely to rivet the attention of

all governments ruling over Catholic subjects upon the council, their interest, or rather their anxiety, must be still further heightened when they reflect upon the preparations that have been made to carry the question, and the affiliation (solidarity?) of the committees organized in Rome for that purpose. Among these committees there is one in particular whose function it is to devote itself exclusively to these State-ecclesiastical (*Staats-kirchlich*) matters. It is therefore, without doubt, the settled intention of the Roman Court to allow, at all events, some questions of a mixed character to be decided by the council. As corroborative evidence, we know that the *Civiltà Cattolica* lately pointed out that one of the duties of the forthcoming council would be to convert the damnable clauses of the Papal syllabus of the 8th December into positive canons or conciliar decretals. But this paper has received from Pius IX.'s own hand the official character of organ of the camera (Curia?). Now, as these articles of the syllabus are di-

rected against several fundamental axioms of civil government, as it is defined by modern civilized nations, the serious question arises for the various Governments whether, and in what form, they might find it advisable to warn the bishops on the one hand in their own dominions, and on the other, later perhaps, the council itself, of the solemn consequences that might follow so calculated and radical a rupture in the relations which have hitherto been established between Church and State. The question further arises, whether it would not be wise that the Governments should make a joint protestation through their accredited agents at Rome against such conclusions."

The diplomatic agents are then desired to inquire of the various Governments whether, if an identical note cannot be addressed to the Roman Court, in order not to leave it in uncertainty, a conference of their representatives might not be arranged to undertake the common delivery of a combined counsel.

"CATCHING COLD."

A large number of fatal diseases result from taking cold, and often from such slight causes, apparently, as to appear incredible. But, although the causes are various, the result is the same, and arises from a violation of a single principle—to wit: cooling off too soon after exercise. Perhaps this may be more practically instructive if individual instances are named, which, in the opinion of those subsequently seeking advice in the various stages of consumption, were the causes of the great misfortune, premising that when the cold is once taken, marvelously slight causes serve to increase it for the first few days—causes which, under ordinary circumstances, even a moderately healthful system would have warded off.

Rachel, the tragedienne, increased the cold which ended her life by insufficient clothing in the cars, traveling from New York to Boston. This was her own statement.

The immediate cause of the last illness of Abbott Lawrence, the financier and the philanthropist, was an injudicious change of clothing.

An eminent clergyman got into a cold bed in mid-winter, fifteen minutes after preaching an earnest discourse; he was instantly chilled and died within forty-eight hours.

A promising young teacher walked two miles for exercise, and on returning to his room, it being considered too late to light a fire, sat for half an hour reading a book, and before he knew it a chill passed over him. The next day he had spitting of blood, which was the beginning of the end.

A mother sat sewing for her children to a late hour in the night, and noticing that the fire had gone out, she concluded to retire at once; but thinking that she could "finish" in a few minutes, she forgot the passing time until an hour or more passed, and she found herself "thoroughly

chilled," and a month's illness followed to pay for that hour.

A little cold taken after a public speech in Chicago, so "little" that no attention was paid to it for several days, culminated in the fatal illness of Stephen A. Douglas. It was a slight cold taken in midsummer, resulting in congestion of the lungs, that hurried Elizabeth Barrett Browning to the grave within a week. A vigorous young man laid down on an ice chest on a warm summer's day, fell asleep, waked up in a chill, which ended in confirmed consumption, of which he died three years later. A man in robust health and in the prime of life began the practice of a cold bath every morning on getting out of bed, and standing with his bare feet on a zinc

floor during the whole operation; his health soon declined, and ultimately his constitution was entirely undermined.

Many a cold, cough, and consumption are excited into action by pulling off the hat or overcoat as to men, and the bonnet and shawl as to women, immediately on entering the house in winter, after a walk. An interval of at least five or ten minutes should be allowed; for however warm or "close" the apartment may appear on first entering, it will seem much less so at the end of five minutes, if the outer garments remain as they were before entering. Any one who judiciously uses this observation will find a multi-fold reward in the course of a lifetime. —*Ex.*

NEWS FROM UTAH.

(From the *Deseret Evening News*.)

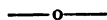
CHANGE OF NAME.—The name of Deseret Station on the U.P.R.R. has been changed to that of Uinta.

EDITORIAL VISIT.—J. E. Caldwell Heyer, Esq., Editor of the *Chicago Journal of Commerce*, paid us a fraternal visit this morning (June 17). Mr. Heyer is a very agreeable gentleman, and expressed himself as immensely pleased with Salt Lake City. After his trip over the plains he thought Ogden presented a very pleasant appearance, but Salt Lake City, with its beautiful streams and shade trees, exceeded everything he had ever seen, and was far ahead of any of the many descriptions he had read of it. We wish him a pleasant sojourn in this, the Queen City of the Mountains.

TRAIN AND THE "MORMONS."—The following is from the San Francisco *Herald's* report of a lecture delivered by George Francis Train at the Metropolitan Theatre of that city, on the evening of June 16th:—"Mr. Train was asked if he were not a Mormon, in one of the letters read. He answered he had only one wife, and was not a Mormon, but he was not sure that he would not become one. Brigham Young was carrying out the plan of the Old Testament, and doing only as Solomon and David and the rest had done. If we accept the Old Testament as part of the rule of Christians, we must accept Brigham's doctrines."

SAFELY ARRIVED.—The first fruits of this year's immigration from Europe reached Ogden at 5 p.m. of June 25th. They left Liverpool on the steamship *Minnesota*, on the 2nd of June, under the charge of Elder Elias Morris, late President of the Welsh District, the greater part of the company being from the Welsh Principality. A little more than three weeks has brought them the whole distance of the weary way that once took the best part of the year to travel. This being the first company which has come all the way across the continent from the Atlantic to Utah on the Great Highway, their journey will long be remembered as inaugurating an epoch in our history. Early this morning (June 26) the greater portion of the immigrants had found homes, numbers leaving to settle in the northern counties of the Territory.

SUMMARY OF NEWS.



The Prince of Wales now receives from the Duchy of Cornwall £53,000 a year.

The French Atlantic cable has been successfully laid from Brest to St. Pierre, the fact being conveyed in a congratulatory telegram from Sir David Gooch to the Emperor Napoleon.

Last week, a smart shock of earthquake was felt at Comrie and the neighbourhood. The motion was from south-west to north-east.

The cable of the Indo-European Telegraph Company across the Black Sea, about 200 miles in length, has been successfully submerged.

Disasterous floods have occurred in Colorado Valley, Texas. Several towns have been inundated.

At Krenholm, near Narva, in Russia, a number of persons having collected on a bridge, the parapet gave way. Sixty-five were precipitated into the river, and 21 drowned.

A procession of Orangemen was attacked by a party of Roman Catholics at New York on the 12th instant, and the police had to interfere. Thirty persons were injured in the affray.

The colony of New South Wales (says the *Melbourne Argus* of the 22nd May) was a fortnight ago visited by heavy gales and rains, producing destructive floods in the country, and occasioning many shipwrecks, with loss of life, on the coast. The port of Newcastle suffered the most seriously.

A Hartford paper thinks that one quart of whisky a day is as much as any good civilised Indian need; and that, in this respect, the Indian is more moderate in his demands and appetites than certain Congressmen and Washington officeholders.

The town of Gefle, in Sweden, from whence large quantities of wood are imported to this country, was on Monday last July 12, completely burned down. The origin of the fire is at present unknown.

BRUNN, July 14.—Yesterday and the day before, serious disturbance took place among the working classes in this city, rendering interference on the part of the military necessary. Stones having been thrown at the troops, the latter fired on the mob, killing two and wounding twelve of the rioters. Vigorous precautions have been taken against a renewal of the disturbance.

The number of immigrants landing at New York has averaged during the last two or three months 11,560 per week, or very nearly 2000 per day. The great proportion of new arrivals—Danes, Swedes, and Norwegians—as well as the usual proportion of Germans and Irish, will settle in Illinois, Wisconsin, Iowa, Minnesota, &c. The railroads of the western states are establishing a large increase in their traffic receipts this year.

The House of Lords has confirmed a decision of the Queen's Bench, which gave judgment against the plaintiffs in an action against the Hammersmith Railway Company for damage to a house by vibration, and decided that no compensation could be claimed, because the running of trains was a legalised use of the line.

The visits of royal personages to foreign courts cost a good deal of money. The Prince of Wales no doubt paid many thousands away in Europe and in the East, and we are told that the Viceroy's presents, in cash and jewels, lately came to £6000 in London alone.—*Army and Navy Gazette*.

CHICAGO, June 23.—The severest storm ever known swept over the lower Peninsula of Michigan, on Tuesday of last week, where tornados are of rare occurrence. Fences were prostrated, houses unroofed and blown down, crops flattened and freshets caused by heavy rains. One man was fatally injured, and several others reported injured. But the details are not yet received. In some of the localities the storm swept everything before it.



INFORMATION is wanted by Mrs. Susana Walpole, of St. Benedict's, opposite St. Swithin's Church, Norwich, England, of the whereabouts of her daughter Mrs. Susana Wilcome, who emigrated to Utah about the year 1860.—"Deseret News" and "Telegraph" please copy.

A D D R E S S .

H. Woodmansee, E. Eldredge and C. J. Mosely, 31, College Street, Southampton.
Marius Ensign and George Romney, 70, Robsart Street, Everton, Liverpool.

D I E D .

WARD.—In Pleasant Grove, Utah Co., June 5, James Ward, late of Nottingham, England, aged 72 years and 4 months. "Deseret News."
RAWLINGS.—In Salt Lake City, June 16, Matilda, daughter of Richard and Prudence Mary Rawlings, aged 19 years 9 months and 22 days.—"Deseret News."
HOLT.—At Bountiful, June 11, Helena Maria, one of the twin daughters of William and Jane Holt, aged 2 years, 3 months and 27 days.
PRICE.—At Wales, Sanpete County, May 30, Rachel, wife of John H. Price.—"Deseret News"

P O E T R Y .

—o—
Y E S T E R D A Y A N D T O - D A Y .

The vale lay green as Eden
Below the morning sun,
And murmur'ing sweet as Eden's stream
I heard the river run :

Its happy mist to heaven
Stole up the wealthy fields,
That shone along the sleeping hills
Like ranks of golden shields.

Alas ! for down the valley
Came war—a crush—a cry—
And trod to earth the yellow grain,
And rent the gazing sky.

And, lit and struck with bolts of flame
That pierced their sulph'rous fold,
The wild hills shouted battle shocks,
The valley echoes roll'd !

Along the troubled valley
The evening shed its rest ;
A last faint troubled gleam of day
Sank slowly down the west :

Public Opinion.

The river of the valley
Crept sighing to the sea,
And crimson with the red red flood
That ran for victory.

The stars lean'd from their chambers,
And through a rain of light
They quiver'd, shiver'd, in amaze,
And watch'd the dead all night :

And they, with upward faces,
Lay stiff'ning in their scars,
And met all night with unvell'd eyes
The wonder of the stars.

Again we have the morning,
The merry breeze of day ;
The river shakes its flakes of gold,
And sings along its way.

Sweet smiles the waking valley,
And sweet the sun-dyed hill—
But ah ! the hearts that leap'd so late
Are lying cold and still.

C O N T E N T S

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L I V E R P O O L :

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 31. Vol XXXI.

Saturday, July 31, 1869.

Price One Penny.

REMARKS

BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1869.

CONTINUED FROM PAGE 479.

The sisters in our Female Relief Societies have done great good. Can you tell the amount of good that the mothers and daughters in Israel are capable of doing? No, it is impossible. And the good they do will follow them to all eternity. If we get the sisters on our side with regard to trading in stores, with regard to donations, or with regard to improvement, we have gained all that we can ask. What do men care about fashion? You will not find one man in a thousand that cares anything about it. Men have their business before them, and their care and attention are occupied with that. You will find that the farmer, the blacksmith, the carpenter, and even the merchant, were it not that he is compelled to appear decently in society — cares nothing about fashion. They want the dollars and the dimes. The lawyer cares nothing about fashion, only to gain the feelings of the people and have influence over them, that he can bring them one against another so that he may get their dimes; that is all he cares about fashion. The doctor cares nothing about fashion. If he can make the people believe that he knows it all, and that they know nothing, he would as soon wear a hat with a brim six inches wide and the crown an inch and a half high, as he would wear one with the crown six inches high and the brim an inch and a half wide. He

cares no more for fashion than that, if he can only get the purses of the people, that is all he cares for. I speak now in general terms, for there are exceptions in every class. It is the ladies who care for fashion. They are looking continually to see how this and that lady is dressed. But if we can enlist their feelings and interests in business matters, then victory is sure. The mothers and daughters in Israel have better judgment, and they do know more than females in the world. They do understand the true principles of comfort, and how to adorn their persons so that they may present an attractive appearance to their husbands, families, friends and neighbors; and if we can make them believe this, I reckon that, by and by, they will begin and make fashions to suit themselves, and will not be under the necessity of sending to Paris or to the East to find out the fashions, or to find out whether they shall make their Grecian bends one-half, two-thirds, or one-third as large as in New York; or whether they shall cut a frock so as to show their garters every step, or to drag yards on the ground behind them. I think that, after a while, they will consider that they know a little of something as well as other people, and if we can enlist their sympathies and judgments, tastes and abilities with regard to trading, fashion, &c., the battle is won.

The sisters have already done much good, and I wish them to continue and go ahead. Have a Female Relief Society in every ward in the mountains, and have a Co-operative store in every ward, and let the people do their own trading. There are some of the brethren around who have asked me whether they shall trade at the Parent Store, or whether they shall send East for their goods. They cannot see and understand things; after a while they will. You take the Lehi Co-operative Store, for instance: Bishop Evans started it there last summer. Suppose he had sent East for his goods in July; if he had had the same luck that others have had, they would have been landed about this time, and some of them by and by, and when they had been operating three months, what would they have made? Nothing. But they came down here and bought their goods, and took them home,—only a thirty miles' drive,—and put them on the shelves, and they were soon bought up. They sent to Salt Lake City about once a week to replenish their store, and when five months had passed away they struck a balance sheet, and every man that had put in twenty-five dollars—the amount of a share—had, in addition to that amount, a little over twenty-eight dollars to his credit. Have any of our city merchants, who have traded from here to New York, made money like this? Not one; and yet the people here have paid one-third more for their goods than the people had to pay in the Co-operative Stores. I understand the brethren in Cache Valley are going to send East for their goods. Well, send for them, and you will get a little knowledge; but you will buy it; however bought wit is pretty good, if you do not pay too dear for it.

Recollect that in trading there is great advantage in turning over your capital often. Suppose the Co-operative Stores were to send to New York for their goods, they might turn over their capital once a year; then instead of making anything they would run under.

I want to impress one thing on the minds of the people, which will be for their advantage if they will hear it.

When you start your Co-operative Store in a ward, you will find the men of capital stepping forward, and one says, "I will put in ten thousand dollars," another says, "I will put in five thousand." But I say to you, Bishops, do not let these men take five thousand, or one thousand, but call on the brethren and sisters who are poor, and tell them to put in their five dollars or their twenty five, and let those who have capital stand back and give the poor the advantage of this quick trading. This is what I am after and have been all the time. I have capital, and have offered some to every ward in the country when I have had a chance. I would take shares in such institutions, I am not at all afraid; but nobody would let me take any except in Provo and in the Wholesale Store here. I will say to Bishop Woolley, in the 13th ward, do not let these men with capital take all the shares, but let the poor have them. I say the same to the 14th ward, and to every ward in the city; and you Bishops, tell the man who has five thousand or two thousand to put in, to stand back, he cannot have it. If your capital is doubled every three months, it would make him rich too fast, and he cannot have the privilege; we want the poor brethren and sisters to have the advantage of it. Do you understand that, Bishops and people?

The capitalists may say, "What are we to do with our means?" Go and build factories, and have one, two, or three thousand shares going. Send for fifty, a hundred, or a thousand sheep and own them. Some of you go to raising money and build a factory to manufacture it, and do not take every advantage and pocket every dollar that is to be made. You are rich, and I want to turn the stream so as to do good to the whole community.

I am delighted every time I hear a company say, "We do not want your capital, we have plenty." I know what to do with mine. I have been the means, in the names of God, of starting every woolen and cotton factory there is in the territory, and almost every carding machine. We are going to build a large factory at Provo, some say we have no wool to carry on the business. Yes we have, and

we have plenty of capital. Suppose we sent to the States and buy a hundred thousand or five hundred thousand pounds of wool; we are as well able to do it as others; or suppose we send to California or Oregon and buy fifty thousand pounds of wool, and ship it on the railroad and work it up. Will the people wear it? Yes, just as quick as we get the women to tell their husbands to wear home-made instead of broadcloth, they will do it. I would not even wear out the cloth that has been given to me were it not that my wives and daughters want me. If they were to say, "Brother Brigham wear your home-made, we like to see you in it," I would give away my broadcloth; but to please the dear creatures I wear almost anything. Only let us get the sisters into this mind, and home-made clothing will soon become the fashion throughout the Territory. I had a present sent me the other day of some home-made linen for a coat, and I calculate to wear it this summer. I wear my home-made a great deal, but I have not got it on to-day; if I could only get my wives to say, "Brother Brigham, your home-made is very nice, and we should like to see you wear it," I should certainly wear it.

When the first merchants came here I foresaw all that we have passed through. I knew the foundation was laid for the destruction of this people if they were fostered here, and I know so to-day. We have turned the current, and we are controlling it, and the sisters are helping us. Now, sisters, if you will continue to help us, and will trade with none but Latter-day Saints, just hold up your hands. [The vote was unanimous.] Now, I will tell you why we bother you women, though I acknowledge that if we

did not go to see the women they would come and see us; but we are so anxious to see you that we follow you up. But the reason why we are so anxious to have you sisters on our side in regard to these trading matters, is because we know, if you will only say whom you will trade with and with whom you will not trade, that we shall follow you.

What I have been saying with regard to these ward Co-operative Stores doubling their capital once in three months, is for the encouragement of the poor, and to induce them to invest their little means and do something for themselves. Here is the 10th and the 5th and 6th wards, which are looked upon as the poorest wards in the city, though I believe the Bishop of the 3rd ward feels that his ward is the poorest in the city; but I will venture to say that if these wards will each establish a store and concentrate their influence they will double their capital every three months. I know that the 10th ward, which started with 700 dollars, three weeks afterwards had a thousand dollars worth of goods paid for and considerable money in the drawer. Think of that, in that poor little ward, though I will give it the praise of being one of the best wards in the city. It has one of the finest bands of music in the city, and they make one of the best turn-outs when they exhibit themselves.

I have talked long enough. I will turn again to my starting point. Let us have your money to bring home the poor Saints. I feel also to urge upon my brethren and sisters to observe every word that the Lord speaks. Observe the counsel that leads to life, peace, glory and happiness, but do not observe that which leads to contention, ruin and destruction. Amen.

THE MORMON PILGRIMAGE.

The following letter, reprinted from the *American Presbyterian*, printed in Philadelphia, is from the pen of the R. v. A. M. Stewart, a gentleman who preached in the Tabernacle a few months ago.—*Deseret News*.

When driven from Ohio, Missouri, Illinois, and Iowa, the wretched, starving, half-naked fugitives started on a pilgrimage, which attracted with banners dare not have attempted. Even Mahomet and his fellow sojourners,

would have undertaken it with much caution. How, under their condition, and without all perishing, they succeeded in traversing those fifteen hundred miles of reputed desert, seems even now a mystery. They settled, at length, upon a dry and apparently barren soil, where they hoped never again to see or be troubled with Gentile intruders. At the time of their self-banishment, this hope seemed very probable, as neither explorer nor settler was likely, for ages, to spy into their safe retreat. The tide of westward human interests has gone with such accelerated motion, that, in their imagined retreat, and within a quarter of a century, they have been overtaken and surrounded by an immense foreign avalanche.

AGENTS FOR GOOD.

Whatever purposes the Almighty has to subserve with this strange mass of people hereafter, He has already effected purposes the most wise and beneficent, and for which no other agents seemed fitted. They have most successfully demonstrated, through necessity and thrift, the wonderful capacities and productiveness of immense portions of our almost boundless American *desert*, as it is still termed by ignorant travelers and stupid geographers. The territory they occupy was no more promising than countless other sections of Utah, Nevada, Wyoming, Idaho, Montana, and Colorado, and which would have been looked upon as hopelessly barren by explorers, miners, and emigrants, save for the example given by Mormon industry. By artificial watering they have turned a dry and parched land into fields, and orchards, and gardens, of more than ordinary beauty and fruitfulness. And this, also, in a climate of unsurpassed clearness, beauty, and healthfulness.

They have, moreover, been the instruments of saving much life. Had they not occupied that far interior and intermediate space, when, in a fever of excitement, from 1849 and onwards, caravans of men, horses, mules, and oxen left the Atlantic side for the California gold fields, multitudes would have perished. Each traveler across the continent; every wagon, stage-coach, horse, or footman; every soldier

Uncle Sam sent to watch them, together with railroad surveyors, agents, and builders, have all paid the ready, even thankful tribute, in money, for Mormon productions. By such processes, coupled with economy, industry, home manufacture, and consumption, that far interior community, numbering at present a hundred thousand, is fast becoming one of the wealthiest communities in the world. They are rich in horses, cattle, sheep, and poultry; in cereals, fruits, and vegetables; in manufactures and money.

SALT LAKE CITY.

It is the most quiet, orderly, and best governed city in the world. Among the Mormons there is no disorder or outbreak; no profanity or intemperance. The city on the Sabbath is as quiet as a rural parish in Scotland or New England. Whatever disorder there may be, is created by Gentile intruders. The city proper numbers about twenty thousand. Its architectural beauty has certainly been overrated by tourists and writers; and this, perhaps, naturally enough, as such writers had traveled so long and so far without seeing a house, or scarce a human abode. The courthouse and theatre are substantial structures. The great projected Temple is as yet only even with the ground. The immense Tabernacle has no semblance of architectural beauty. The private establishment of Brigham Young is quite extensive, comprising several home-like mansions united together, surrounded with trees, and all enclosed by a high wall, the enclosures being entered by a rather ponderous gate.

The city, in its winter costume, wears a pleasant and comfortable appearance, but in summer must be especially inviting. The original plan, which has generally been carried out, was for each family to have a lot of an acre and a quarter, thus affording space for shrubbery, fruit-trees, and a vegetable garden. By this arrangement the city covers a considerable space, combining city and country in a very agreeable manner. The streets are broad, cut each other at right angles, and along each side of every street there flows a stream of crystal

water, led from the adjacent mountains. These constant streams nourish long rows of beautiful shade trees, which have been planted on each side of every street.

Concerning their domestic arrangements, but little was seen or heard.

About such matters they are studiously reticent; when possible, silent. The evils of their system are carefully and quietly hidden away from Gentile intrusion. Of their future we need hardly speculate.

EDITORIAL CORRESPONDENCE.

(From the Deseret Evening News.)

St. Charles, June 15, 1869.

Last night, as darkness closed around us, we had a smart shower of rain. The appearance of the sky was very threatening, and we made what preparations we could for a wet night. We found the large Sibley tent, which our kind friends at Ogden had provided for us, a very acceptable shelter. About ten o'clock the rain ceased and the sky cleared off. President Young arose early and the camp was all astir by a little after three o'clock. President Hammond soon had a fire built, and he proved that he had lost none of his old skill at cooking fish—a skill which I had seen exhibited on many previous occasions when we were fellow missionaries on the Sandwich Islands. His son, Francis, jun., had succeeded last evening in catching a lot of very fine trout, and though the hour was an earlier one than the company were in the habit of breakfasting at home, yet most of them contrived to make a very substantial meal.

We took leave of our Ogden and Huntsville friends, as they intended to return from this point, and by about four o'clock we were on the road. Finer scenery than we passed through this morning would be difficult to find in any country. It appeared to better advantage in the early morning than it would have done in the full glare of day; for as the sun arose light and shade were beautifully blended, and every point was brought out with such sharpness of outline in such marked contrast that the effect was very striking.

As we rounded the hill and emerged from Lodge Pole Cañon we saw a company of cavalry drawn up on the hill awaiting our approach. The spot

was admirably chosen, whether with design or not, to make an effective display. Their fine flag was spread to its full size in the breeze, and as they performed their evolutions to form into line on the side of the road, their arms glistened in the morning sun, and they looked, from the low point where we saw them, a much more formidable body of men than they really were. They were under the command of Col. Joseph C. Rich and Major Solomon Hale. Shortly afterwards we met Bro. Charles C. Rich who had come out to meet us.

We turned from our road in Round Valley to examine Big Spring Creek. Various accounts of this spring had reached us, one was that a man could ride on horseback into the hole, under the mountain from which it issues another that a covered wagon, or a load of hay, could be driven in; but though we found the spring a very large one—a stream of over twice the size of City Creek in Salt Lake City being formed by it, the orifice from which it issued was not large. The water, like that of all the streams in this country, was beautifully clear, and we saw a number of schools of trout in its crystal depths.

We stopped for dinner at Ithaca, called by some Last Chance, a little town at the head of Bear Lake. I am told that stock can winter here on the range and keep fat. At no time for several years has the snow been more than a foot deep at this place, while a few miles distant it has covered the ground to the depth of three feet; and last winter they did not have more than three inches of snow. The appearance of this place will be greatly improved by the planting of trees;

some of the settlers have commenced their cultivation.

As we descended towards Round Valley, shortly after meeting the company of cavalry, we caught our first glimpse of Bear Lake. One is struck by the deep blue color of the water. Travelling on, the prospect widens, and a magnificent panorama bursts upon the view. The Lake seems to occupy nearly the entire valley; the mountains, especially on the east side, appear to have their bases washed by the waters of the Lake. At no place on that side, I am informed is the bottom land more than half a mile wide. On the west side the bottom is much wider, and here are the principal settlements. The Lake proper is about twenty miles long, and varying in width from five to ten miles. At the northern end is what is known as the "turnpike." It is a beach thrown up, the greater part of the distance about the width of a wagon road. There is an outlet of about thirty or forty feet wide and about fourteen feet deep, which runs through into what is called the Northern Lake, a shallow body of water, about five miles long, widest at its southern end and gradually narrowing to the northern extremity until it runs into Bear River. It is into this small Lake that Bear River empties from the east.

Paris, Rich co., June 16, 1869.

There has been so much said about the monsters of Bear Lake that a more than ordinary interest centres around it, and as we travel along its beach we try and peer into its depths and look across its surface with a vague hope that we may see something that will satisfy our curiosity respecting the strange creatures which it is asserted, have been seen disporting themselves in its waters. In this section opinions seem to be somewhat divided respecting the monsters some firmly believing that there are veritable monsters in the lake, others, while they admit that many of the persons who say they have seen them, are people of undoubted veracity, think they may have been deceived, and that they are laboring under an optical delusion. A family with whom bro. Woodruff and myself conversed at St. Charles, sev-

eral members of which were in the company which saw the ten that were described in the News last summer, speak so confidently and calmly upon the subject, and describe so accurately the appearance of these creatures in the lake, that however much one may be disposed to be sceptical, he cannot but accord sincerity to them. They evidently saw appearances which they can only account for on the theory of monsters. How much the stories which they had heard about strange creatures being in the lake, may have influenced them in forming their conclusions upon these appearances, is difficult to say. Had none of the party seen any more than the head of this family with whom we conversed, I should have been disposed to think that, for the want of any other theory upon which to account for these appearances, they had jumped at the conclusion that these must be the monsters of which they had heard; but at least one of the party saw a portion of the body of one of these creatures raised out of the water, before the attention of the others was attracted to the sight and the gentleman of whom I speak has since seen three of these creatures. He and his family are persons well known in the community, and their testimony on any other subject would be readily believed by every person who knows them. Those who are most sceptical up here say that their doubts do not have their origin in any suspicion of the truthfulness of the persons who state they saw three monsters; but as such creatures are unknown, nothing of the kind having ever been seen elsewhere in the world, they doubt their existence here. The Indians have taken considerable interest in the reports that monsters have been seen. They say their fathers told them of their existence, and they tell some very big stories about them. Yesterday, had we found the orifice from which the big spring issues as large as had been described we might have thought we had found the monsters' hiding place; but we were disappointed in its size. We were met at the suburbs of St. Charles by the school children and the adults of the place with banners flying, upon which were

inscribed a variety of mottoes. The hospitable doors of Bro's. Jonathan Pugmire, jun., Nathan C Davis, John A. Hunt and L. Laker were opened wide to receive the members of the company and give them cheerful welcome, and the chief regret of the citizens seemed to be that the company was not more numerous. The weather during the afternoon and evening was stormy.

This morning, accompanied by Bro. Charles C. Rich and the escort, we drove to this place, where we were welcomed in hearty style by old, middle-aged and young, with banners. I am told that Paris can show as large and probably larger number of children in proportion to the married folks than any other settlement in these mountains, and the sight of the children to-day causes me to incline to the belief that the statement is correct. This is a fruitful country. A poor man in this town, the father of lots of children, and the owner of two cows, was made to rejoice about two weeks ago by the addition to his stock of

five fine calves. Cows and calves are doing well. To give you an idea of the exceeding healthiness of this climate I need only mention that there have been but four deaths reported in this valley for upwards of a year. Three of these were children; the fourth was a man who died through an accident. The measles and scarlatina have been through these settlements within the past two or three years, and I am informed by Sister Emiline Rich, the wife of Brother C. C. Rich, with whom we are stopping, and who appears to be well posted on the subject, that there was but one death from measles—a child of two weeks old—and five deaths from scarlatina in the entire valley. This is truly remarkable for a population which numbers so many as does this of Rich County. There is a case of measles, I am told, now here, a child which contracted the disease in one of the other valleys. It is of a more virulent type, it is said, than the measles they had here three years ago.

A PLEA FOR THE LITTLE FOLKS.—Don't expect too much of them; it has taken forty years, it may be, to make you what you are, with all your lessons of experience; and most probably you are at a faulty being at best. Above all, don't expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing system with all her children's griefs. Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undesirable traits; yet we have lived to see these same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.

PREVENTION OF SEA SICKNESS.—Dr. F. Barker, of New York, recommends the following rules for avoiding sea sickness:—1. Rest yourself on the eve of departure, so that the nervous system may not be over excited when you go on board. 2. Lie down before anchor is weighed, and keep in a horizontal position for two days, or more if necessary. 3. Eat as much as you can at every meal, but without raising your head. In this way the stomach does not lose the habit of digestion; you keep up your strength and you will thus gradually get accustomed to the ship's motion. By following these rules, the heaviest gales may be encountered without sea sickness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 31, 1869.

THE TEST.

THE revealed will of God in these last days tests the inhabitants of the earth as to their love of truth and righteousness. In the days of the Savior it tested the Jews, and all who truly loved the truth followed Him. The Jewish priests had the Scriptures, but failed to comprehend them, being destitute of the Spirit by which alone they could be correctly appreciated and observed, and in their blindness rejected the Holy One of Israel. In like manner both Jews and Gentiles rejected the Apostles and Elders who had the testimony of Jesus, persecuting them unto death, and preferring their own erroneous traditions and powerless forms of worship to the simple, honest, effectual worship of the true and living God. This course caused inspiration to cease, and plunged the world into the darkness and superstition resulting from the absence of the gift of the Holy Ghost received through authority from the Savior to call men to repentance. Mankind were then tested by having the Gospel preached in its plainness and purity, in the power and demonstration and accompanying testimony of the Spirit. The Apostles were God's ambassadors, and could instruct in the way of life eternal, and refusing to receive their divine message demonstrated an unworthiness of that glory promised to those who would do the will of the Father.

The inhabitants of the earth were tested in the days of Noah, for the Gospel was preached to them, but they were so under the influence of the adversary that they rejected the light, refused to accept the offer of salvation, and died in their sins. The Ninevites, on the other hand, when Jonah cried in their streets, "Yet forty days, and Nineveh shall be overthrown," repented, and God's anger was turned away. How would it be to-day, were the Lord in like manner to warn some noted modern Nineveh? It is questionable whether the inhabitants would be as ready to repent in sackcloth and ashes, when we reflect upon the prevalent indifference manifested towards the message of salvation through the prophet Joseph Smith, notwithstanding it is proclaimed where the Scriptures are to be found in almost every house, and where the name of the Savior is familiar from their youth. Under such favorable circumstances, one might naturally anticipate that they would receive with joy a message from Him and swell the ranks of His disciples, regardless of the world's popularity. But, as formerly, so to-day, the Gospel tests the pretensions of all.

In this our day there is a fatal ignoring the necessity of works, denying the essentiality of baptism by immersion, and persuading the rejection of those whom God has sent to us, thus closing their hearts against more light, intelligence and the joy that arises from that perfect satisfaction in the knowledge of God. But are mankind justified in this course? Is it honest, consistent, or wise? Professing to have realized great benefit through faith alone, why

not join faith and works, and receive greater light, more knowledge and the blessings enjoyed by the former-day Saints, through obedience to the fullness of the everlasting Gospel? Assuredly no reasonable person will question the right of the Almighty to speak when He will and to whom He will; and the way has ever been plain in which to learn whether He was the Author of the message His servants have borne. The Savior said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." He promised His disciples that the Holy Spirit should lead them into all truth. What progress does the Christian world profess to have made in the knowledge of God? Do they enjoy the visions of the Almighty and the revelations of the Holy Spirit as individual disciples of Jesus Christ? They do not so much as believe in such blessings, and teach that they are done away. Why, when, and by whom? Are all perfected in the knowledge of God? The Holy Spirit reveals the things of God in accordance with the faith and good works of His children, they then grow in grace and in the knowledge of the truth.

The Gospel is as much a test to the Latter-day Saint as to the Christian, Jew, or Mahometan. When we work the works of righteousness, we are justified by the faith which prompts these works. We are tested in that we believe in living by every word of God, in making a steady progress, learning line upon line, precept upon precept, being made perfect in things that we suffer, and observing all His instructions. The light shineth in darkness, and the darkness comprehendeth it not; the knowledge of God is increasing; the wise understand, come to the light and walk therein, as hath been foretold.

G. T.

NOTICE.—It is arranged for another company of Saints to leave Liverpool on the 25th of August next. By or before August 16, so far as possible, we wish the Conference Presidents to furnish this Office with a list of the names, ages and occupations of those who have the means and wish to go on the 25th. By arriving in Liverpool on the 24th, passengers can go with their luggage directly from the railway station to the vessel, avoiding lodging-house expenses.

It is not now known whether any more assistance can be extended at that time than is already promised; in case there can be, timely notice will be given to the proper persons.

ACCIDENTALLY KILLED.—July 9th, Elder John Cox, President of the Southampton Branch, was run over and instantly killed by an engine near the Teddington railway station. He was much beloved and respected by all the Saints for his diligence and faithfulness, and his obsequies were impressive and numerously attended.

ARRIVALS AND APPOINTMENTS.—On the 19th inst., Elders Charles Wilden, Levi Garrett and Howard O. Spencer, and, on the 21st, Thomas Rogers arrived from Utah, reporting a pleasant journey, and their readiness for their fields of labor.

Elder Wilden is appointed Traveling Elder in the Sheffield, Elders Garrett and Spencer in the London, and Elder Rogers in the Glasgow Conferences, with the trust that they may rejoice and be abundantly blest in laboring for the Israel of our God.

UTAH.—Pres. George A. Smith writes, June 30th, that President Young and company returned, on the 26th, from a very pleasant and satisfactory trip through the northern settlements, Elder Cannon's account of which, as published in the *Deseret News*, is being republished in the *STAR*.

Many persons of note were visiting Salt Lake City, and expressed astonishment in beholding the city, the valley and surrounding scenery.

The crops generally bid fair to be unusually abundant. Harvesting had begun, and wheat on the bench lands and west of the river Jordan was maturing without artificial irrigation, through the increased amount and frequency of rain.

During the preceding two months many land entries had been made, tending, with other matters, to make money rather scarce.

Had the engineers been able to lay off the work fast enough for the demand, it is supposed that the Utah Central Railroad between Ogden and Salt Lake City would have been nearly graded by the end of June.

Passing ministers have, as heretofore, accepted invitations to preach in the Tabernacle; and in several instances the Sunday schools children have been requested to attend and hear the views advocated by Methodists, Presbyterians, Episcopalians, &c.

The University is flourishing under the able administrations of Prof. J. R. Park.

July 4th was to be observed with processions, orations, speeches, &c.

CORRESPONDENCE.

—o—

ENGLAND.

Bristol, July 14, 1869.

Pres. A. Carrington.

Dear Brother,—I take pleasure in reporting that we are increasing financially and numerically; the progress is slow, but the increase in the last half-year is greater than during any of the four preceding terms. Since our Conference, April 25th, there has been greater diligence manifested by the Saints in attending meetings and observing counsel. I am satisfied that your presence on that occasion has resulted in much good, not only to the Saints as a body, but also to the Elders; and your visit here, though but short, gained you an affectionate respect that time will scarce erase. It not only infused renewed spirit in those that attended Conference, but that spirit has been widely disseminated.

We have been holding out-door meetings wherever and whenever opportunity permitted, which have been attended with various results. Many

of the local Elders are zealous in out-door preaching, especially in Bristol; and in Devonport quite an interest is taken.

The Saints are patiently waiting for emigration time, hoping that their emancipation will come with it. I hope that many of them will realize their brightest expectations, for they are worthy. Poverty is very prevalent here, and has kept many toiling through long years of painful bondage. Their faithfulness to their religion, their support of the cause, and their every-day deportment are such as to leave but little cause to complain.

My health is excellent, and I enjoy my labors very much. I continually realize the blessings pronounced upon my head by the servants of God, when I was set apart to this mission. I rejoice to add that the testimony of truth is continually with me. I am by no means tired of my mission, for I esteem it a privilege and duty to use the powers God has given me in doing good. Home associations are

very pleasant, but I think the performance of duty insures the real joy of life.

Praying God to continue His blessings and favors towards you, I am, as ever, your brother in the Gospel,

A. W. BROWN.

Manchester, July 21, 1869.

Pres. A. Carrington.

Dear Brother,—As I have been released to return to my mountain home, I think it proper to give you a brief sketch of my late ministerial labors in this land.

At the General Conference held in Salt Lake City, April 6, 1867, I was called to take a mission to Europe. Though young and inexperienced, I prepared for the journey, and in about a month's time, in company with several who were to be my fellow-laborers in the ministry, I was on my way to my destination. While crossing the plains the Indians were rather hostile, yet, by using due caution, we passed through the Indian country in safety, while others who were not of us fell on every hand. The trip through the States and over the sea was both pleasant and interesting, and on the 19th of July a company of nineteen missionaries landed in Liverpool, to meet with a hearty reception from Pres. F.

D. Richards and others of the brethren there

In four days from landing I began my labors as Traveling Elder in the Staffordshire Conference. To me the work was strange, for never before had I been in such a position; but I persevered and managed, and met with many good friends in that locality, who were ever ready to administer to my wants, and in every way ready to lend a helping hand to those in need. I labored as a Traveling Elder until the changes in June, 1868, when I was appointed to preside over the Conference where I had been for nearly a year, which position I filled until my release.

I have ever striven to be of benefit to those placed under my care, and I am satisfied with my labors, knowing that I have done my duty in answering to the call made upon me by those placed over me in the ministry. I can return home with a clear conscience, realizing that I have done my best with the knowledge that has been given me; and I am ever thankful to all those who have befriended me while I have been in their midst. May the Lord bless them and all Israel continually the wish and prayer of your fellow-laborer in the Gospel of Christ,

N. B. BALDWIN, JUN.

THE BURNING OF THE BLUE JACKET.—A SURVIVOR'S NARRATIVE.

—o—

The following letter has been received from one of the survivors of the ill-fated Blue Jacket:—

Port Stanley, Falkland Islands,
April 29, 1869.

My dear Mother,—With many, many thanks to the Almighty God, I write the welcome news that I am still spared to live a few days longer in this world. You will, no doubt, before you receive this letter, have heard of the sad fate of the poor old Blue Jacket. * * * I will tell you what transpired on board the Blue Jacket after she left Lyttelton up to the time she was burnt. We left that port on

February 13. We had seven saloon passengers grown up, twelve second cabin, and seven children, all young, and a stewardess of the saloon. Of the passengers there were six women; two of the children were at the breast. Ship's company, all told, 42. Total number of people on board, 62, and seven children. We made a very good passage to the Horn in 20 days. On the 7th of March we passed these islands in sight, little thinking at that time that this place would be our refuge before long. But on the Tuesday following there was a scene that I never wish to view again. About half-

past one in the afternoon, smoke was seen issuing out of the fore hatchway. We well knew what was the matter, and in about ten minutes' time there was a good supply of water being played upon it. There were no flames, but very dense smoke arising. As soon as the captain saw that it was likely to prove serious, he told Mr. Williams to get the yacht slung and provisioned, and ready for going over the side; then the two lifeboats were got ready for lowering and provisioned. In the meantime I had a few hands shortening sail. While all this was proceeding the pumps were still kept going, every one working for his life. It happened to be a very fine afternoon; everything was being done to extinguish the fire, and about six o'clock we thought we would get the upper hand of it. Half an hour afterwards it broke out ten times worse than ever. We still kept hard at it until a little after nine that night, at which time the coals that were in the forepart had caught fire, and in ten minutes the whole of the forecastle was in a blaze. Then our fate appeared sealed. The order was given to get the yacht over the side, which was done with great risk of limbs, as there was a nasty sea running, but she was got over all safe. Before lowering her into the water we got the women and children into her all safe, then lowered her; after which the remaining passengers got in, the fire in the meantime working aft very rapidly. In the port lifeboat there were Mr. Williams and his watch. In the starboard boat, Mr. Bell and his watch. I was in the yacht. The other boats left the ship a little before us, for we could not prevail upon the captain for some time to leave the ship, and I do not think he would have left her if he had not promised the ladies that he would take charge of them. He said he did not like to leave the old ship. So we cut away and drifted clear of the ship.

About an hour after we left, the foremast fell over the side; half an hour afterwards the main and mizen followed its example, with a heavy crash. The vessel was then one mass of flames; it was a splendid and fearful sight to witness. We kept as near

the ship as possible, thinking a vessel might see the fire and bear down to her; but there was no such luck. Next day there was a dead calm, and Mr. Williams came on board the yacht, so we straightened up the boat a little, and made things more comfortable. In the evening the captain told me to go to the mate's boat and Mr. Williams to stay in the yacht. Soon after dusk a breeze sprung up, and was increasing all night. We kept together all night by means of lanterns, which we held up every now and then. Next morning the other two boats were well ahead; the breeze was still increasing, and in two hours' time we picked them up. We passed the usual compliments. All was going on well. Mr. Williams did not make any sign to come into his boat again, so when the captain gave us the course to the Falkland Islands we went on to see if we could pick the other boat up. Before we could see her the yacht was out of sight. When we came up to the second mate's boat we both lowered our sails and hove to, for the yacht to get up to us again. While we were waiting we had dinner, which consisted of about a quarter of a pound of preserved meat, a very few bits of biscuit (which had got spoilt with salt water coming into the boat), and not quite two gills of water. We had a pretty good supply of provisions and water, but we know not how long we would have to be in the boat before we were picked up or reached land. We waited there some time, but no yacht was to be seen, and we were losing the fair wind, so we asked Mr. Bell if he was going to wait any longer. He said, "No." With that answer we hoisted our sail and started, but up to the time we lost sight of him he had not moved. We still went on, but during the night the wind shifted round right dead against us, so we steered for the main land, as it was impossible for us to reach the islands. We never saw either of the boats after that. There were 15 of us in one boat, there were 27 adults and seven children in the yacht, and the rest with Mr. Bell, second mate. I have no doubt father would recollect the brown dog that Mr.—had. It was in our boat. Six days after we left

the ship we killed it, drank the blood, and ate the flesh. Six days after that was the commencement of the horrors of a castaway crew. One of the boys out of two died through drinking salt water. We managed to keep it from him during the daytime, but at night he would get it. He was out of his mind about eleven hours before he died. We buried the poor lad as well as we could under the circumstances. We read the burial service for the dead at sea, but we had nothing to sink him with. It was a painful task, but it was the will of God. We prayed to the Almighty in that boat with more earnestness than any of us had ever done before. We could see death staring us in the face. Day after day no land, no vessel. Five days after the boy died we lost the carpenter and a seaman. The latter poor fellow died from utter debility and old age. The carpenter, who was a fine tall man, over six feet, died from drinking salt water. They were both Roman Catholics. The carpenter has left a wife, with four or five children, to mourn their loss. Two days after another man died raving mad, through salt water; he was the healthiest-looking man in the boat.

There were two others (the sail-maker and one seaman) out of their mind. We expected they would be going off at any moment. Next day nothing in sight; we thought the Almighty had brought us there to breathe our last; we had breakfast, which was one sardine, some biscuit that we had to squeeze to get the salt water out, and about two tablespoonfuls of water. I forget to tell you that, about ten days after the ship, our feet became so painful with frostbite that we had to cut our boots off, the pain was so excruciating. For my part, I was inclined to drink salt water to put an end to my life, for what with the hunger, the thirst, and the pain in my feet I nearly went mad; in fact, one afternoon for a few hours I was out of my mind; they all said they thought I should go off. After we had had breakfast, all the provisions we had left was a small box of sardines, plenty of spoilt bread, and about one gallon of water. There was a light breeze, and a little after twelve o'clock one of

the men shouted out "Sail oh!" We all for the moment forgot our weakness and pain and jumped up, and there was a barque bearing down upon us; we were soon alongside of her, and were hauled up the side, for we were as helpless as children. I forgot to tell you that we had saved three boxes of gold from the ship, value £10,000. When he found we had gold he got into a frightful rage. He put the boatswain in irons and two seamen also, and chained them down—men that were not able to lift a pound weight; and several times he threatened to take the boatswain's life. We just got sufficient food to keep us alive, and that was all. Well, these islands were the nearest place. The Almighty blest us with a fair wind. We arrived here on the Sunday. The captain and a passenger he had with him went on shore and reported that he had picked up some wrecked sailors, and from what he could make out we had murdered every one on board and then set fire to the ship and taken the gold and left her. When the doctor came on board he ordered the irons to be taken off and to give us plenty of wine. Next day (Monday) we were all brought on shore and put into houses. Before I go further I must tell you that three more died on board the barque, leaving eight of us to tell the tale. Five of the men's feet had got nearly well; but the engineer, the boy, and myself were the worst cases. We three are in a house by ourselves, the engineer chiefly from bad sores and weakness; the boy suffers with frost bite in his feet—he has lost each of his little toes. I am suffering from one foot, but I am sorry to say that all my toes have rotted off. Had we not had a clever doctor I should have lost my foot altogether. We have an old pensioned soldier to attend to us, and a more suitable person we could not have had. We have every attention and kindness paid us. Those that were strong enough were examined the next day. It took three days to examine three men. Then they heard what the captain and his chief mate had to say. The next day our three men were cross-examined, and proved themselves to be innocent. The captain got into such a

rage, because he could not bring it in against us, that he nearly committed himself. If he had not have cleared out quickly with his vessel, the people in the place would have killed him when they knew they were innocent. They examined the rest of us afterwards. The mail closes the 1st of May. There is one mail leaves here every two months. There is a transport ship expected in every day. She is bringing out the relieving troops, and will take those that are here home in her. She will either go to Plymouth or to Woolwich.

I think I would commit suicide before I would go through the same thing again. But, please God, in seven or eight weeks' time I will be with you to tell you the tale. I expect I shall limp a little at first with my foot, but I am only too thankful to have any feet at all. All our statements will be sent home by this mail and be published in the papers.

I may add that among those saved are Samuel Mattocks (apprentice), B. Nelson, Thomas King, George Small, James Cox, Arthur Webber, James Ratham, and William Jones.

NEWS FROM UTAH.

(From the *Deseret Evening News*.)

CALL FROM A BROTHER OF THE QUILL.—Robert Ramsay, Esq., of the *Craftsman*, a paper published in Canada, accompanied by Mr. Kimball, of California, called in his morning (June 29) They expressed great surprise to see such a beautiful city as this in the mountains, and to see on every hand, along their route of travel on the line, and from there to this city, such unmistakable signs of thrift and general prosperity.

WEBER CITY.—Thomas Colburn, Esq., of Weber City, called in to see us yesterday (June 22). He says the crops in that section are doing most excellently, cheering the hearts of the farmers, who for the most part have lost their crops during the last two years owing to the ravages of the grasshoppers. Mr. C further reports the health of the people in Weber City to be very good. The Female Relief Society there is flourishing, and the people are now entering into co-operation, it being expected their store will be opened in a very short time.

RETURNED MISSIONARY.—We were glad, on Monday, to extend a welcome home to Elder Elias Morris, who recently arrived from a mission to the British Isles. Elder Morris left this city in the spring of '65 and has labored in the Welsh Principality from his arrival in Britain until the time of leaving for home. He was appointed by President Carrington to preside over the company of Saints who came across the ocean in the steamship *Maenwota* and he and his company made a quicker trip to this city than any company of Saints who ever left Europe. Elder Morris made arrangements in Wales for a special train to carry his people to Liverpool, and also for a steamer to take them from the railway station there, direct to the ocean steamer on which they were to cross, thus saving all the expense of lodging, and the trouble attendant upon the transfer of passengers and baggage from the station to the lodging houses and from the latter to the ship. The company sailed from Liverpool June 2d, and reached Ogden the 25th, two days of this time having been spent in New York, and one at Omaha, reducing their actual traveling time to twenty days. They were very healthy during the journey, there having been but one death, and that a puny infant, which died at Cheyenne. Among the passengers were many aged persons, no less than three of them having, on this account, to be carried, while on the journey, from station to station by some of their friends; yet their health, when they reached here, was as good as when they left home.

SUMMARY OF NEWS.

—o—

A new and fearful malady is now raging among the inhabitants of the interior of the state of Vera Cruz. People are dying by hundreds, and the towns and villages are deserted.

The Russian Government has peremptorily rejected the request of the Pope for permission to the Russian bishops to take part in the forthcoming council at Rome.

The United States Bureau of Agriculture reports that the grain crops throughout that country will this year be above the average.

The total number of immigrants who arrived at New York from European ports during 1869, down to July 4, was 142,227, being an increase of more than 30,000 over the number of arrivals of the corresponding period of 1868.

The *Westminster Gazette* learns, "on reliable authority, that the Marquis of Bute has promised the sum of £2000 to a Catholic Literary Society, which is about to be formed."

The French Atlantic Cable Company has obtained the permission of the American Government to lay the cable upon the coast, of the United States conditionally that the company conforms, until the Congress meets, with a telegraph bill of which the congressional committee upon foreign relations has reported favorably. The company's agent has given a guarantee that the condition shall be complied with.

During a storm at Strasburg, three soldiers were sitting on a bench under the shelter of a tree, when the electric fluid fell upon them, killing one instantly, his shako and necktie being strewn about in minute fragments. The second was struck on the back of the neck, and only lived a few minutes. The third had his legs burned, but not severely.

SINGULAR TRIAL OF STRENGTH.—An extraordinary trial of strength took place on Wednesday last between a steamtug and a twin screw steamer, both of which arrived lately in Constantinople for the purpose of being engaged in the towing trade in these waters. It appears that a dispute occurred between the officers of the two steamers as to the powers of the vessels, to decide which it was agreed to attach the two, stern to stern, by means of hawsers, and, each putting on full speed, the steamer which drew the other from her position should be declared the victor. The name of the steamtug is Charles XII., which is of 40-horse power nominal, and that of the twin screw, Pera, of 60-horse power nominal. On the vessels being secured as described, the order to "go on full speed" was given, when the Charles XII. drew her antagonist after her with apparent ease.—*Lerant Times*, July 2.

The excessive heat is causing frequent and violent thunder storms in the United States. During one of these storms the Seaside House Hotel, at Rockaway, was struck by lightning, and the remarkable effect produced is thus described in the *New York World*:—"The guests, to the number of nearly 40, had gathered in the main parlour, and were all seated, the doors and windows being all open, when a bolt of electricity suddenly prostrated every person in the room. In an instant the persons least injured sprang to their feet, and found seven or eight of the guests unconscious and apparently dead. The ladies who were dressed in silk wore the least injured. There being a doctor on the premises, restoratives were applied, and all began soon to recover, and in less than two hours were out of danger. The bolt that entered the room appeared to come to be about the size of a six-pound cannon ball; as it spent its force, it left in the room a suffocating smell of sulphur. It is remarkable that no one was conscious of hearing the thunder accompanying the bolt of electricity, nor did those who were hurt the most see any flash of light. Some felt the shock in their backs, some in their arms, others, in their feet. The lightning entered the room near the conductor, and shivered the ceiling on one side of the chimney."

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING JUNE 30, 1869.
(THIS ACCOUNT IS MADE UP TO NO. 26 INCLUSIVE, VOL. 31.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol ...	A. W. Brown ...	3 18 0	Brot. fwd.		6 16 0½
Herefordshire ...	Robert Dye ...	1 17 6	Norwich ...	Jos. Lawson ...	0 19 5½
Monmouthshir ...	L. W. Richards ...	0 9 0½	North Wales ...	Thos. P. Green ...	2 4 9½
Nottingham ...	L. W. Shurtliff ...	0 11 6	Warwickshire ...	John Toone ...	1 13 8½
			New York ...	Wm. H. Miles ...	11 8 5
Carried forward ...		...£6 16 0½	Total ...		...£ 23 2 5

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham ...	R. E. Egan ...	1 7 4
Bedfordshire ...	J. S. Richards ...	0 3 8
Cheltenham ...	J. F. Gibbs ...	0 1 3
Carmarthen ...	H. Williams ...	0 0 0½
Durham and Newcastle ...	E. A. Noble ...	0 1 8½
Edinburgh ...	James Sharp ...	0 0 0
Essex ...	John R. Clawson ...	0 0 0
Glamorgan ...	Nephi Pratt ...	1 8 1½
Glasgow ...	John E. Pace ...	0 0 0
Kent ...	James Needham ...	0 5 5
London ...	Platte D. Lyman ...	0 0 8
Liverpool ...	Marius Ensign ...	0 7 6
Leeds ...	Alonzo E. Hyde ...	0 0 0
Leicestershire ...	Wm. H. Homer ...	0 3 7
Manchester ...	H. C. Jacobs ...	0 0 0
Pembrokeshire ...	Wm. White ...	0 2 0
Reading ...	H. J. McCullough ...	0 5 3½
Southampton ...	H. Woodmansee ...	0 0 1½
Sheffield ...	F. H. Hyde ...	0 0 0½
Swansea ...	J. S. Lewis ...	0 0 0
Staffordshire ...	N. B. Baldwin, jun. ...	0 0 0

A D D R E S S .

Theo. W. Curtis, Chapel House, St. Paul's Opening, Norwich.

D I E D .

DAVIES.—At Pembroke, June 23, Charlotte Davies, aged 83.—“Deseret News” please copy.
DEAN.—At Liverpool, May 22, 1869, James Dean, aged 70.—“Deseret News,” please copy.

C O N T E N T S

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 32. Vol XXXI.

Saturday, August 7, 1869.

Price One Penny.

HISTORICAL DISCOURSE

BY PRESIDENT GEORGE A. SMITH, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JUNE 20, 1869.

(Reported by David W. Evans.)

When Joseph Smith was about 15 years old there was, in the western part of the State of New York, a considerable excitement upon the subject of religion. The various denominations in that part of the country were stirred up with a spirit of revival. They held protracted meetings and many were converted. At the end of this excitement a scramble ensued as to which of the denominations should have the proselytes.

Of the family of Joseph Smith, his mother, his brother Hyrum and Samuel, and sister Sophronia, became members of the Presbyterian Church. Joseph reflected much upon the subject of religion, and was astonished at the ill-feeling that seemed to have grown out of the division of the spoils, if we may so use the term, at the close of the reformation. He spent much time in prayer and reflection and in seeking the Lord. He was led to pray upon the subject in consequence of the declaration of the Apostle James: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not." [James, 1st chap., 5th verse.] He sought the Lord by day and by night, and was enlightened by the vision of an holy angel. When this personage appeared to him, one of his first inquiries was, "Which of the denominations of Christians in the vicinity was right?" He was told they had all gone astray,

they had wandered into darkness, and that God was about to restore the Gospel in its simplicity and purity to the earth; he was, consequently, directed not to join any one of them, but to be humble and seek the Lord with all his heart, and that from time to time he should be taught and instructed in relation to the right way to serve the Lord.

These visions continued from time to time, and in 1830 he published to the world the translation of the book now known as the "Book of Mormon," and on the 6th of April of that year, having received the authority by special revelation, organized the Church of Jesus Christ of Latter-day Saints, which was composed of six members—namely, Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, jun., Samuel H. Smith and David Whitmer.

The family of Joseph Smith were in moderate circumstances. They were very industrious, and had held a respectable position in society; but on this occasion the tongue of slander was pointed at them, and very soon after the organization of the Church, vexatious lawsuits were commenced, and Joseph was arrested and taken before a magistrate and dismissed. He was again arrested and taken to an adjoining county and treated contemptuously, spit upon and insulted in various other ways. His case was investigated and he was again dismissed. This

time the mob resolved to treat him to a coat of tar and feathers, from which, however, he was shielded by the officers in whose custody he had been held. It was looked upon, by many in those days, as a species of fun to treat Joseph Smith or the Elders of the Church, wherever they went, in a contemptuous manner. The pulpit and the press almost invariably joined in the outcry against the new church, and the predictions were that in a few days it would be annihilated.

After a few months a Conference was organized and missionaries started towards the West. Joseph having been commanded, by revelation from the Lord, to establish a gathering place near the western boundary of Missouri. He accordingly sent missionaries in that direction, among whom were Oliver Cowdery and Parley P. Pratt. On their way across the State of Ohio they visited a society known as the Campbellites, led by Sidney Rigdon. They preached to them and baptized Rigdon and about a hundred members of his church, many of whom, and their children, are citizens of this Territory to-day. After this they continued their journey westward to Independence, in the vicinity of Jackson county. Soon after this the Saints who were scattered in various parts of Western New York removed, part to Missouri and part to Kirtland, in Geauga, now Lake, county, Ohio, where they founded a city and built a Temple. In Jackson county, Missouri, they purchased land, built mills, established a printing office, the first one that was established in the western part of the State of Missouri, and opened an extensive mercantile house. They introduced the culture of wheat and many other kinds of grain, for the inhabitants of that locality were principally new settlers, and they cultivated chiefly Indian corn. The Saints also commenced the culture of fruit, and although they came there with little means, the heads of families were generally able to buy from forty acres to a section of land, and in a few months, by their untiring industry, they began to prosper and flourish in a manner almost astonishing.

In about two years, however, they met with opposition; a mob assembled

and tore down their printing office, broke open their mercantile house, scattered their goods to the four winds. They also seized their Bishop and presiding Elders, and inflicted upon them personal abuse, such as whipping, and daubing them with tar and feathers, while others were mutilated and killed, which finally resulted, in the month of November, 1833, in the expulsion from the county of Jackson of about 1,500 people; about three hundred of their houses were burned to ashes.

During the period of the residence of the Saints in this county there had never been a lawsuit of any description instituted against any of them; if there had been any violations of law amongst them, there were ample means to have had the law enforced, because the officers, both civil and military, were not of their faith. But the real facts of the case were, the Saints were regarded as fanatics; and one of the main points in a declaration published against them was, that they "blasphemously professed to heal the sick with holy oil." In accordance with the instructions of St. James, contained in his epistle, 5th chap. and 14th verse, it has ever been a practice in the Church of Jesus Christ of Latter-day Saints from its organization, when any are sick among them, to send for the Elders of the Church to anoint such with oil and pray for them, believing the Apostle James, "that the prayer of faith will save the sick." This item of faith is still practiced in all the branches of the Church, and thousands and tens of thousands bear testimony at the present time of the miraculous healings that have been effected by the power of God through these administrations. Yet at that period it was made a crime, and was one of the principal charges on which the Latter-day Saints were expelled from Jackson county.

From this county the Saints were driven to Clay county, and most of them remained there about three years, during which time they performed a great amount of labor for the people of Clay county, for the inhabitants were mostly new settlers who possessed nothing seemingly in the way of property save Indian corn, hogs and cattle. They hired the Saints to labor, who

made brick, built fine houses, and enlarged their farms, erected mills, and, in fact, acquired considerable property by industry in laboring for the people in Clay county. The mob of Jackson county endeavored to stir up the people of Clay against the Saints, which culminated in a request on the part of the people of Clay that the Latter-day Saints would leave. They accordingly hunted out a new county without inhabitants and almost without timber, called Caldwell county, and moved into it, purchasing land and occupying it, of which they were the sole inhabitants. They also spread out into the adjoining new counties, on to the unoccupied land, and purchased and improved it.

From the best of my recollection the Latter-day Saints paid the United States Government some \$318,000 for land in the State of Missouri, but yet, in the winter and early spring of 1839, they were expelled from that State, with the entire loss of their lands and improvements and most of their personal property, under an exterminating order from Lilburn W. Boggs, Governor of that State, requiring them to leave under pain of extermination. But they were told that any of them who would renounce their religion would be permitted to stay. The result was that about fifteen thousand persons were expelled from Missouri and their property, to most of which they still hold the titles; and when the day arrives that the Constitution of the United States becomes absolutely the supreme law of the land, so that all men can be protected in their civil and religious rights, they and their children will go back and enjoy their cherished homes in the State of Missouri.

After leaving Missouri they located themselves in the State of Illinois. There was a town known as Commerce—noted for being unhealthy. The location was very beautiful, but the place was surrounded with swamp lands to a considerable extent. Attempts had been made to settle it, but there were a great many graves in the burying ground, and but very few living people in the vicinity. The Saints went there and purchased property. They drained the swamps and

cleaned them out, and converted the whole vicinity into gardens, and continued to improve and enlarge the place until Feb., 1846. The commencement of the settlement in Commerce, Hancock county, Ills., was in the summer of 1839.

June 27, 1844, Joseph and Hyrum Smith, the Prophet and Patriarch of the Church of Jesus Christ of Latter-day Saints, were murdered in Carthage jail, in Hancock county, Illinois, while under the pledge of the Governor, Thos. Ford, who had plighted the faith of the State, at the time of their arrest, that they should be protected from mob violence, and have a fair trial in the lawfully constituted courts of the State. They were confined in jail on a trumped up charge of treason upon the affidavit of a drunken vagabond. They were murdered by about 150 persons with blackened faces, some of them persons of high position in society. I will here say that in all these transactions—I refer to the outrages committed by the mobs on the Latter-day Saints—there never was a single instance of the guilty parties being brought to justice under the laws of the State where the occurrence transpired.

The city of Nauvoo and vicinity had probably about 20,000 inhabitants. They were remarkable for their industry, and the city was conspicuous for peace, quietness and good order, and for the rapid manner in which improvements had been made. They continued to build up the city though they were constantly harassed by mob violence, and warned from time to time that they should be driven away. They finished the Temple, which was one of the most beautiful structures in the Western States, and dedicated it unto the Lord. They were progressing with other large buildings, establishing factories and making many improvements, when the efforts of mobocracy culminated in their expulsion from their beautiful city and Temple.

That they might not act hastily or unadvisedly, a committee of Latter-day Saints prepared a petition and sent it to the Governor of every State in the Union, except the Governor of Missouri, and also to the President of

the United States, asking them for an asylum, and to afford them that protection which was extended to other religious bodies. All the States, except one, treated their application with silence. Governor Drew, of Arkansas, wrote them a respectful letter, in which he advised them to seek a home in Oregon.

Previous to the death of Joseph Smith, he had selected twenty-five men—most of whom now reside here—to explore the Rocky Mountains, with the view of finding a place where they could make a location that would be out of the range and beyond the influence of mobs, where they could enjoy the rights guaranteed to them by the Constitution of our common country. The premature death of Joseph and Hyrum Smith, however, prevented their departure; the result was that, during the year 1845, it devolved upon the Twelve to carry out this design. But in the course of that year the mob broke upon them with more than their usual fury. They commenced by burning the farm houses in the vicinity of Lima; they burned 175 houses without the least resistance on the part of the inhabitants. The sheriff of Hancock county issued orders for the "citizens who were not Mormons" to turn out and stop the burning; but none obeyed his order. He then issued a proclamation calling upon all, irrespective of

sect or party, to turn out and stop the burning. The burning was accordingly stopped, but there was a general outcry against the "Mormons," and immediately nine counties assembled in convention and passed a decree that the "Mormons" should leave the State. Governor Ford said it was impossible to protect the people of Nauvoo. The Hon. Stephen A. Douglass, Gen. John J. Hardin and several other gentlemen repaired thither and made a kind of a treaty with them, in which it was agreed that mob violence and vexatious lawsuits were to cease on condition that the people of Nauvoo would leave the State, and that they would assist the Saints in the disposal of their property. It was also agreed that if a majority would leave, the remainder should be permitted to remain until they, by the sale of their property, were able to get away. The Saints then organized themselves into companies of a hundred families each, and established wagon shops for every fifty. They took the green timber out of the woods and boiled it in brine and made it into wagons. Their supply of iron was very limited, but with what little means they could control they purchased iron, and exhausted the supply of all the towns on the upper Mississippi, and made up the deficiency with raw hide and hickory withes.

[TO BE CONTINUED.]

OUR DISTINGUISHED VISITORS.

(*Deseret Evening News*, June 25.)

On the occasion of the visit, yesterday morning, of the committee from the City Council, consisting of Aldermen Richards, Lawrence and Burton, to welcome Mr. Seward and party to Salt Lake, a brief allusion to which appeared in our columns of yesterday, the following remarks were made by Mr. RICHARDS:

"In the temporary absence of his Honor, the Mayor, we have been requested to express to you in behalf of the Municipality and citizens of Salt

Lake, the pleasure they feel upon the occasion of your visit to our mountain home, and to bid you a most cordial welcome.

We cannot introduce you to many of these exhibitions which in the older cities of the East interest the traveller, where wealth, art and science are combined to afford all that can be desired; but we can introduce you to the edifices and homes which our industry has created, to the variety of trees that shade our side walks and

beautify our streets, to our gardens and orchards that yield us their delicious fruits and to the waving fields of grain that now cover our land, and all as tokens of our industry, and our success in converting the desert into fruitful fields. These may interest the sojourner for a time when he considers that less than twenty-two years have produced all that you now behold that is pleasant to look upon.

Our labors have been in view, not only of making comfortable homes for the citizens, but a place of rest for the weary traveller, for you will well remember that while now only three or four short days are required to reach us from the East by the Great National Highway which has been built, the most of us settled here when it required as many months of weary travel to perform the journey. We now extend to you, and our numerous visitors, the attractions at least of a quiet, orderly and well regulated city and an hospitable community.

We trust that your stay with us, however brief or protracted, will be pleasant and agreeable to you, and that you will be enabled to form such acquaintances and enjoy such associations as will permit you in your future life to cherish kindly feelings towards us and ever to have a kindly word for Utah.

Again we bid you and your companions in travel a hearty welcome to our midst, and pray that your future may be a prosperous and happy one."

Mr. Seward, in reply, expressed his thanks for the kind reception and cordial recognition he had met with, which he believed to be sincere, and said he anticipated much satisfaction in his visit.

At 2 p.m., carriages furnished by the committee, conveyed the party through the principal streets of the city, to the west side of Jordan river, to the most sightly portions of the 17th and 20th Wards, to the City Hall where a number of our citizens were introduced, and fruits, cakes and wines were partaken of, and thence to the Bath House, returning by way of the Union Square, which was designated to be the terminus of the Central Utah Railroad.

THE SERENADE LAST NIGHT.

Last night Captain Croxall's brass band serenaded ex-Secretary Seward and party at the Townshend House. The evening was clear and beautiful, and a large concourse of people assembled in anticipation of a speech from Mr. Seward.

After the playing of "Hail Columbia" and the "Allandale Quickstep" by the band, MR. SEWARD appeared, in response to calls from the crowd, and being introduced by Alderman Richards, said:

"Fellow Citizens, it would be impossible for me to speak so as to be heard by so large an audience as this; and were it otherwise proper, the circumstances under which I am traveling through the country forbid me from engaging in any kind of discussion of public or political affairs. They do not forbid me, however, acknowledging the hospitality and kindness which have been shown me by my fellow citizens. That is all I can do, and I do it with a free, kind and good heart. I thank you for the hospitality you have shown me since I came to your city. I thank you for your attendance to-night, and I pray God that the great marvel which I witness here may result in establishing a good civilization in the heart of the American Continent; and be a sign, token and assurance to mankind in every nation of the earth that it cannot fail, if it be prosecuted by industry and virtue, in advancing the welfare of the whole human race.

Accept my thanks, once more, for this kind greeting and permit me to bid you a cordial good night."

The band played, when, in response to vociferous calls, Mr. F. W. SEWARD was introduced by Alderman Richards, and said:

"Fellow Citizens, I thank you heartily for this kind greeting. It has given me much pleasure to visit a region of country of which I have heard so much, and in which, in common with all my fellow countrymen, I have taken so deep an interest. Even the brief glance that we have already been able to bestow upon it assures us of its wealth, of the greatness of its agricultural resources, and of its rich future.

I join with you in your congratulations over the completion of the Pacific Road. Remote as you have hitherto been, both from the Atlantic and Pacific Coast, you are now brought in close connection with each of them. It is not easy to estimate the value of the benefits which that road is destined to confer upon you, upon our country and upon the world: nor is it easy to estimate the value of the guaranty it gives of prosperity to our States and of the perpetuity of our Union.

Accept, gentlemen, my best wishes for your future and my hearty thanks for this greeting."

After music by the band, Mr. Wilson, editor of the *Chicago Evening Journal*, was called for, and upon being introduced, said:

"Fellow Citizens, I do not think it is exactly fair for you to call upon me, a member of the editorial profession, to speak to you, when by taking

the *Chicago Evening Journal* you could hear from me every day. However, gentlemen, I can only thank you for the hospitality that the party with which I am traveling has received in this, your beautiful city; and I can say that we are all delighted with your city and with you. Allow me to say good night."

The band played, when the Hon. A. FITCH, U.S. Senator, from Auburn, N.Y., was introduced, and said:

Fellow Citizens, I am happy to meet with you on this occasion. It has been a great pleasure to our party to find so industrious, sober and virtuous a people here (cheers). We are gratified with the beauty of your city, and with the work of your hands, of which we have had full demonstration throughout the day. We thank you kindly for your cordial greeting to our friend, Governor Seward, with whom we have the pleasure of traveling. Good night.

EDITORIAL CORRESPONDENCE.

(From the *Deseret Evening News*.)

Montpelier, June 17.

After dinner yesterday we left Paris with the intention of coming to this place to stop the night, and then driving to Soda Springs and back to day. Montpelier is beautifully situated on the east side of the valley and of Bear River, but is somewhat difficult of access when the water is high. It was hoped that we would be able to ford the sloughs and cross the river on the bridge nearly opposite this place; but from the reports which we received of depth of the water and the difficulty in crossing it was deemed prudent to go down to the ferry, a rather primitive concern that had been put in the river not far from Bennington. This was a circuitous route, and made the distance to be traveled at least ten miles further than if we had crossed at the bridge. When we arrived at the river the boat was at the other side. A proposition was made by the swimmers of the party to swim the river; but the water was very cold, the stream

was rapid, and as there was a strong raw hide rope stretched across, it was concluded that it would be safer to cross by it than to swim to the other side. Brother John Bagley pulled off his boots and socks, coat and vest and hat, and started on the rope. He would have crossed without difficulty, had the rope not sagged so much in the centre. Contrary to expectations his weight when he passed the centre of the stream pulled the rope so low that his back was in the water for some distance, and he would have gone completely under had we not kept the rope taut by our united strength and weight. As it was, the passage became a labor very trying to the muscle, through the quantity of water he had to carry in his shirt and pants. The ferry boat consisted of two skiffs, very leaky, lashed at some distance apart, with a platform on top, a very rickety concern; but which, with careful management, we contrived to make answer our purpose.

The carriages and men, and a few of the animals, were taken over on the ferry boat; but as it was rather difficult to lead the animals on and off the boat, the larger portion of them were driven into the river and made to swim across.

A seven miles' drive from the ferry brought us to Montpelier, where we held meeting last evening. Presidents Young and Wells addressed the people. The meeting was a short one, for it was late when the people assembled, and the members of the company were very tired.

Frost and grasshoppers have been serious difficulties in the way of this settlement as well as of all the other settlements in this valley. Many have become very discouraged in consequence, and have moved away. Those who live here have worked hard in building houses, sheds and corrals, and in fencing their land. I am told that the soil here is not so warm as at other places, and that grain and vegetables are more backward here than on the west side of the valley. But I am confident that if the people will persevere, this can be made a fine place. There are some advantages which they have here—the range is splendid, hay can be cut in almost any quantity, and, as Captain Hooper has remarked since we have been here, the people have their meat-tubs right at their doors in these streams, which are so prolific with fish. There is a creek running through the lot behind the house where we are stopping, belonging to Bro. Denning. In this Bro. Woodruff, who is as indefatigable at fishing as he is at everything else that he undertakes, is trying to catch fish. He was out last evening and succeeded in catching a few, and he has just come in as I write, with a string of fine fish. He has not been out long and has caught nine, mostly trout. So you see if Bear Lake Valley is a cold, bleak country, with severe winters, and frost and grasshoppers to destroy the crops, there are some advantages which the settlers have.

This valley is a splendid country for Latter-day Saints to live in. It requires union, faith and energy for people to sustain themselves here.

These qualities our people possess. If this were an inviting country, how long would we be permitted to enjoy it in peace? We came to these mountains when nobody else thought of settling here, glad to reach any place however undesirable, where we could be freed from the intolerable oppression which we had endured. If our land possesses any attractions to-day, it is because, under the blessing of God, we have created them by our industry and unflinching perseverance. But let a people settle here who have not the inducements which prompted us to come to sustain them, and how long would they remain? While the valleys of the Mississippi, Nebraska, California and Oregon stretch out their arms and invite them to come and partake of the rich bounties which a benignant Providence has bestowed upon them, they will not be likely to remain long to contend with frost, grasshoppers and crickets, to go such long distances for fuel, lumber and other building materials, and to do for their gardens, orchards and fields what the clouds refuse to do, viz.,—water them. If such an event should occur as the abandoning of these valleys by the Latter-day Saints, they would soon relapse into their former wilderness condition; for there is no other people within the confines of the Republic who have reasons sufficiently strong to induce them to make this country their permanent home while there are so many better places open to settlement. Providence evidently designed these valleys for the Latter-day Saints. It is "manifest destiny" that they should settle in them. Past training and experience qualified them for the task of making them habitable.

Smithfield, 22.

The President and company arrived here at one p.m., having held meeting at Franklin last evening and Richmond this morning. We go to Hyde Park to hold meeting at 5 p.m. While at Bear Lake Valley a Stake of Zion was organized, a high council set apart and Elder David P. Kimball was chosen as President of the Stake. The President and company are all well.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 7, 1869.

THE EMIGRATION.

UP to latest date, noon of July 29, off Queenstown, this season's emigration has thus far been signally blest; and it is confidently trusted that the faith and diligence of the Saints will continue so acceptable to the Lord our God that He will continue to overrule for this emancipation in accordance with His wisdom.

As mentioned in STAR 31, so at time of writing, it is not yet known how soon nor to what amount assistance can be extended, more than is already premised, that information being dependent upon the time and nature of advices from Utah. But whether those advices arrive sooner or later, and whether the amount be very large or not, all who are looking for aid are earnestly exhorted, for their own sakes, neither to slacken their diligence or waver in their faith, nor to give way to impatience and murmuring, for the providences of the Lord are ever for our good, whether we can at all times realize the fact or not; and it behooves us to so walk as to possess our souls in patience, and be ever able to recognize and acknowledge His hand in all things, for He is a God near, and not afar off, and is ready and able to succor in every time of need, so we but trustingly do His will.

In our anxiety in behalf of the Lord's ungathered poor, the amount of assistance already promised has been to the utmost that prudence would warrant for the present; and, so far as could be observed and learned, the sum already disbursed has been very wisely appropriated, in accordance with the dictates of the Holy Spirit, and has resulted in enabling hundreds of the worthy to obey the command: "Come out of her, my people," for which we with them are very thankful and have much joy.

Several circumstances have transpired to cause a temporary scarcity of money in Utah, insomuch that many have been disappointed in regard to extending the assistance they had anticipated, which of necessity involves disappointment to those relying upon such assistance. How long this will continue, as before stated, is not known here; but, as has also been frequently stated, the earliest information will always be given, not only in regard to assistance, but also concerning such Drafts as this Office may be advised of before the payees.

It is desirable that the names and ages of those intending to sail on the 25th of August, both those who have sufficient means of their own and those who have been promised assistance by this Office, be forwarded at as early dates as possible, and that parties arrive here on the 24th, in readiness to go directly from the railroad stations to the vessel.

THE FOREMAN'S illness, which, we regret to state, continues, has caused a delay in going to press.

RETURNING.—Having been released from their missions, Elders J. E. Pace, R. E. Egan, J. R. Clawson, O. Ursenbach, W. B. Richards, N. B. Baldwin, Joel Grover, G. Teasdale, and H. J. Moore left Liverpool in Guion & Co.'s steamship *Colorado*, July 28. Elder W. Howard and wife accompanied them, having completed their visiting tour of nearly a year in the British Isles. Elder Teasdale goes to New York to assist Bro. W. C. Staines in the business of emigration, with permission to proceed to Utah whenever his services in New York can be dispensed with. They speed on their way with best wishes for a prosperous journey and happy return to their "Mountain Homes."

A COMPANY OF SAINTS, mostly from England and Scotland, in charge of Elder John E. Pace, and comprising 365 souls, exclusive of the returning Elders, sailed on the 18th of July, in the steamship *Colorado*. They were in excellent health and spirits, and have the faith and prayers of their brethren that they may be speeded to their destination in peace and safety, appreciate their deliverance, continue faithful in works of righteousness, and be abundantly prospered and blest in their new homes in the quiet vales of Utah.

NOTICE.—Owing to the illness of Mr. Davies, the Foreman, and the customary holidays expected by several of the employees, it has been deemed best to permit, as heretofore, a short intermission in the publication of the *STAR*. During the intermission, circulars will be issued, should business or other matters require them. Publication will be resumed with the consecutive number, and so ordered that the volume will be completed, as usual, at the close of the year.

CHANGES AND APPOINTMENTS.—Elder Andrew P. Shumway is appointed to preside over the Birmingham Conference, to which the Herefordshire Conference will be attached so soon as President Dye can complete the requisite transfer of the books, &c.; after which Bro. Dye is at liberty to improve the remaining time preceding his departure as may best suit him.

The appointment of Elder John Q. Knowlton is changed from the Cheltenham to the Manchester Conference; and that of Elder Thomas Rogers from the Glasgow to the Leeds Conference. Elder H. B. Clemons is appointed Travelling Elder in the Bedfordshire Conference.

CORRESPONDENCE.

ENGLAND.

Glasgow, July 22, 1869.

Pres. A. Carrington.

Dear Brother,—Were I to return home without giving you a brief account of my travels and labors in these lands, I should feel that I had not done justice to those among whom I have labored and who have been so kind in ministering to my wants and necessities, thereby enabling me to discharge the duties enjoined upon me.

At the General Conference held in Salt Lake City, April 6, 1866, I was called to take a mission to Europe. I left Salt Lake City on the 30th of April, and arrived in Liverpool on the 5th of July.

I realized many blessings while on my journey, for which I feel thankful to my Heavenly Father. I was kindly received at the office by Elders O. Pratt, W. B. Preston, A. Miner and others, and appointed to travel in the Sheffield Conference, under the direc-

tion of Pres. A. V. Call, and in my labors became acquainted with many good Saints. I labored in the Sheffield Conference until the latter part of March, 1867, when I was appointed to succeed Elder R. Benson in the Presidency of the Bedfordshire Conference, whither I proceeded on the 2nd of April. I felt that the responsibility placed upon me was considerable for a youth of my experience, nevertheless I put my trust in the Lord and sought diligently unto Him for wisdom to guide me in all my transactions, that I might do all things pertaining to my holy calling with an eye single to His glory. I labored in that Conference with much joy and satisfaction until June, 1868, when I was called to preside over the Glasgow Conference. I arrived in Glasgow on the 2nd of July, and began my labors with renewed diligence, earnestly desiring to do all in my power to bless the people and do them good. I can say of the Saints in Scotland that they are a kind, generous, warm-hearted people, and I have had great cause to rejoice since I came to labor in this Conference.

I feel to thank God that I was called by the voice of inspiration to preach the Gospel to a benighted world, and realize that the development and spread of the Gospel depend measurably upon the faithfulness of the Elders, hence the necessity of our living pure and holy, that we may enjoy the sweet influence of the Holy Spirit to guide us in all our actions.

My labors for the past three years have been a source of great joy to me, and I have been blessed therein beyond my most sanguine expectations. My health has been excellent, with the exception of an occasional slight cold, ever since I landed in Liverpool, for which I feel truly thankful to the Giver of all the blessings we enjoy. I prize the experience that I have gained while on my mission as being more valuable than gold, and I trust that it will result in great benefit to me in future years. I desire to be found faithful to my calling, and to do all the good that I can for the Kingdom of God, realizing that the more I do for it the greater will be my exaltation.

To all the Saints of my acquaintance

I return my heart-felt thanks for their many expressions of kindness to me, and to you, Brother Carrington, for your fatherly counsel and advice.

Ever praying for the welfare of Zion and the redemption of Israel,

I remain,

Your brother in the Gospel,

JOHN E. PACE.

Steamship Colorado,

Off Queenstown,

Noon of July 29, 1869.

Pres. A. Carrington.

Dear Brother,—After getting the Saints all comfortably berthed last evening, we organized the company into seven wards, and appointed a Teacher to each ward to see that all things are kept in order.

We all had a very comfortable night's rest, and everything has passed off admirably with us thus far. I have not heard a cross word in the whole company. The Officers and Stewards are very kind and obliging, and I think we will have a first rate voyage.

The sea is beginning to heave a little, which is causing sea sickness among the greater portion of the passengers, but I hope that all will soon be able to take their rations again.

Please excuse brevity, as I am very sea sick.

I remain your brother in the Gospel,
JOHN E. PACE.

Leeds, July 29, 1869.

Pres. A. Carrington.

Dear Brother,—We have held many out-door meetings in various places in the Conference this summer, at which, almost without exception, the people have listened to us with the strictest attention, and have been as orderly and respectable as we could have desired.

At a small village near Wakefield a gentleman mowed his field for us, furnished us a wagon to preach in, and provided benches and seats for the Saints. We have already held two meetings there, and it is his desire that we continue them as often as we can.

There is an excellent spirit among the Saints, though, as you may imagine,

some of them are very, very anxious to know what prospect there is for their deliverance this season. But on this subject I would wish to be silent, knowing that you would not willingly keep them in suspense. I have sometimes come to the conclusion that, as no assistance in the shape of Elders has yet been sent us, it might be your intention to emigrate the Conference root and branch, which, excepting a very few, I have not the slightest objection to, but think the plan, if a practicable, a very capital one.

My health continues excellent, and

my labors afford me constant pleasure, my only regret is that my abilities for furthering the interests of the Cause are not less limited.

We have baptized quite a number of late, and I have promised to baptize several more next Tuesday evening, which causes me to feel that if our progress is slow we are not quite at a stand still.

With love to yourself and the brethren in the Office, I am,

Your Brother in Christ,

A. P. HYDE.

THE FRENCH ATLANTIC CABLE.

A correspondent of the *Daily News*, who was on the Great Eastern, thus describes an incident in laying the cable:—But the most trying, the most exciting time, was during a storm on the last days of June. The following is an extract from the diary on page July 1:—"On the afternoon of the 29th the weather began to change; the sky was overcast, and a breeze sprang up from the south. This continued to increase till, by ten or eleven p.m. (when most of us 'turn in'), it was blowing half a gale of wind. One could not help thinking that if any fault occurred during the continuance of the night wind all might not go so well. The gong aroused us from our slumbers at five a.m. on the morning of the 30th. The ship was stopped, and picking up was commenced as quickly and as easily as on any other occasion, but the movement of the ship was several times greater than it had been at former times. The wind had increased in the night, and now it was blowing a gale, and in order to keep the stern of the ship directly over the line of the cable it was necessary to back her almost at full speed directly against both wind and waves. This, of course, made her kick and heave tremendously, and three or four times she shipped green seas over her stern, fairly drenching those on duty there, and breaking the little gallery around the stern V wheel. Orders were given to be in readiness to buoy the cable if necessary; but, as the fault was pronounced to be close at hand, the process

of picking up was continued till about five knots had come on board, when, a heavier sea than usual striking the ship, she gave a kick so sudden and severe that the cable was unable to bear the extra strain thrown upon it, and it parted on board, some 200 feet beyond the drum. All check being thus suddenly removed from the cable, the drum began to revolve with great rapidity, and the broken end to make frightfully rapid progress towards the stern of the ship, over which it would have disappeared in a very few seconds had not the stout fellows on duty with the stoppers put forth their utmost strength, and so managed to save the French Atlantic cable literally by a few inches. The buoy was in readiness, and in an incredibly short space of time the buoy-rope was made fast to the end of the cable, and the buoy itself cast adrift. Two other buoys were then let go—one by the Great Eastern and another by the Scanderia—to serve as mark-buoys should any accident befall the buoy which held the cable and grappling become necessary. The Great Eastern behaved as she alone could behave in a storm. She was not absolutely steady, of course, but rolled tolerably freely, and pitched slightly now and again. During the whole time that the wind continued we were able to assemble at mess, and take our meals not only without discomfort or inconvenience, but even with great decorum and perfect regularity." Towards the afternoon the weather moderated, and by six o'clock

(July 2) the tempest had dwindled to a calm. All being prepared, a boat was lowered with a few experienced "hands" in her, who soon managed to attach the chain of the buoy to a stout rope conveyed from the ship. Once more the cable, banished for a time, was hanging from the Great Eastern. Picking up then commenced, and by half-past seven the end of the

cable had come over the stern of the ship. Splicing commenced forthwith, and by 10 30, to the unspeakable delight of every one, they were again "paying out" and making way westward. This was the first time in the history of submarine telegraphy that a cable had been cut, buoyed, and picked up again in such deep water during the process of laying.

OGDEN CITY, UTAH.

"Etoile," correspondent of the *Colorado Transcript*, writes to that paper concerning Ogden, as follows:

The city of Ogden is built upon the V-shaped point of land at the junction of the Ogden and Weber rivers, three miles distant from the Wahsatch range of mountains on the east, and forty, as the stage runs, from Salt Lake City. North and west the view is obstructed by the rugged, snow-capped peaks of the same range; while, on the south, prairie and sky meet and mingle at the extreme range of the eye. The city is beautifully laid out; the main street runs north and south, 100 feet in width, with side-walks 10 feet wide, which are bordered by regular rows of cotton-wood and box-elder trees, that form an impenetrable shade, and give to Ogden a charming exterior. Lots are an acre in extent, except in the commercial portion of the city, where the blocks are built as compact as in the gentile world. These lots are in the highest state of cultivation. Apple, peach, pear, quince, apricot and plum trees, together with currant and other fruit-bearing bushes are planted therein. Almost all of the vegetables known in the States, can here be seen grown luxuriantly and producing abundantly. The strawberries are especially large and luscious, and at this season of the year are a universal article of diet here. Lumber having been scarce and high until very recently, fences are made by setting upright willow posts firmly in the ground, three feet apart, and weaving green branches of willow between them. These branches season quickly, and form an impenetrable barrier to stock. Roses and other flowering bushes and

vines are then planted alongside these fences, which cover them with many-hued flowers and load the air with the choicest perfumes. The limits of Ogden City cover an area of four square miles. Population estimated at 5,000, more than half of which are women and children. The system of irrigation used by the Saints is complete. Water is brought from Ogden and Weber rivers through a canal, and is let into every garden from drains intersecting main ditches on both sides of all the streets and avenues, and is used as the gardener sees fit. The houses are principally built of sun-dried brick, after the manner of English rural residences and farm-houses, many of them plastered and marked in imitation of stone—very few being, none exceeding, two stories in height. The yards are sown with clover and other choice grasses to the very doorsteps. The interiors of Mormon dwellings are scrupulously neat and clean—everything wears an air of comfort, and indicates their love of order, economy and thrift.

The Mormon women have been almost universally spoken of as wearing a sad, weary, humiliated look. I beg leave to differ with both correspondents and travelers in this regard. A reason for this generally-accepted opinion may be drawn from the fact that the individuals who have thus written were no doubt accustomed to those be-rouged, cosmetic-using, chignon-wearing, forward, half-unsexed "Girls of the Period" who are so alarmingly on the increase in "America." The contrast between these females—(who, however well deserving the *sobriquet* of "ladies," differ not at

all in dress from the "soiled doves" of the *marais ton*)—and the ruddy-checked, stout-limbed healthy-looking misses of the modern Zion, becomes painfully apparent to any one who is sufficiently disinterested to make the comparison. I am not prepared to subscribe to their beauty—though a few, a fancy few, I have seen *vere* Venuses in form and feature—still, for the purposes of life they are far superior to the first-mentioned (rib) speci-

mens of the *genus homo*. Now the Mormon women dress very plain and neat. They generally wear calico dresses, indulge in a gay ribbon or two—what woman would do without them?—and a very few plead guilty to the use of parasols, inverted saucer-hats trimmed with water-beads, and negligees of brilliant plumage disposed *a l' Americaine*. The number of these latter, however, does not exceed two-eighths of the whole.

SPEECH OF HON. GEORGE A. SMITH,

At the celebration of the Fourth of July, in Salt Lake City.

(From the *Deseret Evening News*.)

The circumstances connected with the present occasion naturally stir up in our minds reflections concerning the past. We saw in the procession to-day a wagon loaded with sage brush, greasewood and willows; I do not know whether there were any crickets and grasshoppers, I did not see any. There were other wagons loaded with the choicest productions of a careful husbandry. The first wagon showed the productions of this country when we first entered it; the other what it now produces by the labor and industry of the inhabitants of these mountains. The Fourth of July is a memorable day for every American to celebrate; to every inhabitant of Utah the 24th of July is another memorable day. Twenty-two years ago a band of pioneers, led by Brigham Young, were working the road and seeking a pass across these mountains, trying to find a place where they might enjoy the right of preaching the doctrine of baptism for the remission of sins, and laying on of hands, without the risk of having their Presidents and Apostles murdered, their bishops tarred and feathered, themselves robbed, and their houses burned, for under the broad folds of the American flag we had *home* all this. About twenty-two years ago we left the then territory of the United States and came into Mexican territory. Here we unfurled the U. S. national flag to the breeze, and laid a foundation, by planting potatoes and other vegetables, for the industrial

improvements which now exist, and the 130 cities and settlements that now flourish in these mountains.

Early in 1844, Joseph Smith, the Prophet whom God had inspired to teach the Gospel of Jesus Christ in its purity to the world, published to the United States his "views on the policy and powers of the Government."

He recommended them to

"Pray Congress to pay every man a reasonable price for his slaves, out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress."

"Break off the shackles," said he, "from the poor black man, and hire him to labor like other human beings; for an hour of virtuous liberty on earth is worth a whole eternity of bondage."

A few days after he was murdered, and his friends were expelled from their homes, but not an officer of the law existed in the nation who exerted his authority to punish the perpetrators of these crimes. The Latter-day Saints sought shelter in these mountains, while God in His wrath scourged the nation, and those officers who had failed to, or would not discharge their duties, and protect the Latter-day Saints, found themselves unable to stem the torrent of rebellion, murder and crime, until there came a war in which about a million of people perished. May we hope that our country will never be guilty of a crime again that will bring upon it another such scourge.

God has blessed us in these mountains and we have been able to maintain our liberty and to enjoy the privileges which are guaranteed to us by the Constitution of the United States, sanctified by the blood of our fathers. Although we had to seek homes in the midst of deserts, a thousand miles from any civilization, we have planted the standard of liberty, and acquired to our country a vast domain, thereby showing to the great nation of which we form a part, that we are a truly loyal, upright, honorable and persevering race, and that we could do more for the development of our country than the same number of people in any other part of her broad domain. This we have been able to accomplish, and with the blessing of the Almighty we are continuing the great work, the foundations of which are only yet barely commenced, of extending liberty, peace and happiness to the human race.

I rejoice to-day with you in the blessings which surround us, and in the prospects before us; I rejoice in the fine display that has been made in honor of the day we celebrate; the procession of three thousand school children, and of the representatives of the different branches of industry was magnificent. I feel satisfied that, with the blessings of God, we shall be able to roll forth and consummate under the flag of our country, the great work which we have commenced, until we shall see the day when peace, unity

and harmony will extend throughout the length and breadth of our nation, and when the desire for bloodshed, robbery and murder, and interfering with the religious and civil rights of others shall cease.

We are laboring for this and rejoice in the prospect; and in the meantime we hope that our countrymen will understand us better. The great railroad now passes through our country, and we are forming the acquaintance of a different class of men from any with whom we have been acquainted, and being better known we shall be better understood, for, of all people on the face of the earth, we have been the most maligned, and yet we have been the most industrious, temperate, orderly and law-abiding people on the face of the earth.

Our Heavenly Father has commenced to redeem the human race, to bring them back from bondage, corruption and oppression, and He has commenced it with this people,—and I bear my testimony that the power and blessing of the Almighty are and will continue to abide with the Latter-day Saints; and they will have the privilege one day, when the Constitution of the United States is the supreme law of the land, to go back to Missouri and inhabit their cherished homes, for which they paid the government nearly half a million in money, and which they still own. These days will come, they are not far distant, and I rejoice in the prospect. (loud applause).

UTAH NEWS.

THE FOURTH OF JULY, the 93d anniversary of American independence, was celebrated with processions, orations, speeches, &c., &c., in Salt Lake City and other cities and towns throughout the Territory.

PAYSON.—J. M. Coombs, writing to the *Deseret News* from Payson, Utah County, states: Crops of all kinds in this vicinity look splendid, never better. If the locusts will but keep aloof for a few short weeks longer, we hope to reap such a harvest as was never known before in Payson, a greater breadth of land being in cultivation than has ever been sown any previous year. The health of the people is excellent; very few deaths have occurred among us for the past six months. With the exception of a few lazy loafers, who may be seen sunning themselves on the corners of the streets, everybody is at work, either in the field, shop, or canon, and this being the case, of course, everybody is happy except the few aforesaid loafers. Active measures are being taken to develop the natural and abundant resources of the country.

CROPS, of all descriptions, so late as July 9, promised to be unusually bountiful in Sanpete and Juab Counties.

SILK WORMS AND ORANGE ORANGE LEAVES.—We were shown to-day, a number of cocoons spun by silkworms fed exclusively on the leaves of the Orange Orange. The cocoons were sent to President Brigham Young by Bro. Samuel Cornaby, of Spanish Fork. In a letter accompanying them Bro. Cornaby says "the eggs were brought from England by Bishop Thurber on his return from his mission in 1866. In 1867, the number of the worms being small, they were fed on mulberry leaves; but the two past seasons they have been fed exclusively on Orange orange leaves. The worms appear to be healthy. We have about five thousand this present year, and have had none die up to the present time." (23 h ult.) The cocoons are of large size and good color, and, with the exception of the fibre being, perhaps, not quite so fine, seems fully equal to cocoons spun by worms fed on mulberry leaves.—*Deseret News*.

KENTUCKY.—Bro. G. W. Turmond, writing from Hammonsville, Ky., says that many of the people in that vicinity take an interest in the principles of the gospel; but the religious portion of the community are very much opposed to him, and would thrash him if they dared. He has many relations there; but they are all opposed to him, except his mother and her family, whom he expects to bring home with him.—*Deseret News*.

NEWS SUMMARY.

Many years ago a Boston lawyer got lost whilst travelling in the woods, on Cape Cod. Coming to a house, he rode up to the door and accosted the lady of the house as follows: "Madam, if you will tell me who I was, who I am, where I am, and where I am going, I will give you a dollar." She eyed him a moment, and then said: "You were Kent the minister, now you are Kent the lawyer; you are in Falmouth woods, and you are going to the devil." He handed her the dollar and rode on. The lady happened to know him.

SAGACITY AND SYMPATHY OF A HORSE.—Yesterday morning a blind horse wandered into a river near the National Road bridge, and getting beyond his depth swam around in a circle in his efforts to find his way out. His distress attracted the attention of a horse near by on the bank who instantly went to his assistance. He first went to the water's edge and attempted to attract the blind horse by neighing, but finding this proceeding inefficual, he boldly took to the water and swam out to his relief. After swimming around with him for nearly a quarter of an hour, he finally got the blind horse to understand his good intentions, and in what direction the land lay, and the two horses came to shore side by side, amid the cheers of upward of one hundred persons, who were interested spectators of the scene.—*Indianapolis Journal*.

THE GREAT METEOR OF JULY.—In a letter to the *Times* the Duke of Argyll says:—"On last Friday night, July 16, I happened to be looking at the sky at the moment of the appearance of the great meteor which is described by Mr. Herschel of yesterday. As the night was clear, I had an unusually perfect view of the whole course of the meteor. It began in a thin streak of red sparks, very like a common rocket, but as it advanced, which it did with immense velocity, the light became more and more brilliant, until it rose to that of an intense 'white heat.' It gave off jets or sputterings of light along the whole of its course, and from both sides of its body. These were particularly remarkable when the meteor was at its maximum of splendour. Its disappearance was extremely sudden, as if its substance were wholly consumed. For a second there was left a train of sparks. I could hear no sound. It began not far from the zenith, and the direction of its path was from N.N.W. to S.S.E., but the whole course was very short."

THE RELIGIOUS JOURNALS ON THE IRISH CHURCH ACT.—The *Record* observes that it is our duty "to do all in our power to encourage our Protestant brethren to build up the ruins amidst which they are cast. The *Guardian* says—"We have seen, and see in it a measure directed to remove a real grievance, to put an end to the state of things which has always seemed to us incapable of defence." The *Nonconformist* comments severely on the tone of the Archbishop of Canterbury's speech, and remarks that "if the establishment of religion could produce nothing higher than this there would be little reason to regret when Establishments, as such, have ceased to exist."

PARIS, JULY 29.—The following is the message telegraphed by the Emperor yesterday to the President of the United States through the French Atlantic cable:—"I rejoice to inaugurate the new telegraphic line which binds France to America by sending you the expression of my good wishes for yourself and the prosperity of the United States."

PHILADELPHIA, JULY 28.—A Cincinnati telegram announces a fearful disaster on the Memphis and Ohio Railroad, near Clarksville, Tennessee. A passenger train fell through a bridge, and all the cars but one were burnt. Six persons were killed and 30 wounded.

The crown Prince of Denmark was married at Stockholm, July 28, to Princess Louise, daughter of the King of Sweden.

Insurgent accounts received from Cuba state that the Spanish garrison of Puerto Princia is closely besieged.

The Carlist insurrection in Spain is reported to be at an end, having signally failed.

Annie Campbell of Glengarry, Scotland, has arrived at the great age of 126 years, and is as active and diligent in her duties as many a woman at sixty, having frequently, during the past season, milked as many as twelve cows daily. For fifty years she has lived as servant in the family of John Murry. During her life she has never yet had occasion to consult a doctor or take a drop of medicine, which last is a good thing not to take. She is a kindly person and very hospitable.

P O E T R Y.

—o—

UTAH MY HOME.

(Air, "Sweet Afton.")

I come, yes, I come o'er the land, o'er the sea,
To my own mountain in the valley so free,
To the home of my childhood far away in the West,
To the vales of dear Utah, the land of the blest,
Where fond, loving parents and sisters so dear
And true-hearted brothers all wish they were
here,
Whose prayers are ascending to God on His
Throne,
To protect their dear loved one, and bring him
safe home.

How lovely, dear Utah, thy pure streamlets glide
From thy proud lofty mountains and canyons so
wide!

How majestic thy mountains, tow'ring high in
the air!

And how sweet smile thy sunbeams, with beauty
so rare!
Glasgow.

How pleasant thy hills and green valleys below,
Where the flourishing cities and villages show!
How cloudless the sky and refreshing the air!
Oh! I love thee, dear Utah, my home it is there.

Yes, I love thee, dear Utah, the home of the free,
And I come to thee quickly, o'er the breast of
the sea.

Oh! I heed not the ocean, tho' her billows may
foam,
For in God do I trust, who can bring me safe
home.

God bless thee, dear Utah, the queen of the
world:

Let thy standard of glory be widely unfurl'd;
"May the crimes of the wicked n'er crimson thy
name;

Be freedom, and science and virtue thy fame!"

JOHN E. PACE.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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Price One Penny.

EDITORIAL CORRESPONDENCE.

(From the Deseret Evening News.)

PARIS, JUNE 18, 1869.

We started yesterday morning, accompanied by President C. C. Rich and a number of brethren on horseback, for Soda Springs. We reached there about 11 a.m., remained a few hours to give the animals time to rest, and then started back. We arrived at Montpelier a short time before sundown, having, during the day, traveled seventy miles. The water of the springs made some of those who drank it, sick.

This morning, we had a very interesting meeting at Montpelier. The speakers were Elders Wilford Woodruff, Ezra T. Benson, Geo. Q. Cannon, B. Young, jun., and President Brigham Young. As this is the first visit this place has ever had from the President and his company, subjects which might have been trite in other settlements that are more frequently visited, possessed a freshness and interest that were charming to both speakers and hearers. One point was enforced very plainly and emphatically, that any person selling liquor here should, if the practice were persisted in after to-day, be cut off from the Church. The sale of liquor must cease, or the standing and fellowship of the person selling it be forfeited. This is a decision that every right feeling man and woman in the community will endorse.

After the meeting, we drove to the ferry, crossed, and came on to this place, passing through the little town of Ovid, a place which I forgot to

mention we passed through on our way down,—which is a thrifty little place, and principally settled by Scandinavians. They had erected an arch of evergreens for us to pass under, and all the population was out to welcome us.

LIBERTY, June 20th, 1869.

Yesterday—Saturday—meetings were held in the Bowery at Paris, which had been prepared for the occasion. The morning was occupied by President D. H. Wells and Elder B. Young, jun. The afternoon by Elders W. Woodruff, John W. Young and E. T. Benson. After the meeting a School of the Prophets was convened, and this morning, previous to the public meeting, the members again met, and the School was fully organized. Twelve elders were also selected and set apart as a High Council for this stake of Zion, and Elder David P. Kimball was chosen to preside over the Stake, which includes for the present all the settlements in this valley.

The public meeting in the morning was addressed by Elders George Q. Cannon and Wm. H. Hooper, and in the afternoon by Presidents Brigham Young and Daniel H. Wells. The President informed the meeting of the selection of Elder David P. Kimball to preside over the stake, under the direction of Elder Charles C. Rich, and in his remarks, alluded in a very feeling manner to Elder Kimball's father, the late President Heber C. Kimball, and the long, intimate and

brotherly intercourse which he had with him, extending over about forty-five years. No person who had known President Kimball, his steadfastness and inflexible integrity could listen to the touching tribute which was paid to his memory this afternoon by President Young without his sympathy being moved. Their love for each other had been as the love of David and Jonathan, "passing the love of women."

The vote to sustain Elder David P. Kimball in his new position was unanimous. All feel that the selection is a judicious one, and to Bro. Charles C. Rich, upon whose shoulders the entire responsibility of presiding in this valley has heretofore rested, the appointment is most welcome, as his duties have been very onerous. He will have the aid of a young, active man of good judgment.

Very plain and pointed instructions have been given at these meetings upon the "Word of Wisdom," co-operation and improvements in building, fencing, planting orchards and shade trees, and the construction of a road from St. Charles, in this valley, to Logan, Cache Valley. This road is to be built up St. Charles canyon and across a divide into Logan canyon, and when completed it will have, it is stated, an easy grade and the distance from St. Charles to Logan will not be more than thirty miles. This will be a great saving of travel, and will bring the people of this valley within one and a half or two days' travel of the railroad.

These instructions, it is hoped, will give a great impulse to improvements of every kind throughout this valley, and produce a marked change in the appearance of the settlements by the time the President and his company again visit them.

Liberty, where we now are, is distant from Paris about seven miles. As soon as the meeting dismissed at Paris this afternoon, we bade our friends farewell, stepped into the carriages, which were waiting for us at the Bowery, and drove here. This is a small but thrifty settlement, situated on a beautiful stream called North Creek. The facilities for the few families which are here are excellent, and

though they inform me the snows are deep in the winter, there seems to be no serious obstacle in the way of their accumulating wealth. The elements which are usually viewed as constituting wealth are here in sufficient abundance to make it a comparatively easy matter for an industrious, skillful man to surround himself with all the comforts of life. Elder E. N. Austin presides here.

LOGAN, June 22, 1869.

The drive from Liberty to Franklin, Cache valley, on Monday, was a tiresome one for animals and men; the distance is variously estimated at from forty to forty-five miles. The ascent of the cañon, and the ascent and descent of the mountain which has to be crossed in passing out of Bear Lake valley by this route, made the journey more fatiguing than a much greater distance on a level road would have done. Our trip from Montpelier to Soda Springs and back—a distance of seventy miles—was made in one day without the animals being as tired as they were yesterday in traveling from Liberty to Franklin. In leaving Liberty we were accompanied to the head of the cañon by Brothers Joseph C. Rich, E. N. Austin, Solomon Hale and Hugh McClellan, and on the summit of the mountain were met by a detachment of cavalry under the command of Col. Wm. Lewis, of Richmond. Their assistance in descending the mountain we found of great service, as none of our vehicles were provided with breaks, and they had to be extemporized for the occasion. Another company of cavalry, from Franklin, met us after we descended the mountain. Our reception at Franklin was immense. I had no idea that the town contained such a population as was drawn up on each side of the main street as we passed in. The scene was one of great interest, the music of the really fine band, the waving of the banners and the enthusiasm of the people, young and old, who had put on their holiday attire to welcome the President and his company, made an impression on those present which will not soon be forgotten. These expressions of good-will and gladness were not the homage of a despotically governed people to the tyrant of whom

they stood in fear, or the tribute which the people of a monarchy render to their sovereign to gain his favor; but they were the spontaneous and heartfelt manifestations of genuine love which a free people extended to a man, whom they felt, in the hands of God, to be their greatest benefactor. There was no mistaking the sentiments which prompted them. It was only necessary to look at their faces once to become satisfied that they were animated by such feelings as it might be supposed children would have for a loving and tender parent from whom they had long been separated. "Mormonism," as the world usually call our system, may be hated and despised; but that does not detract in the least from the enjoyment of those who truly possess its spirit. They love one another and their leaders with an intensity of affection that abundantly compensates for any difficulty they may have to contend with from their enemies.

We held meeting at Franklin and remained there that night. The speakers were, President D. H. Wells, Hon. W. H. Hooper and President B. Young. To-day, in passing through Richmond, Smithfield, Hyde Park and into Logan, the scenes of last evening have been repeated, each settlement seeming to vie with its neighbour in making a fine display; and where all have done so well it is difficult to assign a preference to any one place. There has been no time lost to day; we held a meeting at Richmond, at which Elders W. Woodruff, G. Q. Cannon, B. Young, jun., and President B. Young spoke; another at Smithfield, where President D. H. Wells, Elder George Q. Cannon and President B. Young addressed the congregation; and still another at Hyde Park, where Elders B. Young, jun., John W. Young, Wilford Woodruff and President B. Young made remarks. We have received the usual very hospitable welcome at this place, and to-morrow morning the two days' meetings will commence.

OGDEN, June 25, 1869.

After the meeting on Thursday afternoon we drove to Wellsville and held meeting, at which President D. H. Wells and Elders W. Woodruff and

Geo. Q. Cannon spoke to the people. The most of the company were lulled to sleep that night by the sweet strains of the string band which went to the houses where they lodged to serenade them. We left Wellsville this morning at 6 o'clock, and passed through Copenhagen, and reached Brigham City so much earlier than was expected, that we arrived at both places before they had time to make the demonstrations of welcome. At Brigham City, however, these were reserved for the President when he went to the meeting, and they were very fine. The meeting was addressed by Hon. W. H. Hooper, Elder B. Young, jun., and Presidents D. H. Wells and Brigham Young. We reached this place about 5 p.m., and it is our intention to leave here for Rome at 4 a.m. to-morrow, and will breakfast at Bishop Layton's, Kaysville, and probably be in the city by noon.

When we shall have reached the city, the distance traveled by President Young and his company on this trip will not be far from four hundred and thirty miles. They have held twenty-one meetings—exclusive of one meeting with the School of the Prophets at Ogden, and two meetings with the School at Paris, and a meeting with the children of the Sunday School at Logan—and have delivered sixty-one discourses. The settlements in a direct line, from the northern to the southern limits of the Territory, have all been visited by President Young and his fellow missionaries since last April Conference. To do this, upwards of eleven hundred miles have been traveled, sixty-three public meetings have been held and one hundred and eighty-three discourses have been delivered,—no small amount of labor when the difficulties of traveling are taken into consideration. The First Presidency and the other Elders have exerted themselves to teach and counsel the people; they have been diligent; it now remains with the people to show whether these visits and meetings have been profitable to them. If they have been, then it may be reasonably expected that a great change for the better will be apparent in many respects in the settlements when they are again visited by the President.

FROM THE SANDWICH ISLANDS.

(From the Desert Evening News, July 22.)

ELDER George Nebeker, who left this city on the 16th of May, 1866, on a mission to the Sandwich Islands, and who since that time has been presiding in those lands, reached here at 5 p.m. last evening. He was accompanied by Elder J. H. Napela, a native of the Sandwich Islands, who became a member of the Church about eighteen years ago, and is the first of that race who has visited this country. He has been welcomed warmly by all who have met him, and his meeting with some of the Elders who have labored there has been affecting. They have never forgotten the many acts of kindness which they received from him while on the Islands. They left the Islands on the 22nd of June, and had a slow passage, three weeks having been spent on the water. Elder Nebeker brings with him six tons and a half of sugar and eighty barrels of molasses, the product of the plantation of Laie, on the island of Oahu. It is a significant fact that we now have sugar and molasses in this city which have been produced by the capital and labor of Latter-day Saints. We trust the day is not far distant when all the sugar we consume will be produced in the same manner. This lot of sugar and molasses is a part of about 105 tons of sugar and about from 6,000 to 10,000 gallons of molasses, which have been produced from about 40 to 45 acres of land on Laie. Should the season prove favourable there will be a crop of perhaps 125 to 130 acres of cane to grind by the 1st of November. Next year it is probable there will be cane enough to grind the year round.

There has been some surprise expressed on Oahu at the manner in which Bro. Nebeker has conducted his business with the natives. The old practice has been to advance means to men whom sugar raisers wished to employ on the plantations and have them sign a written contract agreeing to work for them. By this means they literally became their bond-slaves, for if they failed to comply with the terms of the contract they would have re-

course to the law and they could have them punished by putting them to work as prisoners on the reef. The people on Laie wished Bro. Nebeker to follow this custom with them. He told them that he would if they were resolved to have him do so; but he would prefer treating them as human beings, as men, and not as brutes, and he would hire them by the month, and they could have their liberty to leave when they pleased. They fell in with his views, and he had but one man leave him, and at no time was he in want of the necessary help to carry on business. This we believe is unexampled in the history of plantations: the workpeople have had to be strongly bound, or they would not stay at work, and under the best of circumstances hands are difficult to obtain. When he got through his grinding they were anxious to have him agree to employ them again. Should more hands be wanted at any time on the plantation, Bro. Nebeker is of the opinion that members of the Church in other places can easily be induced to come there and settle.

The people who are already there number about 228 adults. The effect which gathering to one place has had upon them is good. They are improving in their dress, in their general appearance, and in their spirit, and they have more faith. Difficulties are rare among them, and they are becoming more united. Bro. Nebeker has encouraged them in every way he can. They are getting teams and ploughs, and he employs them to plough his land by the acre, and lets the stripping of the cane out by the job to the women. A company of the natives has been formed, of which Bro. Napela is the native president, to whom Bro. Nebeker lets land for cultivation on shares. They have planted cane, and before he left he did some grinding for them. Meetings are regularly held, and the church organization is strictly maintained. Those on the plantation who do not belong to the church attend the meetings and feel well, they are

easily controled and manifest a kind, obedient disposition.

It gives us great pleasure in chronicling thus briefly the condition of affairs in Laie. The law of the Islands has prohibited the emigration of the natives from there, and, therefore, considerable means and much time have been spent there; but our people at home have seen no particular result from these expenditures, and the opi-

nion has prevailed in some quarters that it was a waste of time and money to try to do anything there. Until lately the attempt to make a gathering place, and have it self-sustaining, has looked very discouraging; but the prospects now are more cheering. We hope the fruits of so much labor will begin to abound, and the people for whose redemption these efforts have been made be elevated.

UTAH AND THE MORMONS.

(From *The Omaha Herald*)

In the following account of a visit to Utah, I have confined myself to the material interests of the Territory for the reason that they are of more importance to us than the domestic or religious affairs of the Mormons. Especially do I think the agriculture and manufactures of that region are interesting, as it is a practical solution of the great question concerning the resources of the plains and the valleys of the Rocky Mountains. In another point it is important. The question is often asked, what are the prospects for a local traffic on the line of the Union Pacific Railroad? If it should prove that Colorado, Utah, Sweetwater, Montana, and two or three other regions shall annually each require a railroad carrying business of two or three millions of dollars, that great highway is placed on a paying basis independent of a prospective through trade.

Utah was first settled in 1847, twenty-two years ago. The first people were extremely indigent and arrived in the valley in almost utter want; so it has been with all the emigrants who have gone there, so that whatever of wealth it now contains has been produced from her soil by labor, and by means of irrigation. Utah is located, geographically, between parallels of longitude 109 deg. and 114 deg. west, and parallels of latitude 42 deg. on the north, and 37 deg. on the south.

The altitude of the valley above tide water is 4,300 feet. Several of the highest peaks of the Wahsatch range and of the Uintah mountains are from 11,000, to 12,000 feet high and are snow-

clad the whole year. The Great Salt Lake is about one hundred miles long and from fifty to eighty miles wide. It drains the basin on the north by the Weber and Bear rivers, and on the south by the Jordan, a stream which empties the fresh waters of Utah Lake from the south. The settlements extend from the Bear river on the north to the extreme southern portion of the Territory, a distance of 500 miles. The people are English, Scotch, Welch, Scandinavian and Germans, and are almost exclusively an agricultural people. It seems to have been the policy of the Mormon church to interest every one in the soil, and each man has been assisted to a home. He has his house, barn, fences, fields of wheat, corn, and other crops, and an orchard of peaches, apples, grapes, apricots and pears, so that each poor peasant from Europe literally "reclines under his own vine and fig tree." The population is about 140,000, every man, woman and child of whom is an industrious, hard-working producer.

SOIL.

To understand the soil you must know that this whole valley was once the bed of a Salt Lake incomparably larger than the present one. On the mountain sides, 700 feet above the valley, undeniable evidences of its existence are to be seen, so that the soil of the valley is a sedimentary deposit—the wash of the great chains of mountains which surround it. It is therefore much like the valleys of the Platte, Laramie and Green rivers. It is not only the decomposed vegetable

matter which grows on the mountain sides and in this great Marine Lake, but there is the wash and wear of the new red sandstone of the Triassic period, and the Jurassic lime-stone, and of the Igneous rocks—the granite, and an infinite variety of other disintegrated material, all mixed together with the decomposed vegetable matter, making a rich, light and quick soil. It grows the most luxuriant growth of wheat, rye, barley, oats, corn, vegetables and all the fruits of this latitude.

CLIMATE.

Notwithstanding the elevation, the climate of Utah is warmer than that of Pennsylvania, the meteorological notes taken at Camp Douglas for years establish this fact. The summers are not unbearably warm and the winters are very mild. The mean annual temperature is considerably above 55 deg., which is about that of Lombardy in Italy. Utah I think will grow all that great variety of vegetation which is grown in northern Italy. From a large brush wilderness as it was when the Mormons first found it, it now has 200,000 acres under cultivation, and I can safely say that in no portion of the United States is the cultivation of the soil carried to greater perfection than in Utah. This is in part owing to the fact that where irrigation is required fewer acres can be tilled by one man's labor than where it is not, and as a consequence it is better than where a greater number of acres are skimmed over, and in part to the fact that these people, like all Europeans, make their farms almost into gardens.

With this class of people and this style of cultivation, Utah will sustain an agricultural population of three-fourths of a million. Lombardy, with no better soil or climate and one-fourth of her acres, has a population of three millions. The church has provided every settlement with mills, schools, and house for worship, nearly all of them built of durable sand or limestone. The dwellings are mostly built of stone or adobe brick. I did not see a single house which was not surrounded by trees and flowers. Salt Lake City will compare favorably with any city on the continent twenty years of age. It would be difficult to cen-

ceive of a more beautiful locality than it has. It is on high ground overlooking the lake whose blue surface stretches away to the north as far as the eye reaches. Right opposite the city to the west, Church Island, surmounted by Church mountain, rises to the height of four thousand feet out of the lake. Beyond this is the softened, mellowed blue of our sky, which contrasts so beautifully with the green of the grassgrown mountain and the deep blue of the lake. Between the city and lake is the wide valley.

"Where broad acres yield their ample store,
To smiling bins, and grain, and flower and fruit
Gush from the earth until the land runs o'er."

North of the city the Jordan empties into the lake, dividing the valley about evenly. South-east of the city, within twenty miles, are the snow clad "Twin Peaks" of the Wasatch Range, eleven thousand seven hundred feet in height.

At one sweep of the eye you see beneath the bluest of Italian skies this little miniature ocean—the rich, luxuriant growth of almost tropical verdure—and the everlasting snow and ice of frigid winter. To the traveller who is in search of the beautiful, it brings vividly the truth that

In all this wide world there is no valley so sweet,
As the vale in whose bosom the bright waters meet.

The city is said to contain 25,000 inhabitants. It is laid out with wide streets and not in little narrow lots, as though God's earth was a contracted spot, and it was necessary to crowd people together like galley slaves, but in plats of an acre or more, so that each house has wide, deep and ample grounds. The side walks are overhung by long, thick rows of honey and golden locust.

The city hall and court-house and theatre are fine specimens of architecture, showing good taste, ample means, and great public spirit. Brigham Young's dwellings and grounds are well worth a visit; so of General Wells' house, and also Mr. William Jennings'. The latter is, in elegance, taste, and beauty, to be compared with any I

have seen in the States. On Sunday I went to the Tabernacle. It is a monster structure, situated centrally in the city. It is not noted for any beauty of symmetry, but for its size. It is circular in form, with an arched roof, which is supported on 44 red sand stone columns, sixteen feet high, fourteen feet wide, and four feet thick. Inside the building measures 232 feet in length, and 132 feet in width, and 70 feet from the floor to the highest point in the arch of the roof. The seats are slightly raised from the front of the building towards the back, in form of an amphitheatre. It is said to seat 10,000 people now, and when galleries are put in, will hold 16,000. Immediately in front of the seats is a raised desk, three or four feet above the floor, for the deacons; still higher is the seat of the twelve Apostles, and still higher and back of that is the seat of the chief church dignitary—Brigham Young. All around these seats are places for the Elders. Then comes the seats for the choir, which numbers two hundred, and then comes the great organ, 50 feet high, 42 feet wide, 32 feet deep, whose deep tones completely fill the whole vast space of this great Tabernacle. I had never seen so many people together to worship before. After breaking and blessing of the bread by the deacons—every

Sunday is a communion—Bishop Kingsley, of California and of the M. E. Church, addressed the people for about one half hour. He was followed by Brigham Young, who looks much as he is represented by his photographs. He looks—although 70 years old—like a well preserved man of 55. His forehead is wide and high, his eyes large and gray, his nose a little Roman and sharp, and a mouth not large but firmly shut together, showing such will and purpose as are necessary to cross trackless wilds and swift fordless rivers, and face the scoffs and persecutions of the world, just as he has done.

In the same square with the Tabernacle is the Temple, which is to be constructed of white quartzose granite. It is to be a wonderful structure, but I will not trouble your readers with a description of it. I am sure no one can go to Utah without being convinced that all these mountain valleys can be made into a garden, and that very soon this U. P. R. R. will have a paying local traffic. The day that I came up to Uintah from Salt Lake City, Wells, Fargo and Co. brought up over one hundred passengers, and I was told that the Mormon freight amounts daily from five to ten cars, and is rapidly increasing.

H. LATHAM,
Surgeon U. P. R. R.

A SHOWER of frogs at Henwick, near Worcester, is reported in a local newspaper. For a quarter of a mile the road is said to have been covered with "myriads of small frogs, varying in size from six-pence to a shilling, and some a little larger."

UTAH COUNTY.—Elder Edward Stevenson, who returned to this city a few days since from a trip to Utah County, sends us a short account of his visit. His report of the fruit and grain crop the present season throughout the county, and the prospects for the future, is a most excellent one. The wheat, corn and cane are exceedingly heavy; fruit is equally good. Pleasant Grove and vicinity he considers a No. 1 fruit district. Brother Winters of that place has a nursery of 30,000 budded apple trees. At Provo City he saw one "stool" of barley exhibited, containing 101 heads, averaging eighty grains to the head, all the product of one grain of seed. There was also a bunch of Norway oats exhibited, six feet six inches high. He visited the garden of Bro. Daniel Graves, of Provo, and saw there one vine, a seedling from the Isabella, containing 150 pounds of grapes; his total yield of grapes this season will be about 3,500 pounds. He also saw a garden, in Springville, owned by Brother Childs, from which fifty bushels of English gooseberries have been gathered this season. Throughout the county the same evidences of fertility abound; while improvements, such as new school houses well filled with scholars, etc., are going on in many places.—*Deseret News*, July 25.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 14, 1869.

GATHERING.

THE Saints generally among the nations of the earth appear to be pretty well imbued with the spirit of the gathering. Having obeyed the first principles of the Gospel and "gone on to perfection" in many respects, so far as they know, and so far as they can in these countries, they very naturally look forward with eagerness and sometimes with anxiety to the time when they will have the privilege of going up to Zion, to be taught more perfectly the ways of the Lord, and to have opportunity to develop more fully the principles of life and salvation than they possibly can while mixed up with the nations of the earth, which know not God nor observe His commandments. This is all well enough, so that the anxiety be not too great, nor impel the Saints to imprudent measures in the endeavour to accomplish the desires of their hearts. There are a few things, however, which experience has proved, and which it may be well to consider.

The Saints cannot be gathered all at one time, nor all in one season. Such a summary and wholesale work does not appear to be in accordance with the present purposes of the Almighty. What the future shall bring forth, it is best perhaps to let the future disclose, and then there will be less chance of mistake about it. The present is what more immediately concerns the Saints.

God is God in all the earth to those who desire to serve Him. He is our Father and our Friend here as well as in Zion, so long as it is plainly in accordance with His will that we stay here. When duty calls us, places us, or detains us away from Zion, we are in exactly the right place when we patiently and cheerfully abide the same. Everything will be right, although to our limited and over anxious view it may sometimes appear to be very wrong. God designs to work out His purposes respecting both individuals and nations. If men or fiends oppose, He is perfectly competent to overrule that opposition to the still swifter advance of His purposes and to the still greater good of His people. Instances of this kind are within the experience of all of us, and the more faithfully we live up to the light which God gives us, the more do such instances of His providential overruling multiply. This may be a great consolation to us under all adverse circumstances. If a greatly desired and what we deem a present good is withheld from us, it is all right. If it is only a supposed good and not a real one, everybody can see that the withholding of it is a merciful interposition. If it is really a good, then the withholding wholly, or in part, or for a time, will prepare the way for a still greater good and prepare us more perfectly to appreciate it when it shall come.

Is it not good to gather to Zion? Certainly it is. That is the very thing that the Lord wants us to do. The command is upon us, and the privilege is before us. But each should go in His appointed time. While there should be

nothing like dilatoriness, carelessness, or waste of fair opportunity, it is perhaps equally important that there be no hurry in the matter. In years past, some of the Saints in these lands may have been somewhat blameable in the former respect, and it has been to their loss. Probably there are others now who are over anxious to go home to Zion. This is not well, because, if they cannot go at present, they will feel disconsolate and probably imagine that they have been hardly dealt with, that somebody has wronged them, and thus lose much of the Spirit of God. If they can go, there is no necessity for over anxiety. It is entirely a work of supererogation, and not a profitable work either. So it is best to take things as they come, with thankfulness and gladness, but with a healthful equanimity, whether they seem to be for us or against us. If for us, all right. If apparently against us, so much the better, if we are faithful, for we shall then see the workings of the hand of the Almighty, who is at the helm, and who understands circumstances and their combinations perfectly.

One thing further we may observe, in regard to making preparations for emigration, and the pith of our observation we may present in the familiar words of Davy Crocket—First be sure you are right, and then go ahead. If you in any manner hear of the extension toward you of pecuniary assistance to emigrants, do not rely upon it to the extent of consequently closing out your business, giving up situations or work, or selling your effects, until you have substantial and undoubted evidence that the reported assistance is within your reach, is positively available, as available means is the only sort of means of service to you. Otherwise much disappointment will ensue and hard feelings will be almost sure to follow, to say nothing of pecuniary loss, difficulty of position, and probable consequent privation. If you hear that any one in Zion has sent, or intends to send, you means to emigrate with, first make sure that the means are come-at-able to you, before you reckon too seriously upon them. When you are sure that the means await your order, you will be safe in preparing to emigrate on the strength of them, so far as they may go; but preparation without that surety is hazardous, frequently entailing consequences anything but agreeable. All who are faithful will go up to Zion sometime, there is no doubt of that, and a good time we shall have “when all the Saints get home.” The longer it is delayed, the better and the more welcome it will be when it shall have come. If in the good providence of God we are denied the pleasure of immediate enjoyment, we still have before us the double pleasure of present anticipation and future enjoyment, which will be sure to come—no possibility of failure—for all will ultimately be rewarded for their faithfulness; and Milton very truly observes—“They also serve who only stand and wait.” J. J.

ARRIVAL AND APPOINTMENT.—Elder John Jaques arrived from Utah on the 13th instant, in the enjoyment of excellent health, and has been appointed to labor in the MILLENNIAL STAR Office. His former experience in the duties now again devolved upon him here, the advantages of many years' experience in Utah, and the performance of similar duties there for some time past, coupled with admirable qualifications for the task assigned to him, will, we have the utmost confidence, enable him to render the STAR very interesting and profitable in aiding the furtherance of the great cause of Truth, so dear to every Latter-day Saint.

CORRESPONDENCE.

ENGLAND.

Liverpool, August 16, 1869.

Pres. A. Carrington.

Dear Brother.—Having been appointed, in General Conference assembled at Salt Lake City, on a mission to Liverpool, I proceeded, as soon as I found myself at liberty, to “put my house in order,” so far as I could, and on the 17th of July I bid good bye to family, friends, and the city of the Saints, and took stage for Uintah. As I had been cooped up in shop or office most of the time of my residence in Utah, my journey thence was of great interest to me, and of varying and ceaseless enjoyment. My ride to Uintah was a rough one, the latter third of it roughest and dusty enough, for the weather then had begun to be dry and hot. The driver was a veritable Jehu and he recked not of rocks, ditches, nor creeks, but went clean through or over them without hesitation or remorse, bumping the passengers provokingly, giving one lady palpitation of the heart, and impelling an elderly mountaineer, an old companion of Kit Carson, to think of “breaking out” (about the mouth) and to wish himself “to home” in Missouri.

From Uintah I went to Ogden, about seven miles, returning next day to Uintah, which is about a mile below the mouth of Weber cañon, and is the present depot for passengers and goods to and from Salt Lake City. Wells, Fargo and Co. had sold out their stage interest on that route to Jack Gilmer. The fare, which had sunk as low as one dollar, was raised again to five dollars by the Wells, Fargo stages, and three dollars by an opposition line.

Uintah was the most miserable looking place on the whole route. It is a characteristically “Gentile” arrangement, consisting of a T-like sort of a little town, covering a couple of acres or so, built of boards and canvas, the buildings huddled closely together, as though afraid of their own frailty. The place is dusty enough in dry weather (probably knee-deep now), and muddy enough in wet weather (will be knee-deep then), hot enough in hot

weather, and cold enough in cold weather. Rubbish, solid and liquid, reposed unmolested in the streets. Every house seemed to be a grog-shop, “restaurant,” or gambling den, none of them by any means inviting, but rather of the “Will you walk into my parlor” sort, while the perfection of modern civilization and the ruination of humanity heralded its presence unblushingly. Uintah, in fact, is one of the most repulsive looking places I ever saw. It is a type of the “Gentile cities” which have been founded in Utah, for the boasted express purpose of exhibiting the excellences of Christianity and civilization, and their superiority over Mormonism and its peculiar institutions, and of effecting the reform and regeneration of the Salt Lake people. To the credit of the human race in general, and the inhabitants of Utah in particular, I am happy to say that those remarkable and notorious model cities have not been eminently successful. Their existence has been ephemeral and inglorious, and their founders, builders, and inhabitants evidently needed a wonderful number of whisky shops to keep up their own spirits. Hence the predominance of the whisky business.

Uintah, as I have said, being the present depot or station for Salt Lake City, D. O. Calder and Co., a freight and commission and forwarding firm, had erected a substantial lumber warehouse. Wells, Fargo, and Co. also had an office. Lumber depot buildings, probably finished by this time, were under way.

I took train near 4 p.m. on the 13th for Omaha, and very much enjoyed my ride up Weber cañon. The crops up the Weber looked very well, and the farmers generally seemed well-to-do, if one might judge by the neat and substantial character of their houses and barns. Weber Valley opens out broadly, and varies from the grand to the picturesque. The Weber itself was quite a modest stream, comporting itself mildly, compared with what it had been six weeks previously, when it was a wicked, raging torrent, though not so high as it had been known. Echo City is a very neat, clean, and

quiet city, as quiet as any on the route, and it has a substantial appearance. It seemed to be a heaven upon earth, compared with Uintah.

I saw a very few grasshoppers about Sessions and Centreville and up the Weber. The small grain and hay crops appeared exceedingly good. Much wheat and barley was already cut, and much more was white to harvest. The crops generally seemed to be most excellent, and I believe they were throughout the Territory, with the exception of portions of Cache Valley and the extreme south. So that there were once more good prospects for an abundant harvest in Utah, which had not been the case the past two or three years. Since I left, the grasshoppers may have modified those prospects, but I think not materially as regards the wheat crop, the most important of all. In Salt Lake City the larger fruits were not plentiful, but small fruits were. Now if the Railroad Company would pay up honestly and speedily what is due for work done by the Utah people, things would go along more comfortably. If not, still the kingdom will keep rolling on.

Passing Bear River, night came on. Four a.m. next day found us at Black Buttes. A little fire had been kindled in the car the evening previous, as that region, being very elevated, enjoys cool nights all the year. All along that Bitter Creek country and on the Laramie Plains, is one vast, high, arid, in many places alkaline, and in nearly all uninviting desert, so far as I saw. Rolling, bluff prairie, I may call it, destitute of vegetation, except scattered, stunted brush, a few inches high, and a little grass, chiefly in the gullies and by the side of the few small water-courses. Between Green River and the Laramie Plains, the narrow valley of the North Platte was the only cheerful looking locality that met my gaze. Trees and tall brush and grass were there, an oasis, more beautiful by contrast, and relieving the vast forbidding expanse. The utility of that region appears to be to hold the country together and to build a railroad upon. So far as coal or iron and like precious minerals shall be found there, all the better. From Green River, perhaps I ought to say

from Bear River, excepting the creek bottoms, across the country to the Laramie Plains, is a vast system of plains, or hilly, rolling prairies, infertile and repulsive. With the Laramie Plains, still rolling and treeless, the surface gradually becomes pasture land, covered, more or less densely, with short grass. These pasture plains continue eastward nearly to Omaha, with the exception of some of the western slope and the ridge of the Black Hills, which are pretty well wooded and rocky. The eastern slope is another immense series of short-grassed, treeless, rolling pasture plains. Down the Platte Valley the plains continue, still treeless, but flat, the bordering bluffs varying in proximity from touching the river to beyond sight of the railroad, the lower part of the valley being timbered near the river, but not the rest of the expanse, except slightly on Wood River and a few other streams. So that Platte Valley remains much as it was of old.

Laramie City is situated on the east side of the Laramie Plains, at the western base of the Black Hills. Cheyenne and Fort Russell, two miles apart, are situated at the eastern base of the Black Hills. Both Laramie and Cheyenne are closely built, thriving cities, and are noted as the scenes of great wickedness and considerable bloodshed in the early part of their yet brief history. Laramie City is about a hundred miles south of old Fort Laramie, lying near midway between that place and Denver, which of course is still further south.

Ascending the Black Hills from Laramie City, the scenery is most interesting. The summit of the ridge, where the railroad crosses, has the appearance of an immense park. It is varyingly and picturesquely wooded, mostly covered with grass, and occasionally interspersed with rocky elevations, which in the distance resemble somewhat the ruins of ancient castles, and with little effort the imagination bodies forth troops of gallant knights and ladies fair, with their hosts of retainers, making one of the pleasantest places in the world for a pic-nic. Who will go? Plenty are willing, but the grand difficulty is, that although the spirit is willing, the purse is pro-

volingly weak. Talking of the gallant knights and fair ladies of olden times, let me say the age of chivalry is not past, as some affirm. It has only just begun, in reality. I believe the ladies of the present are far more handsome than the ladies of the olden times, and over in Utah the men are certainly far more chivalrous than were the redoubtable knights of old. I believe, further, that the ladies of the future will grow more comely, if possible, than the ladies of the present, and the men of the future more chivalrous than the men of the present. At least, that is what the Saints are trying to bring about yonder in Zion, and we have a fine lot of men and women there, and multitudes more growing up. For the Gospel of Jesus Christ is calculated to develop and bring to perfection the chivalry and manliness of men and the beauty, loveliness, and womanliness of women. So it is.

But let me go back and descant a little more upon the scenery of the Black Hills. Descending the eastern slope, the whole scene changes. Before one and on either hand lie interminable, rolling, treeless, pasture plains. As far as the eye can see, those plains stretch forth their verdant carpet, leading one's thoughts out towards the infinite. It is one of the most striking landscapes I ever beheld, inducing the idea of vastness of territory and boundlessness of pastoral resources. The Scripture comes forcibly to mind about the cattle on a thousand hills, for here are the hills and the grass, enough apparently to sustain myriads of cattle. Bring on the cattle. I saw no buffalo and but few antelope.

I had expected to see more progress made in the settlement of the Platte Valley than I found. Evidently the old apprehension of infertility, at least without irrigation, of the Upper Platte Valley, has not died away. The presumption that the region named is little adapted to cultivation must still prevail and, with the absence of timber, deter emigrants from making settlements. About Wood River one comes to the settlements, and some good farms and promising crops are there visible, though the grass, wheat, and corn were not so tall as I expected to see them. This might be owing to the

liberal amount of rain which had fallen, the season having been uncommonly wet and cool, from the Platte to the Atlantic ocean.

Omaha is a thriving city, but it has narrow streets, and they were miserably muddy. It should be served as Napoleon served portions of Paris—taken to pieces and straightened out and made more roomy, because Omaha believes itself destined to become a big city.

With Council Bluffs came night, the coldest night I experienced between Salt Lake and New York cities. Through Iowa, Illinois, Southern Michigan, and Northern Indiana and Ohio runs the road to Toledo, and a magnificent agricultural country it is, most of it being chiefly rolling prairie, very fertile, laid out into flourishing farms, not densely but beautifully wooded, and dotted over with cities, towns, and houses. Field after field for hundreds and hundreds of miles did I pass, much of it in wheat, oats, or barley, white to harvest. All through the country, from Salt Lake to New York, the small grain crops appeared to be remarkably good. It was a wonderful and delightful spectacle to me to see such an immense extent of golden grain crops, with "nary grasshopper" in sight, impelling the exclamation—Verily this is a land of plenty, a goodly land and highly favored! Boy peddlers came on the train with novels to sell. How could I be interested in books of that sort, when the great Book of Nature lay thus spread open before me, and I with exquisite pleasure scanned its broad pages?

Between Lake Erie and the Platte River the people appeared to be universally well to do. The farms were good to look upon, the houses were painted, neat and attractive, and the people were well dressed. Near the Lakes and in North-western New York, things were not so promising generally. The land was low and wet and the soil apparently not so good, but timber was abundant. The farmers were either much poorer or more saving than those further west, as evidenced by the outward and visible signs of inferior houses and barns and general surroundings and the absence of paint. In the teeming west the soil is liberal

and so are the people, 'insomuch that it is a common judgment that if a man is close unto niggardliness, he comes from the east; if he is free, liberal, generous, he hails from the west. This liberality culminates at Salt Lake, as everybody would naturally expect.

In very few places was the corn crop so forward as in Utah. Indeed, throughout the States it was universally backward, being from a few inches in height of poor, yellow-looking stuff to "in tassel." The color was generally good in the west. But toward the east many corn fields were water sogged, water standing in every furrow, and the crop evidently of no account, being puny and overrun with grass.

I expected to be "melted" when I got into the States, but I found the temperature generally comparatively cool and pleasant. I have not seen much of the sun since leaving the Platte Valley until now. Gray skies have predominated. It was rather warm in New York, night and day, rain or shine, but it was not roastingly hot in the day time, as at Salt Lake, nor so cool at night as there. If one is roasted in Utah, one is stewed at New York, for at the latter place it is close, moist and "muggy," constantly steeping a person's clothing in his sweat, and fetching out the colors, so that the white shirt and the black coat amalgamate. I have experienced no really hot day since leaving the mountains.

The Union Pacific Railroad winds through the plains and mountains, making all manner of detours to secure easy grades and avoid expense in grading, sometimes sweeping round in semicircular and even horseshoe fashion. There is little serious work on the whole route, except in the Black Hills, in Weber and Echo cañons, and a few bridges. The rest is mere child's play, little grading being required, and for miles after miles in many places scarcely any. The cars ran far more easily than I had anticipated. True there is considerable rocking in Weber and Echo, for which let us blame the sharp curves and the necessary incline to overcome the centrifugal force.

Passing a few hours at Niagara Falls,

I arrived at New York in between five and six days from Ogden, and camped on Broadway's ceaseless stream. At New York I found, in addition to Elder W. H. Miles, Elders Joseph A. Young and wife, H. W. Naibitt and wife, and subsequently Bishop John Sharp and Elders John Taylor and W. C. Staines, with Elder O. Pratt in Williamsburg, all on business connected with the interests of Zion. I had also the privilege of meeting with the saints in Williamsburg. New York is a busy and rather gay place. The ladies appeared rather pale; they dress somewhat "loudly," and slightly affect the Grecian bend. But the ladies themselves are the grand objects of interest, beside whom the fashion of their dress is a very little thing. They are so full of affection, nevertheless, that they must affect something, and if the gentlemen hold off, as they are charged with doing over there, why the Grecian bend or some other little folly approaches. Who blames? Let him that is without sin, &c.

Of course New York is not comparable with Salt Lake city. It rained nearly every day in the former place while I was there, and when it rained it poured. When I had been there two days, I was tired and I was ready to leave, but circumstances were not ready until July 31st, when I stepped on board the steamer *Virginia*, and after an exceedingly pleasant passage, three days' fog excepted, arrived in Liverpool on the 13th instant, having been travelling on the ocean 12 days 16½ hours. It is with peculiar feelings that I find myself once more in the land of my nativity, and in the field of former labours in the Gospel, which I left more than thirteen years ago. In that time I may truly say—What changes have I seen!

Wishing you all success in your onerous labours, and trusting that you will excuse the brevity of this epistle,

I remain,
Yours in the Gospel,
J. J. J. J. J.

AMERICA.

15th Ward, Salt Lake City,
July 6, 1869.

President A. Carrington.

Dear Brother,—I trust that you

will pardon me for not writing to you at an earlier date. Being anxious to have an interview with President Young before writing to you is the only apology that I have to offer.

Our company was kindly treated by the railway officials as a general thing, at Chicago in particular. We arrived at Taylorville Switch, near Ogden, on the 25th, about five o'clock in the evening, all well and in good spirits. The only loss we had was that of a little puny babe of Mary Humphrey's, of Cwmbach, which was not expected to live to reach Liverpool, but to our astonishment it lived to reach Cheyenne City. The train stopped and we buried the body respectfully.

Upon our arrival at Taylorville, Bishops Hunter and Hardy, from the city, were looking for us; also Bishop West and President Farr, and several of the good folks of Ogden, with plenty of food, all ready cooked, for the weary travellers. The excellent brass band of Ogden made sweet music, to welcome us to our mountain homes. President Young and company happened to come to Ogden the same evening from Cache County. He made us welcome, and ordered teams to convey the strangers to their friends and relatives. I had forwarded the names of all, upon my arrival at New York, and they were printed a few days before we got in, which brought many with their teams to meet their friends.

I called upon President Young this morning, and had a little talk about the company. He expressed himself perfectly satisfied with your policy, and he said that we had been greatly blessed, which was a strong testimony that all was right.

I called to see your good family. They were pleased to see me, and glad to hear of your welfare. They did not seem to have any reason to complain for anything, but for your company.

I found all in my family in good health and spirits.

Please to remember me very kindly to all at the office. My kind love to you and all the Elders.

Yours respectfully,
ELIAS MORRIS.

New York, July 30, 1869.

Elder A. Carrington.

Dear Brother,—We arrived here, with the company by the *Minnesota*, about 10 a.m. on Wednesday, the 28th, after a cool and to me a pleasant voyage. We had some sick with measles, but no deaths, for which I am thankful. The Danish saints generally are too thickly clad for a warm climate. Their clothing is so thick and heavy, that the perspiration has no chance to escape them—a condition not favourable to health.

The brethren informed me that the sailors stole a good many things. One brother lost all his boots, which were in a bag.

I found, after seven days out, that there were about 100 persons who had not means to go further than the States. This surprised me much, for I understood all were going through and had paid their fares. I found, by inquiring, that many of them had not money to last two days on land. I had the brethren go to work and find out what they had got, and, if possible, send them on, although this was not a reasonable tax, and might necessitate considerable borrowing.

If any saints emigrate to New York without means to go to Utah, they should be competent to take care of themselves, and not rely upon us, as I have not means to further them with. Their luggage should not be mixed up on the ship with that of those who are going through to Utah, but should be kept entirely separate. This will prevent a great amount of trouble and unpleasantness and probably some difficulty.

Two sisters came to me this morning, with a Frenchman to interpret, as they cannot speak a word of English. They brought a letter from brother Ursenbach to brother Miles, wishing them to be sent on to Utah, but they have only sufficient to provision them a few days. I think it is unwise to send people in this way, unless it is known that funds have been deposited here to assist them—not the case in this instance.

After some unavoidable trouble, the company were got away to recommence their journey at 4 p.m. of the 29th. Brother Miles left yesterday to go to Chicago with the com-

pany. I was afraid they would not go straight through without some one to direct them, the brethren in charge of the company having so much to do with exchanging money and distributing it back to the members.

Bishop John Sharp is here, hoping to get the money due from the U. P. R. R.

agents for work done on the road. Elders John Taylor and J. A. Young are here, on the same business. I go to Boston, on Sunday night, on emigration business. The brethren named will accompany me.

Yours truly,

W. C. STAINES.

UTAH NEWS.

We gather from the *Deseret News* the following items :—

John L. Smith writes that the citizens of Meadow City have inclosed, the present season, 300 to 500 acres of grass land, where the surplus high water runs, to provide hay.

July 14, between 500 and 600 school children from the 13th Ward, Salt Lake City, accompanied by Bishops Hunter and Woolley, the superintendents and teachers of the Sabbath school, and a number of the parents and other residents, had a pleasant trip, in about thirty vehicles, to D. O. Calder's Spring Lake farm, where boatriiding, dancing, swinging, and other amusements were indulged in, the party returning early in the evening, after a very agreeable day's excursion.

"Calcutta," writing July 13, said that Oxford, Weston, Clarkston, and Mendon, Cache county, had good prospects for grain, vegetables, &c., and that Franklin, Hyde Park, and most of the other settlements would raise small patches of wheat. In most of the settlements the gardens looked fine, and small fruits were abundant. He says :—"As you no doubt have learned, myriads of grasshoppers have died from some unknown cause. The dead were so numerous in places that the air was made offensive by their stench." At Paradise, malignant measles were quite severe among the children.

Henry G. Boyle, writing from Westfield, Stokes county, North Carolina, July 3, says he and Elder H. K. Coray were released to return to Utah. Since they commenced their labours in Virginia and North Carolina, nearly 200 persons had been baptized and organized into four branches of the Church, Surrey county (N.C.) branch, numbering nearly 100 members, many of whom were to emigrate with Elders Boyle and Coray to Utah. Brother Boyle says—"The advice our beloved President gave us in his discourse of instructions to the Elders going abroad on missions, delivered the 14th of April, 1867, we have tried to follow out. We did truly come forth weeping, bearing precious seed, and, in fulfilment of the promise he then made to the Elders, the sick have been healed, the lame made to walk, and the blind to see, and no question has ever been asked us that we were not able to answer; no necessity for counsel or advice has occurred which has found us unprepared to give it, with a blessing following those who adhered to it; and the wicked that have opposed the work here have been confounded and put to shame."

A later number of the *News* says Elder Boyle arrived, July 29, from his mission, with a company of 160 souls of the Saints, with whom he left Wytheville, Virginia, on the 9th of that month. Elder Boyle thinks his late mission as successful as any he ever had, and he was never better treated in his life. Immediately previous to his leaving Virginia, ten persons were baptized. Elder Haden W. Church was left in charge of the branches in North Carolina. The company with Elder Boyle had excellent health, and no accident or loss of any kind on the journey. About a hundred of them desired to settle at Payson, the place of Elder Boyle's residence, and left the city for that place.

DIED.

- IRVINE.—At Parkhead, Glasgow, July 12, Agnes Riter Irvine, daughter of David and Janet Irvine, aged six months and twelve days.
- RASKIN.—In Salt Lake City, July 12, of debility from old age, Richard Rankin, aged 74 years and two months. Deceased was a native of Glasgow, Scotland, and was baptized in 1840. He emigrated in 1860.—“Deseret News.”
- DAVIES.—At Panacea City, Meadow Valley, Washington Co., U. T., July 13, Sarah Ellen, daughter of Joseph and Louisa Davies, aged one year, seven months, and 29 days.—“Deseret News.”
- ROWBERRY.—At Tooele City, Utah, July 11, Edward Rowberry, after a lingering and painful sickness of 15 years, caused by dislocation of the hip joint by rheumatism. He was born June 27, 1835, at Bishop's Frome, Herefordshire. He emigrated in 1841.—“Deseret News.”

P O E T R Y.

—o—

LINES suggested while sitting in the Tabernacle July 24th, 1860, on the occasion of the Anniversary of the entrance of the Saints into the Valley.

Respectfully inscribed to President GEO. A. SMITH, Historian.

BY THE LANSING RANGER.

(From the Deseret News.)

Back, through the troubled mist of years,
From out this bright and happy throng
And though my eyes are filled with tears,
I trace your pilgrim steps along.
And, as the organ's stirring tones,
Swell on my fired and raptured soul,
In contrast with the stifled moans,
Which urged you to this mountain goal.

I see, across the sandy Plains,
A track, all traced by bleeding feet!
Are these the first and only stains,
The Christians' sorrowing gaze shall greet:
No! backward trace this mournful train,
To Carthage's clattering ruins, where
The Prophet's life-blood leaves a stain
Which Heaven has marked with sacred care.

I see them on a desert waste—
Black mountains rising to their view,
Hands clasped in hands, with wives, embrace,
To bear them safe the journey through.
And as they thread the devious way,
In hope some friendly land to gain,
A jealous Congress spies the prey,
And apes a heartless Pharaoh's reign.

Though torn from these, their fainting lambs,
The manly arm that should sustain,
Like shepherds—He whose holy balms
Supply all aids—with them remain.

God's promises, which never fail,
Ring in each ear, and nerve each heart,
And doubts are given to the gale,
While sires from wives and children part.

Though dark this hour, the boding lines,
That lie along the horizon,
Shall yield to morn, when brightly shines
The Sun the gathering Saints upon.
And He who crowns with victory
The faithful in His chosen way,
Now wreathes with flowers the lovely brows
Of Zion's virgins here to day.

Then let your heartfelt songs resound,
And swelling, fill this airy dome,
(They rise on Mormons' peaceful ground,
You sing where Christ has fixed your home).
And oft amid your songs of joy,
On each returning festive day,
Let Brigham's name our thoughts employ,
And for his welfare ever pray.

What craven soul could sit and hear
Your swelling anthems fill the hall
And not accord your past a tear
Denying God has given it all?
I envy not his stony heart—
His worse than Saul's unyielding soul:
Let me from such a heathen part,
“And ocean's storms between us roll.”

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 34. Vol XXXI.

Saturday, August 21, 1869.

Price One Penny.

THE TWENTY-FOURTH OF JULY IN SALT LAKE CITY.

(From the Deseret Evening News.)

The Twenty-fourth of July, 1847, must always hold a high place in the memories and the affections of the people who inhabit these valleys. It was on this day that the pioneers of the toil-worn and poverty-stricken pilgrims, who had been compelled, by ruthless persecution, to flee beyond the confines of civilization, found a place where they could dwell in peace, and, undisturbed, enjoy those rights of which they had been unjustly deprived. The bleak sterility of the country, its wild and forbidding features, and its remoteness, would have repelled a people differently situated to the Latter-day Saints. But its disagreeable features were, in our eyes, so many charms which made it desirable to us. The weary journey from Nauvoo to this Valley had occupied from February, 1846, to July, 1847. It was with a feeling of great relief and profound thankfulness, therefore, that the people heard the intelligence that a place had been found which they could call home, and in which they could settle and begin to accumulate around them the comforts to which they had been accustomed. Every difficulty we had to contend with was, we knew, an additional guarantee of security to us; for no one would envy us the quiet possession of a country which required incessant labor to make it habitable. With this view sterility, wildness, and remoteness were advantages, especially the latter, for in a country so far from the

centres of population as this, mobs would find it more difficult than it had been in our previous places of residence to raise an excitement against us and come down upon and oust us from our possessions. No person who has not endured persecution and not been harassed and mobbed can fully appreciate the feelings with which this anniversary is welcomed and honoured by the Latter-day Saints. It is as if the anniversary of the landing of the Pilgrim Fathers and the Fourth of July were welded into one.

THE PROCESSION.

About nine o'clock in the morning the procession was formed, headed by the national flag and Croxall's brass band. They were immediately followed by President Young and the Twelve Apostles. The pioneers followed, accompanied by wagons representing Utah as it was twenty-two years ago, with its stunted oak, its sunflowers, its sage brush, and its wild animals; other wagons followed, rich with fruits, flowers, and vegetables, the produce of our Territory as it has been improved by the hand of patient and unceasing industry. We also noticed in the procession companies representing the various ways of immigration that have been used in times past to reach this Territory; there was the old slow-going ox team, the lighter mule team, the handcarts with the weary toilers, who dragged them across the plains a dozen or more years ago, again in harness for one short

hour to show how the thing was done. Next came the representatives of the various orders of the priesthood, followed by the civil officers. Not far behind we noticed twenty-four young men with the national flag and twenty-four young ladies with banner; behind them the students of the University and the children of the various Sabbath schools, looking as beautiful and happy as the mind can well imagine. Next followed a few of the veterans of the Mormon Battalion mustered into the United States service July 16, 1846. Then two representatives of the pony express, followed by representatives of the various trades in succession.

The procession as a whole was very fine, being similar to that of the Fourth; but space will not admit of us particularizing to-day, and where all did so well, it would be invidious to do so, were we inclined.

By about 10 o'clock the procession and citizens, numbering about 6,000, were seated in the New Tabernacle.

On the stand were the First Presidency, Presidents Brigham Young, Geo. A. Smith and Daniel H. Wells; Elders W. Woodruff, Geo. Q. Cannon, Brigham Young, jun., and Jos. F. Smith, of the Quorum of the Twelve; President Joseph Young, R. T. Burton, H. W. Lawrence, S. W. Richards, Wm. Jennings, Heber P. Kimball, Committee of Arrangements; Elder Napela, of the Sandwich Islands; Mr. James Linforth, of the firm of Linforth, Kellog, and Rail, of San Francisco, and others.

The assemblage was called to order a few minutes past 10 o'clock, the services commencing with a song, by the choir, composed for the occasion, by Miss Eliza R. Snow. Prayer by the chaplain, Elder W. Woodruff, was followed by music from Captain Croxall's brass band.

The following remarks were then made by one of the pioneers,

COL. J. C. LITTLE.

Fellow Citizens,—We have met to celebrate the 22nd anniversary of the entrance into these valleys of the pioneers led by Brigham Young. Twenty-two years ago to-day, about 143 men, three females, and one additional family which joined the company at

Fort Laramie, and two children, entered these valleys. To-day we number as many thousands. To recount the scenes through which the people have passed since that event would be impossible. We may, however, look at the wonderful effects of the work commenced by the pioneers on the 24th of July, 1847. It may be pleasant, considering the comfortable circumstances with which we are now surrounded, to refer to some of the causes and history of events which caused us to cross the trackless prairie and hitherto untrodden desert, unfrequented save by the bear, the buffalo, and the wild savage, to find a more congenial home and resting place for ourselves and the Saints who should follow after.

Many of you well remember the difficulties that occurred in those revolting scenes and fiery persecutions from the hands of unhallowed mobs at Nauvoo; you will remember with sadness the sanguinary and cold-blooded martyrdom of our lamented prophet and patriarch, Joseph and Hyrum Smith, June 27th, 1844—and our final expulsion from our homes and fire-sides in Illinois, when President Young and the Saints left Nauvoo and crossed the Mississippi on the ice in the beginning of the bleak month of February, 1846, wending their way through a sparsely settled country in Iowa to Council Bluffs, which they reached in the following month of June.

During this removal, President Young sent me an appointment at my residence, in Peterborough, New Hampshire, to gather up the Saints of the eastern branches of the Church and ship them round Cape Horn to California, and to take with us mill irons, farming implements, machinery, goods, &c. I was also instructed to operate, if possible, with the government of the United States to obtain ships to convey our people round by Cape Horn to California. In the summer of 1845, President Young and his council had directed a ship to sail from New York by that route, and the ship *Brooklyn*, under the direction of Samuel Brannan, did sail, on or about the 1st of February, 1846, with 230 souls on board. On the 20th of January I went to New York to help to get that vessel

off. This was the commencement of the pioneer movement to build up the Western Empire.

After the departure of this ship, the spirit of inspiration resting on me moved me to go to Washington. I procured letters of introduction from men of influence to members of Congress, and went to the national capital. I stayed there several weeks, and plead in a humble, quiet way for our people. Finally, I appealed, by letter, to the President of the United States, and within an hour received a communication, through Amos Kendall, to call upon him, which I did. I asked for freight of naval stores to California, to lessen the expense of chartering vessels for our poor. In answer to my appeal for help, President James K. Polk demanded five hundred of our men, that were then *en route* for Council Bluffs, to enter the service of the United States as a military expedition against Mexico, in California. I refused, at first, to entertain the proposition, but afterwards accepted it. While *en route* for Washington, at Philadelphia, I became personally acquainted with Col. Thos. L. Kane, who, since that time, has been known as our honoured friend and benefactor. He, at my request, came to Washington to assist me, and was appointed bearer of Government dispatches to General Kearney. We traveled together as far as St. Louis, and there we separated. He went up the Missouri river to Leavenworth, and thence to Council Bluffs, and I to Nauvoo, and thence across the country to Mount Pisgah and Council Bluffs, to meet President Young and council, riding alone through that country—then wild and desolate—200 miles in five days. I arrived at Pisgah and was carried forward by General C. C. Rich in his wagon. Soon after we started, we saw a great dust in the distance; we were at a loss to know what it was, but found, as we approached, a traveling escort with Presidents Young, Kimball, and Richards, coming out to raise the battalion called for through General Kearney's order to Lieut.-Col. J. Allen. Utah and California were Mexican soil at that time, and the call made on the Latter-day Saints was to assist in making a conquest of it for the United

States. President Young immediately raised that battalion, and it was marched to Fort Leavenworth, under the command of Lieut.-Col. Allen, who was a worthy officer. He fell sick at that place and died. Previous to his death I received the following communication from him:—

"Head-quarters, Mormon Battalion. Council Bluffs, July 20, 1846.

"Dear Sir,—Colonel Kane has informed me of your intended departure for the east, and of your desire that I would express to you my opinion concerning the character of the Mormon people, as derived from my observations among them on my present duties.

"I have been intimately associated with this people since the 26th ult., as my duty required in raising the battalion of volunteers now under my command.

"In the hurry of business connected with my immediate march from this place, I have only time to say that in all of my intercourse with the Mormons I have found them civil, polite, and honest, as a people. There appears to be much intelligence among them, and particularly with their principal men or leaders, to whom I feel much indebted for their actions and zealous exertions to raise the volunteer force that I was authorized to ask for, for the service of the United States.

"The President of the Council, Mr. Brigham Young, is entitled to my particular thanks.

"All of this people are entirely patriotic, and they have come with cheerfulness, but under circumstances of great difficulty to them, to enlist themselves in the service of their country.

"In my official report to the War Department, which I shall make on my arrival at Fort Leavenworth, I will speak more fully of the community of the Mormon people, or Mormon Church, and will here say to you that I think them, as a community and in their circumstances, deserving of a high consideration from our Government.—Very respectfully, your obed't servant,

"J. ALLEN,

"Lt.-Col. Com. Mor. Bat.

"To J. C. Little, Esq."

This command rendered the Government efficient service, and by their

indomitable spirit and invincible courage, unsupported by pecuniary aid or liberal rations, but trusting in the God of battles, they overcame obstacles almost insurmountable, and won the admiration of their commanding officer, Col. P. St. George Cook.

I parted with the battalion at Fort Leavenworth, and returned the same fall to Peterboro, N.H. President Young sent for me to come and help them to prepare a place for the Saints in the mountains. I came on and overtook them this side of Omaha, traveling by myself over three thousand miles. I came out here with the pioneers and returned the same season. We were led by the spirit of inspiration to this spot. I remember in our travels that circumstances would turn us, or perhaps suggest the propriety of turning in this or that direction. I remember at the Tar Springs, on Bear River, that Captain John Brown, now bishop at Battle Creek, and Miles Goodyear, a mountaineer, were sent with myself to look out a northern route to get in here. We came back and reported. But the President came this route.

We traveled in a track, from the Missouri river, that had not been broken, on the north side of the Platte. We were very scantily supplied with food. We had some little seed and some ploughs and implements, with which to put in that seed. On our arrival at North Platte river we found a company of emigrants to Oregon trying to get across. They had run in some of their wagons to swim them over with their cattle. The current turned them over, and, finally, our people got a contract to boat them across and made rafts for this purpose. By this means we obtained some flour, beans, and bacon, and a variety of things at States prices, which helped to sustain the pioneers in getting out here. As soon as we arrived here we commenced operations, and to-day we see the results. We built a fort in what is now known as the 6th Ward, bringing the timber and logs necessary to build it from the mountains. The blessings of God were sought on the land, the waters, and climate, that we might be able to produce enough to sustain ourselves.

We had been here a month and the pioneers had finished the work that it was necessary for them to do, and a portion started to go back, and on our way we met many of our brethren who were wending their way to this place. We arrived at Winter Quarters about the 1st of November, 1847. The history of what has occurred since that time cannot be written; the difficulties we have passed through cannot be told. Yet we have always been protected and preserved, guided, as it were, by the finger of God. He who has been faithful and prompt in the discharge of his duties can bear this testimony.

On the land occupied by this city, which is a picture of itself, there was nothing but crickets and wolves and naked Indians; it was a sterile desert; now it blossoms like the rose. The waters turned down on it from the mountains have enriched the land, and the blessing of God has caused it to bring forth in abundance for the sustenance of His people. It is true we have been from time to time troubled with crickets, grasshoppers, and Indians, yet our bread has been made sure, and we have grown and increased until we have become a host; where we had one inhabitant twenty-two years ago we have now nearly a thousand, and if we increase in the same ratio for twenty-two years to come, who can tell what our numbers will be? We seek to increase our race, the world to decrease; they will accomplish their ends, and so shall we. Our purposes are to build up the Kingdom of God, to make it strong, powerful, and mighty in the earth, which we shall do. The sons of the pioneers will accomplish what we fail to do, until the kingdoms of this world become the kingdoms of our God and His Christ. The nucleus is already formed.

I rejoice that I am a pioneer. I am proud and happy that I have been called to labour. I have been called upon when it was not always convenient or agreeable, but I have never refused. This is the reason why I am here to-day. I am proud of my brethren; I am proud of our President who led us here, whose counsels have guided us since, and by which we have been so much blessed.

Brethren and sisters, let us rally to the standard of right. We have been

independent enough to come here, let us be independent enough to bear off the cause that brought us here. Remember the independence of our fathers; and let us, who are their children, be faithful to our trust, and exert ourselves to bring about the day of universal independence. Strong hands and stout hearts laboring faithfully in the cause of truth will do it.

This is what has brought us the success that we already enjoy.

I do not wish to weary you with a long speech. I can only express to you my pleasure on this occasion to meet so many and to see so general a feeling of good-will and determined ambition to carry to a successful issue the great cause that lies nearest to the heart of every true Latter-day Saint.

[TO BE CONTINUED.]

WHAT SHALL WE DO WITH OUR BOYS?

Long before maturity, anxious care will have intruded upon the mind of the father of the family as to what to do with his sons. Mr. Mills's domestic slave, the wife, has had, during the infancy and childhood of the children the larger share of the trouble. The schooling and education have thrown their weight upon the father; and the whole anxiety of setting them forward in life falls rightly upon the judgment of man. The difficulty of answering the question is greatly enhanced by want of an observant and a technical education. As a rule, almost every boy has a *penchant*, a determination towards some trade or profession, in which if placed he would thrive well. We may call this liking by various names when very strongly developed, as in the young Newton or Watt, it may be called *genius*. But we English have a strange way of putting round boys into square holes, and square boys into round ones—the fine young fellows who would have made admirable sailors, blundering at a merchant's account books, and excellent merchants and traders doing routine work in a ship which they detest. Happy, indeed, the man who sings at his work, because his heart is satisfied, and he has found out that which he wanted. "Whatsoever thy hand findeth to do, do it with thy might," that is a rule which will ensure happiness, because it ensures thoroughness; but the hand will never do with its might that which the heart does not approve and dictate.

Work, business, trade itself, properly carried on, is not degrading, but ennobling. We found that out in the time of Elizabeth; then the noblemen

placed out their sons in the houses of the merchant adventurers, and the English ambassador at Venice was sent to learn, not so much the dark councils of the Republic, but the mode of making glass, so as to introduce it into England.

Howell, the traveller, a man of some position, and on friendly terms with the best people in England and a very large number of the nobility, was, in fact, a travelling commissioned agent for the same branch of industry. Unhappily both for the trade and our nobility,—we will scarcely call them our aristocracy,—this wise interchange was lost as soon as territorial power and riches became the leading impulse with them. The nobles went to their lands, the merchants to the city. One lived on the industry of their farmers, and by the improvements of the unrewarded sons of science; the others grew rich by traffic, in which there was but too often too little honour. Pride on both sides made the breach wider,—pride of purse on one side, pride of blood on the other. The noble repaired his shattered estate by marrying the daughter of the trader. Money was the sole object of one,—honour, falsely so called, of the other; and the estates of the realm, instead of being bound together, were separated. One could not at the same time be a gentleman and a tradesman, any more than he can serve God and mammon. By the decrees of the Heralds' College, any person engaged in traffic or merchandise lost the right to bear arms. The coat armour of the gentleman and the crest of knighthood were equally "lost in trade." Happily, we hope

that we can see a dawning of better times. Many noblemen are now connected with merchants and professions. The Duke of Argyll has already placed one son in trade, and promises so to settle others.

The first thing, then, to do with our sons—we are speaking to people in the middle classes—is to find out that which they will do best at. As Pope tells us, that even in making gardens we must “first consult the genius of the place,” it is evident that our simplest duty is to consult the genius of the boy. Even in so simple a trade as picking pockets—and in sad truth it is a trade to which there are many apprentices—delicate hands and long fingers are considered the first necessity. Having due consideration to what the boy can do, it will be well to put him to some necessary handicraft. Shoes and hats, clothes and furniture, like houses to dwell in, will always be wanted, all over the world; and one who can make any of these well can always be sure of a living. The first thing he has to do is to learn to work earnestly and excellently,—not to sham, not to slur, not to do anything merely rapidly, but to do it well. It would astonish some weak minds to be set to calculate the pleasure which good work affords. There is a corner house in Hanover Square which gives an instance of this. Built in Queen Anne's time, the bricklaying is about as fine a piece of work as was ever done; the mortar, of extreme fineness, is of the same narrow width throughout; the bricks, each excellent in itself, of the same shape, size, colour, and hardness; the workmanship, as we have said, excellent. Architects, artists, and honest workmen will look at the outside of that house with pleasure, and will bring apprentices to look at it. The walls have never “settled” or “bulged,” nor put their owner to expense; the whole work, as good as it can be, is essentially honest, and, in the satisfaction that it gave, must have repaid its doers a hundredfold. If Yorick's ghost was pleased by hearing, ten times a day, in every variety of tone, the epitaph “Alas, poor Yorick!” repeated, the spirits of the honest fellows who wrought the work must be happy indeed.

It will be well if boys be brought up

to industries and manufactures rather than to any attempt to be place-holders. Clerks under Government, tide waiters, are official people who, upon a small salary, spend their lives in waiting for their own advancement by the death of others. Such men are perhaps the least happy of all. A certain income secures them from absolute want, but it does not give them scarcely an opportunity of marriage or any hope of advancement. The young fellow finds that his income is only enough for one, and that Government, in purchasing his services, is hardly mad enough to pay him for the non-services of a wife and children. Nor is the certainty of a man's income felt to be a benefit. On the contrary, the recipient loses the excitement of hope, ceases to be industrious, and becomes a drone, like a fellow at a college who, having crammed for his fellowship, lives content with forgetting what he has acquired, and in not adding to his learning.

Next to the industries are the professions, which some persons, chiefly mothers, most admire as being “so genteel.” But these are, with few exceptions, miserably paid, while they are almost all full. Looking at the crowd of attorneys, doctors, barristers, authors, painters, clergymen, &c., the young man is almost tempted to cry out with the hero of *Locksley Hall*:—

What is this, that I should turn to lighting upon
days like these?
Every door is barr'd with gold, and opens but to
golden keys
Every gate is throng'd with suitors, all the mar-
kets overflow.
I have but an angry fancy: what is that which I
should do?

But he must wait patiently, and the gate will open. In the professions, however, the struggle is very keen; practised intellect meets practised intellect; education, carried to the extreme, in its own way, meets with education. No wonder so many succumb, nor will a delicate conscience submit to the meannesses in the office of an attorney where its judgment of right and wrong must be continually warped by precedent and expedient. So long as equity and law are divorced things, and not the same, so long will law prove a success only—except in rare instances—to the unconscientious. As a rule, the professions are full, and

should not be embraced haphazard. When a man feels that he personally has a certain connection which will help his son in the world, when he is sure of a certain slow dogged talent in that son by which men alone rise, then he may be right in placing him in the profession of Law. Practically, this is what most men do; a boy thrown haphazard into such a business is a failure.

There remain, after these desultory remarks, one class yet upon which to remark, and that is the most difficult of all. There are boys that always, like little chickens, "come home to roost." The father cannot get rid of them, the mother is at her wits' end to find excuses for them. The boys themselves are ashamed of themselves; they never succeed, they don't know what to do; they try one trade, and then another, and they fancy, after all, their best way is to emigrate. Perhaps it is. Sad it may be to part with our children; but England has a noble belt of colonies; and these rough and

many-sided fellows, who will not fit in everywhere, make capital colonists. When emigration is determined upon, it will be well to consult the fitness of the colony, and always well to set out in small companies. This was the Elizabethan plan. If a hundred young men and women, or a fair proportion only of the latter, were to make a common purse, and joining honestly under one elected head, were to buy in Canada, or Western America, or New Zealand, a sufficient tract of land, aiding each other, distributing the work fairly, and being content with a fair share of profit for the common stock, half the troubles and hardships of emigration would be avoided; home would be carried along with the emigrants; the high impulse of brotherhood and co-operation would supersede the selfishness of "getting on;" and "our boys at home" might look with envy on the free and happy citizens of a "little Britain" abroad.—*Family Herald*.

SANDWICH ISLANDS' SUGAR AND SYRUP.

Bro. Geo. Nebeker has shown us a specimen of his grades of sugar and syrup, which he has brought with him from the plantation of Laie, on the island of Oahu. These articles were produced by himself and those of our people who are with him. He has two grades of sugar—No. 1 and No. 2. No. 1 is a light straw color, and is sold as "grocery" sugar in California. We may be a little prejudiced in its favor, but we like its taste better than that brought from the East. It is made out of the best of cane, is unrefined, is very sweet and is clean. No. 2 is very dark, and is the grade which is furnished to the refineries. There is nothing unpleasant about its taste, only it smacks a little of molasses.

The syrup is of good quality, and we doubt not will sell well here. If it should not prove advisable to bring this article here in the future, Bro. Nebeker will extract the sugar (No. 2)

from it, and sell it to the refinery, and dispose of the molasses. With the machinery which he has at Laie he can extract four pounds of sugar from a gallon of syrup; but with improved vacuum pans seven pounds can be obtained from a gallon. Of course, after this amount of sugar has been extracted the molasses is much inferior to the syrup; but it is bought in San Francisco and is manufactured into rum.

We can not at this time say what these articles can be sold at here; but we can say this much, that they will be sold at lower figures than we have known here. Bro. Nebeker is confident that he can supply this Territory with the article known as No. 1 at a lower rate from the Sandwich Islands than it can be brought here from any other point, and he hopes to make arrangements to furnish all that is necessary to supply the Utah market.—*Deseret News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 21, 1869.

THE YOUNG.

In another place will be found a portion of an article from the *Family Herald*, upon the highly important subject of the boys who are growing up, the men and fathers of the future. It is a subject of great interest to everybody, especially to parents and guardians, and there are some good ideas in the article, making it well worth perusing. Good ideas are useful, and should be gleaned and treasured up in the storehouse of the memory, independent of the source of them. The connecting rubbish; should there be any, anybody can throw away.

Every person living has to be sustained by the efforts of some person, in temperate climates at least, and who more fit than himself to labor to sustain himself? Every able-bodied and sound-minded young man should learn this first principle—to labour for his own living, and not depend upon father or mother, or uncle or aunt, or brother or sister, or anybody richer or poorer than himself need be. There is no manliness, no excellence at all, in leaning like a broken reed upon others. The man or woman with an excessively weak back of that description is fit for little but to be a burden, an incubus, upon others, and if we might whisper a secret to such we would say that he or she is not very tenderly spoken of nor very highly respected by those who know him or her. Such persons are apt to think there are an unaccountable number of cold shoulders in the world.

There is nothing dishonorable, degrading, or unhealthful in labor. On the contrary, it is honorable, healthful, invigorating, and elevating, if it is followed judiciously. When we have labored for anything, we know the value of it. The person who labors prudently, with body and mind, is a useful member of society—useful to himself and to others. He enlists in the God-like business of creating, and becomes a co-worker with God. Wherever he goes the earth and the things which are thereupon manifest his presence and are the better therefor. Labor develops, brightens, increases and perfects our own powers and capabilities. It does this independent of other reward, which however seldom fails to come, sooner or later, and in greater or less degree. There is also a peculiar blessing attendant upon those species of labor which are more strictly creative, in contrast with those which are merely distributive. The cultivator of the soil, the architect, the machinist, who produces a work of art and skill, feels a greater and nobler satisfaction of soul in view of the thing he has created, than does the merchant or the miser in counting over his heaps of gold. And when the creative power is manifested in the re-production and development of one's own race, the satisfaction is supreme, as every honest father and mother well know. The creative species of labour, then, are the purest, most noble, and most satisfactory of all. The contemplation of really

good work, of one's own head, or fingers, or body, affords more genuine, substantial, permanent satisfaction than anything else we can think of, and the man or the woman who dawdles or dissipates through life, knows not the most exquisite pleasure which pertains to life.

To be competent to earn one's own livelihood, and to do so in a legitimate and honorable manner, is the first step towards true independence, and this step every young man and every young woman, if possible, should learn and take boldly.

"What shall I learn to work at?" says the youth. Work mainly at that for which you are most fitted and for which you have most taste. You will do more good at that than at anything else, as a general thing. Do something, make something, that will be useful to somebody. Whatever your hands find to do, do it with all your might, and to the best of your ability. Doing our best is the royal and only road to do better still. No man is ashamed of good work. On the contrary, he is laudably proud of it. Good, honest work is no backbiter, but it is a perpetual pean in honor of the worker, both before his face and behind his back, and it will not lie to please anybody.

One thing more. Society is in such a condition that what are called working men, as well as some others, are compelled to work long days, and constantly, at one particular kind of labor, unduly and unhealthily developing one portion of the man and dwarfing the other, and thus injuring the race. This is not good, yet a practicable way to remedy it extensively seems difficult to discover, especially in this country. The most that can be done at present, perhaps, is for every man, as far as he can, to work at more than one kind of labor, and at such opposite kinds as he has a taste for. Excessive mental labor induces undue development of the brain, at the expense of the body. Excessive labor with the body induces undue development of the body, at the expense of the intellect. Excessive labor of any kind, mental or physical, tends to weaken the vital power and benumb the emotional faculties. Laziness rusts both body and mind, and tends to unduly develop the passions. Dissipation wastes away both body and mind, sometimes with slow decline, and sometimes with galloping consumption.

The true system of labor is that which develops the whole man—mental and physical, vital and emotional. The harmonious development of all the powers and capabilities is the thing to be aimed at, for harmonious development alone constitutes the perfect man, still leaving to each individual his manifest characteristics, which prepare him to fill certain positions more satisfactorily than others. If we cannot pursue the best system to the extent that we wish, let us follow it as closely and as far as we can.

J. J.

THINGS IN UTAH.

Our latest advices from Utah represent that although the grasshoppers had visited most of the counties of the Territory more or less heavily, yet an abundant harvest of breadstuffs and of different kinds of vegetables had been secured, or was likely. This is a matter for much thankfulness, manifesting that the Lord is dealing mercifully and indeed liberally with Zion. It is several years since

there was a very heavy harvest of grain in the Territory generally, and the stocks in store had dwindled down considerably. Previous to the present harvest, few persons had grain on hand beyond immediate wants, say a year or two's supply for their families, but the number of such cases was very few. Now that another plentiful harvest has come, the Lord in His providence has also seen fit to close the usual avenues of outside sale for grain and flour. This circumstance can be turned to the benefit of the Saints in Zion, for they can thereby have a very good opportunity of replenishing their bins liberally, with prospect of their staying replenished a little longer than they have of late years, so that there may be something on hand against a possibly more severe attack of grasshoppers or anything else producing scarcity. It is not a bad idea to have plenty of bread in the house, because we do not know precisely what a day may bring forth, and bread is a thing which everybody is certain to need, whether he gets it or not.

In the eastern portion of the United States the summer has been unusually wet and cool, in Utah and California it has been unusually dry and hot. Large quantities of rain, however, fell in Utah in May and some in June, and that helped the crops much. Since then irrigation has been more needed, especially by the late crops, than has been the case for a few years previously, and the water in the streams and swamps has been lower also. It is quite possible that next winter in the mountains will be a more dry and severe one than those of the last two or three seasons, as those were comparatively changeable, stormy, and wet. A dry, settled, cold winter is more favorable to teaming and other out-door work than a wet one is, and fuel is likely to be cheaper too, because it can be more easily obtained.

J. J.

DEPARTURES.—The steamship *Minnesota*, Captain Price, sailed from this port for New York, on Wednesday, the 25th instant, with 443 souls of the Saints on board, under the presiding care of Elder Marius Easign. Elders P. D. Lyman, J. F. Hardie, J. Sharp, M. F. Farnsworth, J. W. Lee, H. J. McCullough, J. F. Gibbs, E. A. Noble, and G. H. Dunford, returning missionaries, were also on board. These brethren, with the exception of Elder G. H. Dunford, who became sick immediately on his arrival here, have labored energetically and faithfully in the performance of the duties of their missions, and they return home with the blessing of the Almighty to continue their labours in building up the kingdom of God. We wish them and the Saints with them a safe, speedy, and pleasant journey to the valley of the Salt Lake.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Aug. 1, 1866.

Elder Carrington.

Dear Brother,—I have been intending to write you for several days, but when opportunity offered it has slipped my mind.

Myself and family are nicely located

at what I am pleased to call "Cadean Farm," and with the blessing of a large and healthy family and an excellent prospect for a bounteous harvest, despite the swarms of grasshoppers which cover vegetation.

On my return from a short tour through Wasatch County, I found the

locusts were paying me a visit, but on examination found my wheat, oats, corn, and potatoes were too far towards maturity to admit of being damaged much by these pests. According to the best information I have, the 'hoppers have visited a large number of settlements south of this city and are leaving our vicinity and still bearing northward. The damage sustained by the inhabitants of this county is trifling, compared with the ravages which have been made in Cache County, and yet there they will have sufficient bread for their own support. I have never seen such crops as we are now harvesting, and the President is laboring faithfully to have the people take care of the abundance which God has given.

The markets which we have formerly had for our produce are, to all intents and purposes, closed. Flour has been imported from east and west and sold at remunerative prices, but this can scarcely occur again. I believe the people will store up their grain, for the prospect is that the locusts will favor portions of our land with a heavy deposit of eggs, which, taken in connection with the warnings which we have and are receiving, will be likely to induce the people to take care of their grain.

A few days since, the President, when returning from Provo, met a company of emigrants, who were en route for Payson. He drew up for a few moments and accosted one of the brethren, who seemed to accompany them and with whom he was acquainted, and asked the question, "Are these people gathering up to Zion?" The elder replied, "That was their design in leaving their homes." President Young again asked, "Do they, the people, know what constitutes Zion?" The elder replied, "I don't think they do."

While the President was speaking to-day in the Tabernacle, he referred to this conversation and to the Scriptures, where God's word declares that the pure in heart have Zion within them, and Zion can only be built up by the pure in heart, be they ever so few or many.

Father is in good health and spirits. So, also, are brothers Geo. A. Smith and D. H. Wells.

Small-pox has made its appearance, and I am satisfied that some of our brethren caught the seeds of this horrible disease at Echo City, and have communicated it to several other parties, but it is now effectually quelled and confined to one location.

My health is excellent, and I trust you are enjoying good health. May the blessing of God continue with you, is the prayer of your brother,

BRIGHAM YOUNG, Jun.

Boston, August 3, 1869.

Albert Carrington, Esq.

Dear Brother,—After so long a time, permit me to tell you I am still alive. The U.P.R.R. is finished, but I have been so very busy since I commenced on it until now, that I have not had time to drop you a line. Although I have been very busy in doing the work, the worst part of it is to be done yet, that is, getting our pay. President Young has sent me to Boston to effect a settlement of his claims with the U.P.R.R. Company. I have had an interview with the Vice-President and some of the board of directors, and I can assure you they had no flattering news for me, so far as money is concerned, in the settlement, but they offered us railroad iron enough to lay our Utah Central branch to Salt Lake City. We need the iron, but we also need some money badly, for this great labour has made a very heavy draw on all business men in our city, as well as the farmer and labouring classes. The President and board of directors, however, have agreed to meet on Thursday next to investigate our claims, and try to come to a settlement, when I do hope the Lord will open up some way that we may get some money, although I do not believe we shall be able to get a final settlement for some time yet, and I shall have to stay here till we do. Brother John Taylor is along with me, presenting some of his own claims. We have got considerable credit for the manner in which we prosecuted and finished our work, but we now want some pay.

I have been with Brother W. C. Staines, who has just returned from England with a ship load of Saints, and have seen them take the cars for the west, all well.

I have not been much in Salt Lake City since you left, and I am not able to say one word about your family. I enjoy very good health, as usual, and I would like to hear from you, if it would not be asking too much. My address is, American House, Boston, and will be for some time.

Your Brother in the Gospel,
JOHN SHARP.

New York, August 10, 1869.
Pres. A. Carrington.

Dear Brother,—I am happy to inform you that we have arrived in safety at New York. We have had a very prosperous voyage, and have realized that the hand of the Lord has been over us for good. We have experienced the greatest kindness at the hands of the ship's company. Mr. Davis, the chief officer, and Mr. McCaskie, the head steward, have exerted themselves to make our company as comfortable as they possibly could. Indeed, we could not have asked them to be more kind and obliging than they have been. Captain Williams is a gentleman. Our trip has been a pleasure trip, notwithstanding we had considerable seasickness when we started, in consequence of coming into what is called a "chopping sea," produced from the effect of a gale that occurred about the time we left Liverpool.

The brethren have been one with me in laboring for the welfare of the Saints. We have held meetings on Sabbath, and on Tuesday and Thursday evenings. We have also had two or three concerts. The strictest attention has been paid to good order and cleanliness, for which we have been complimented.

At a meeting that we held the evening before we left the ship, it was resolved that a committee be appointed to express our satisfaction with the conduct of the stewards, which was drawn up and presented to them the next morning.

I feel very grateful to be enabled to report so favourably. We are all well and in good spirits. We expect to leave here in the morning.

The brethren join me in kind regards to yourself and all associated with you

in the ministry. Wishing you every success,

I remain,

Yours faithfully.

JOHN E. PACE.

SWITZERLAND.

Sihlhalle Ausersihl, Zürich,

August 1, 1869.

President A. Carrington.

Since writing you last, some changes have taken place here, in consequence of the release and departure of brothers Richards and Urnenbach from their labours in this Mission. Brother G. H. Snell has been appointed to labor in the Jura district. He has been at St. Imier since shortly after his arrival, and he will remain there until able to make some little use of the German *Sprache*. Brother L. M. Grant has succeeded W. B. Richards in the Bern Conference, and I have been appointed to travel in and preside over the Eastern Conference, still retaining my duties at the office.

After spending a week with me, brother Snell left Zürich on the 7th ult. and went to Bern, where he met brothers Maeser and Richards. The following day brother Grant and myself left Zürich and travelled together, in the Eastern Conference, for five or six days, and then brother G. left me at Winterthur, to assume his labors at Bern, and I continued my march through my district. I was absent from Zürich less than three weeks, visiting nearly all the branches (12) under my jurisdiction, in some places being able to hold meetings, while at others I was obliged to pass them by, trusting to a more fitting opportunity to assemble with the Saints.

My trip, though fatiguing, has been of great interest and satisfaction to me. To find so generally the spirit of love, union, and progress with the Saints truly gave me cause to rejoice. Those with whom I had spent "childhood's days" (in the *Deutsche Sprache*) were pleased to meet me, now that I am able to give utterance to a few broken sentences in their mother tongue, and need I say I was pleased to meet with them? The Saints here merit special commendation for their acts of kind-

ness and untiring patience towards the Elders, who for months must play the part of dumb students on their introduction to the Continental portions of the Mission. They tell me now that the presence of a valley Elder is sufficient requital of their hospitality. Here, as elsewhere, the Saints are looking forward with sanguine expectations to the coming emigration, hoping that at least some will be emancipated from their poverty-stricken and oppressed condition, that they may once breathe freedom's air. May kind Providence grant their humble prayer.

Sunday, 25th ult., I was at Fürstentan, where I held meeting with the Saints, and our humble meeting-room was visited by a couple of Methodist preachers, I believe. My impressions lead me to believe their visit was more for the sake of curiosity than information respecting the world of life. After one of the brethren had finished speaking, the eldest of the two gentlemen intruded some question, and mentioned Utah and its customs; also spoke of President Young and one of his sons, &c. He was evidently on the wrong road. I interrupted his remarks by taking the floor. I began speaking by informing the gentleman that I was a son of that great man, "Brigham Young," that I had lived in Utah for several years, and was well versed in "Mormon" habits and customs. I knew the integrity of the Mormons and their frugality, their aims, their hopes, and their ambition; that I had been called on a mission to these lands to bear a humble testimony to all who came within our circle; and that the Mormon creed was philanthropic. In the most fitting German terms that I could command, I bore testimony to the truth of the great Latter-day work, and endeavoured to show them the fallacy, in even entertaining a hope of returning to the presence of God, without complying with His conditions—faith on the Lord Jesus Christ, repentance, and baptism by one holding authority of God. Some three or four of the brethren then bore corroborative testimony and we closed our meeting. I then had some little talk with our visitors, and found more toleration than I had dared to hope for. I think their visit will aid to

slacken the bands of bigotry and prejudice which have existed to so great a degree in the past.

On the 4th brother Maeser returned. He is alive now with business of the emigration.

I trust, brother Carrington, you will not forget your long-promised visit to "Schweizer Brüdern." Brothers Maeser, Grant, and Snell, and myself, with local Elders, are enjoying good health and jubilant spirits.

Believe me ever your brother,

H. YOUNG.

ENGLAND.

5, Lawrence-street, Sunderland,
August 10, 1869.

President A. Carrington.

Dear Brother,—We are getting along very well here in the north of England, in the Lord's vineyard. We have been very busy of late, holding out-door meetings, which have been well attended. The people generally pay very good attention to what we have to say to them. Some will acknowledge that the Gospel that we preach unto them is the plan of salvation, but they dare not embrace the same, for their popularity is at stake. Still there are a few who are honest, and have the moral courage to come out in the face and eyes of the world and receive the truth. We have baptized a few of late, which causes us young Elders to take courage and go forth and lift our voices, trusting in God that the people in this part of His vineyard may be left without an excuse in a day to come, for we realize that our message will either prove a savor of life unto life, or of death unto death.

I am pleased to still state that the Saints have not forgot your good counsel. To be sure we have a few that are not what they profess to be. We are hunting them out, and when patience and forbearance cease to be a virtue, we will drop them. I am glad to see that the time is so near when this half-way business will not do, and when the dividing line will be drawn. Those that are on the Lord's side will have to come out and show themselves. I feel well in my labors, and wish to do all that I can to roll on the great work of the Lord.

With kind love to all in the office, in which Brothers John W. Lee and George join, and ever praying God to bless you with every needful blessing,

I remain,
Your Brother in the Gospel,
EDWARD A. NOBLE.

Newcastle, August 13, 1869.
President Carrington.

Dear Brother,—I am on my travels with Brother Noble, and am well pleased with the Saints so far, and with the country. The condition of the Conference is good, so far as I can understand. I think I shall like the place of labor well. The only thing I can see that is needed is for me to be faithful in keeping the commandments of God and the counsels of His servants.

We shall hold two out-door meetings here on Sunday, as per appointment. I believe the work is on the increase in this part, and a good feeling exists among the Saints. They greatly desire to go to the valley, as is common among the people in all parts of England where the Saints are located.

Yours in the Gospel of Peace,
GEORGE H. PETERSON.

Liverpool, August 23, 1869.
President A. Carrington.

Dear Brother,—Having been released to return to my mountain home, I take pleasure in penning you a few lines to report my labors. I can say I have had great joy in laboring in the Conferences where I was appointed, and have striven to the best of my ability to discharge my duties as a messenger of truth, and to bear my testimony, both in public and private, whenever opportunity presented itself. I return home with thankfulness to know that my labors have been accepted. The Lord has been kind to me, for which I thank and praise Him, and to Him is due all the honour for what good I may have done. I have ever striven, in connection with my brethren, to teach the Saints those things we know to be true. I have made many kind friends among the Saints and strangers where I have been, and the blessings pronounced upon my head by Brother Cannon, before I left home, have been fulfilled. I pray earnestly for the welfare of Israel and for the spread of

truth, and desire to live to see the kingdom of God triumph, and all Israel redeemed.

Praying the Lord to continue His blessings upon you, and all who labour for Zion's cause,

I remain, as ever,
Your Brother,
M. F. FARNSWORTH.

Green-street Green, near Chislehurst,
Kent, August 13, 1869.

President Albert Carrington.

Dear Brother,—I am glad to say that we had a good time last Sunday, at a village called Stalisfield, about nine miles from Faversham. Most of the Saints from the latter place were there, so with the two branches and quite a number of strangers, we had a large assembly on a nice green spot by the road side, the sisters and strangers being furnished with chairs. I have never been to a better out-door meeting in England, the Saints and strangers did truly enjoy themselves. We staid out of doors until dark, and then repaired to the house of Brother and Sister Miller, of whose hospitality hundreds of Saints and those of the Valley Elders have enjoyed. I often say God bless all such, and I know that He will. After attending to other business in this branch, self, Barton and Price, with the Faversham Saints, left, with the good wishes of all, and the hope that ere long we might pay them another wholesale visit. Well, we were all fully satisfied with our daily labours, from which I feel confident that we shall gather some good fruit.

No man but a Mormon Elder on his mission can feel the happiness I enjoy, and I never feel so well as when I am preaching the Gospel of Christ to the world, and exhorting the Saints to be faithful. I often think how foolishly I spent my time ere I came on my mission. Often do I read my blessing, and compare it with circumstances as they come along, and I am led to exclaim—Truly are God's ways higher than our ways, and His thoughts than ours. I feel prouder of the Latter-day work every day, for I know it is the power of God unto salvation, and in no other way can man gain eternal life. I often thank God for my mission, for it has truly been my salvation,

and I ever pray that I may always respond to the call of our chieftain, President Young, and those over me.

I baptized six persons last Saturday night, and two a few days before. It was a happy time, and all felt the power of God, for His holy Spirit was there. It was to me and all a beautiful sight to see so many willing beings all dressed in white, standing by the stream, whose banks are covered with beautiful green grass. So you see, by the help of the Lord, we are gathering

one of a family and two of a city. I always feel it my duty to keep you posted, and I know that it affords you pleasure to hear of the cause of truth.

Brothers Barton and Price are now in Dover, and will stay there over Sunday. I shall stay here until Monday, and then travel on.

Brothers Jackson and Saints join me in love to you. Ever praying God to bless you and all in the office,

Yours in the Gospel,

JAMES NEEDHAM.

UTAH NEWS.

From the Salt Lake *Telegraph* we glean the following:—

Bishop C. W. West and lady returned, July 28, from their visit to San Francisco, having enjoyed themselves very much in the Golden State. The Bishop looked much better and his health was much improved.

Ogden, which is often blessed with cool breezes, had been enjoying, as had other parts of the Territory, some rather hot weather, the mercury running up to 90 deg. in the shade and 145 deg. in the sun. Vegetation, however, was suffering little, the liberal early summer rains having given it an excellent start.

Much of the grading for the Utah Central R.R. was done, and the pile driver was erected at the crossing of Weber River. A month's work after harvest would finish the grading.

A Washington dispatch of 23rd July says:—"The Union Pacific yesterday received 640,000 dols. in Government bonds for twenty miles, ending the thousand and twentieth mile from Omaha. About fifteen miles more will bring the subsidy to Ogden. Both Cox and Boutwell are entirely convinced of the company's doing the fair thing, and mean to put the road immediately in first-class order."

The *Telegraph* of 29th July announces that as the last number to be published at Ogden, with the view of removing the establishment back to Salt Lake City, and recommencing publication there, as a morning paper.

The Rio Virgen *Times* of June 30th says that the day previous, while a gale was blowing, the shoe shop of Jos. Orton caught fire through a pile of dry wood at the back, and, with outbuildings, and some of the vegetables, trees and vines in the garden, was burned up. The wind blew the fire across the lot to the stack and sheds of Brother Wells, which were also consumed. Damages near 1,000 dols.

A Philadelphia paper says—"We held a pleasant chat yesterday with Mr. Warren N. Dusenbury, of Salt Lake City, who has now been out for two years on a proselyting tour. He is an intelligent and pleasant American gentleman, and wouldn't frighten the most violent opponent of Mormonism. He gave us a pretty full exposition of the faith of the Latter-day Saints, and though he didn't make a convert of us, we certainly hope his church may do all the good he thinks it will. By the way, Mr. D.'s mother was a Coray, a resident of this county, and danced many a night in the old Slocum house. The Mormons, evidently, are not all foreigners."

The following are from the *Deseret News*:—

Miss Bessy Ellis, 20th Ward, Salt Lake City, committed suicide by taking half a teaspoonful of strychnine, August 1. She resisted all efforts to neutralize the effects of the poison, declaring she had determined to end her life. Disappointment in love was the reported cause. Miss Ellis was about 16 years old, and a native of London.

The infant son of Thomas M. and Lizzie Murphy, of Morgan City, was instantly choked to death by a small piece of potato, which he was eating, lodging in his windpipe, in consequence of his being taken with a fit of coughing.

At Draper, July 20, William Coaster, son of Joseph C. and Elizabeth Reid, was drowned by falling into a tub of water. The child was nearly a year and a half old.

Charles Benjamin, son of John M. Lewis, of Richmond, Cache Co., while out herding near Coalville, and up Chalk Creek, July 29, was letting down the hammer of his pistol, when it slipped, the charge exploding and the bullet entering his body a little below the navel, on the left side, running down the left thigh and lodging near the knee. He was doing as well as could be expected.

Ursa, writing from Ogden, July 30, says, although Ogden has lost the *Daily Telegraph*, that flourishing city will immediately rejoice in a broad sheet of its own, to be owned and conducted by gentlemen of that city, and probably to bear the formerly talked-of title—*The Ogden Times*.

Edward Stevenson, writing July 28, says the citizens of Morgan County contemplate building a bridge across the Weber River, to avoid risk of accidents and collisions in Weber canyon, where the road and railroad route are one.

A bright, intelligent boy, about thirteen years of age, son of Brother Pickets, of Tooele, was engaged in irrigating in a field a few rods distant from the house. He was found dead in the irrigating ditch, having fallen there, it was supposed, in a fit, and been drowned.

The Twenty-fourth of July appears to have been celebrated with much spirit at Ogden, Logan, Spanish Fork, Springville, Fillmore, and generally throughout the Territory.

A child of Brother Carter's, Salt Lake City, three and a half years old, was poisoned almost fatally by eating apricot pits. An emetic saved her.

Brother D. Grenig had imported a ram, ewe, and kid of the Cashmere shawl goats, fifteen-sixteenths pure blood.

The Early Rose potatoes had been tried in a number of places in the Territory, and pronounced very productive and of good quality.

A child of Brother Benjamin Barrus, of Grantsville, aged three years, was drowned in a well, August 4.

A slight shower of rain fell on July 31, and another on Aug. 1, at Salt Lake City.

Among others, Judge Arza Hinkley and Sheriff Stephen Taylor, of Coalville, were down with the small-pox, brought to the settlement by Deputy Sheriff Peter Brown, from Corinne. A hospital had been prepared on Chalk Creek, two miles above Coalville, for the sick, who were tended by persons who had had the complaint. Other precautionary measures, including vaccination, were also taken, by which the authorities were sanguine they had got the disease under control.

A flood occurred at Little Cottonwood Canyon, July 31, by the bursting of a cloud, apparently four miles long. No lives were lost, but damage to roads, bridges, &c., amounted to about 3,000 dollars.

ADDRESS.

All persons doing business with the London Conference will please direct to Lewis W. Shurtleff, 20, Bishop's Grove, Ball's Pond Road, Islington, London. All Post-office Orders should be made payable at the Ball's Pond Road Post-office, London.

DIED.

MEARS.—In the 20th Ward, Salt Lake City, July 28th, Sarah, wife of George Mears, late of Birmingham, England, aged 62 years and 8 months.—“Deseret News.”

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

No. 35. Vol XXXI.

Saturday, August 28, 1869.

Price One Penny.

THE TWENTY-FOURTH OF JULY IN SALT LAKE CITY.

(From the Deseret Evening News.)

[CONTINUED FROM PAGE 543.]

Music by the martial band.
Address by

HON. GEO. Q. CANNON.

The occasion which has called us together and which we celebrate this day, is one that will never be forgotten by ourselves nor by our posterity, and the reflection which forces itself upon my mind this morning in contemplating the arrival of the pioneers in this valley and the results which have followed their entrance here, and the establishment of the kingdom of God, is "What has God wrought!" When we contrast the present with the past, and see what wonderful results have attended the coming of the Saints to this land, it seems like a dream. One can scarcely conceive that this is the place which in 1847 was so desolate, forbidding and, in every respect, so uninviting. In taking a retrospective view of the events that have transpired here since the arrival of the pioneers, it seems as if every person who acknowledges the hand of Providence in bringing the Pilgrim Fathers from the old world to the new, and the founding of the colony in Massachusetts, must acknowledge that the same Providence and the same Godlike wisdom have been manifested in the establishment of this colony in the heart of the Rocky Mountains.

I fully believe, my brethren, sisters, and friends, that had it not been for the circumstances which surrounded the Saints and which compelled them to leave their home in the United

States, the settlement of this great interior country would have been delayed at least half a century beyond the present time. A people differently organized to the Latter-day Saints could not very well have settled here. I have often thought, in seasons when water has been scarce, that if anybody but the Latter-day Saints had lived here, there would have been interminable difficulties. The people would never have lived in a country where there were so many obstacles to contend with in obtaining the water necessary to cultivate the ground.

I know there is a class of people who, when anything is said about the settlement of these valleys by the Latter-day Saints, endeavour to belittle everything that has been done. I have seen statements made by them respecting the fertility of the soil and the advantages which we possess in living here, and they endeavour in every possible way to make light of the enterprise of those who came here in the beginning. These disparaging statements evince the same spirit, and remind me very much of the incident that occurred in the life of Columbus. After he had penetrated the western ocean and discovered a new world, upon his return to Spain, when in company with a number of leading men, conversation turned on the discovery of the American continent. Several who were present, in their remarks, underrated the importance of the achievement, and spoke of it as though

it was one in the accomplishment of which no special difficulties had been encountered, and might have been accomplished by anybody. Columbus took up an egg and, handing it to them, asked them if they could set it on its end. Each one tried to accomplish this feat, but all failed. Columbus then took the egg and tapping it on one end a little, so as to crack the shell, he easily succeeded in making it stand, remarking that it was not difficult to do anything of this kind when the method of doing it was known.

It is an easy thing for men to cross the Plains at the present time, and for the past few years; and many seem to imagine that it was an easy thing to find Salt Lake Valley and select it as a dwelling-place. It is no longer ago than last week that while a number of gentlemen from the East were in conversation with several of our citizens respecting this place, one of them remarked to me, "I do not wonder that you selected this spot as a place of residence; it is one of the most beautiful places I ever saw." I suppose he thought the water ran down the streets, and the trees grew along the edges of the water ditches; and that, when we came here, the orchards and gardens and everything we see here existed in a state of nature.

It is almost impossible even at this day, when only twenty-two years have elapsed, to conceive of all the difficulties which surrounded the people in founding this settlement. I now look back to the summer of 1848 with some degree of wonder. I was young then, and had no responsibility resting upon me. I can, therefore, account for my own feelings; but the unyielding faith, the calm, unflinching confidence which the people manifested during that year, when our crops were threatened with destruction, was as remarkable an instance of trust in God as I ever witnessed. To understand our position, it must be recollected that we were far distant from all supplies; a long and weary desert stretched itself out to the eastward of us for 1,200 miles and upwards, while on the west there were no settlements except the Spanish settlements in California. We had nothing to depend upon but that which

we had brought with us in our wagons, which was a very scanty supply, and the sustaining arm of the Almighty. If there were any doubts or apprehensions, or feelings to desert and go back, I never knew it; and if there were any who had such feelings, they studiously concealed them from their brethren and sisters. There were hope, faith, and implicit confidence that God, who had so signally delivered us in the past, and had helped us by His right hand of power, would still sustain us; and that faith, hope, and confidence were not misplaced. God did sustain His people, sending, in a most wonderful manner, the gulls to destroy the crickets, and saved the remnant of our crops, which gave us food for ourselves and a little for those who should come.

This whole movement, from the days we left Nauvoo until we reached here, abounds in instances convincing to every reflecting mind that God was with this people, and that it was His design that this valley, and all this chain of valleys, should be settled by His people—those who belonged to the Kingdom which He had set up.

On the 6th of August, 1842, the prophet Joseph Smith crossed the Mississippi River to Montrose, in company with General James Adams, Deputy Grandmaster of the Freemasons in the State of Illinois, to organize a Masonic Lodge. While General Adams was giving instructions the prophet Joseph had a conversation with a number of brethren in the shade of the building. The subject was the persecutions of the Saints in Missouri, and the constant annoyances which had followed them since they were driven from that State. He prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and "some of you will live," said he, "to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

This was on the 6th of August, 1842, nearly two years previous to his death.

We who have assembled together to-day, are the living witnesses that he spoke by the inspiration of Almighty God; and many of us will live to see this country filled with truth and righteousness, or with those who practice them, until we become a mighty people, and not only fill these valleys, but extend ourselves eastward and westward, northward and southward, until truth and righteousness shall fill the land of Joseph and constitutional liberty prevail throughout its broad extent, which may God grant.

Music by the Tenth Ward brass band.

The following address was delivered by

HON. GEO. A. SMITH.

I feel thankful to our heavenly Father for the privileges and blessings which He has bestowed upon us; that He has preserved our lives and has made us instruments in His hands of bringing to pass the work which He has commenced in this our day for the regeneration and salvation of the human family. God, in His infinite mercy, revealed himself to Joseph Smith, and at the same time revealed the principles of the Gospel, the law of redemption and salvation, and in the midst of the scorn, persecution, ridicule, and abuse of his fellow-men he was able to plant the standard, sow the seed, gather the fruits, organize the church, found a kingdom, and roll on the work that is now growing and is continuing to increase, and in which we rejoice this day, protected by a wise and liberal constitution, and by laws which should have been a security against violence and persecution. He laid down his life to seal his testimony to the great and glorious work which God had revealed through him. The faith of a sovereign State was pledged for his protection, but to be violated, for the Prophet and Patriarch were murdered, and God in His infinite mercy led His people by His special providence and miraculous power into the heart of the great American desert, the Great Basin, surrounded by mountains, and has fed, nourished, blessed and strengthened them and made them what they are to-day. Praise to His holy name! It is His hand, His power, His wisdom, His greatness, His

understanding that has performed this work. It is not the skill of individuals nor the wisdom of man, but the inspiration and revelation of the Almighty. We have been robbed of all our possessions, deprived of our homes, our leaders murdered, and we were driven out into the wilderness to perish. But we made a movement which has resulted in what we see in these valleys, which is more wonderful and miraculous than anything to be found recorded in history. It is written by the prophet Jeremiah that it shall no more be said that the Lord liveth that brought Israel out of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north and from all the lands whither He had driven them. The miracle of gathering this people from the nations of the earth and bringing them to this spot is equal to any miracle that ever was wrought, and henceforth it should be said the Lord lives that brought the Latter-day Saints from all the nations of the earth, delivered them from their enemies, and planted them in the midst of the mountains and blessed them.

When we came here, this land belonged to the Republic of Mexico; but we raised the flag of the United States, formed a Constitution for a Provisional State under the name of the State of Deseret. We sent forth our agents to petition for admission into the Union of the United States. Although the land was a desert, God, in answer to our prayers, blessed it and made it bring forth. It is frequently asked by strangers who pass through here, "How came you Latter-day Saints to find this place?" I reply, we were led here by the hand of the Lord. We had no guide, no pilot, but our Heavenly Father. He was our leader, guide, and protector. He blessed the sterile soil; He made it productive, and caused it to bring forth, although it had been declared by all who had visited any portion of this country that it was impossible to raise grain here. Very few had ever been here. Some few mountain trappers and one or two adventurers had been in the vicinity. Captain Fremont visited the north end of Salt Lake and the south end of Utah Lake.

But so little did he know of the country that in his map he showed that Utah Lake and Salt Lake were one, and the inquiry was raised in his report, how it could be that the north end of the Lake could be salt, and the south end fresh.

I wish to say to our children that they should rejoice in the blessings of the Almighty with which we are surrounded. When in the States we were robbed of our homes and inheritances, valued at several millions of dollars. We were Latter-day Saints and were not permitted to enjoy the protection of the laws and constitution of our country. We came here and founded institutions which our fathers had fostered. We commenced the duties of civil government by the organization of a Provisional State, and continued to exercise the powers of the same, and coined money, for about three years, when Congress extended the laws of the United States over this Territory. These facts are before the world.

It is written "by their fruits ye shall know them." Pass through the settlements of the Latter-day Saints, and what do you find? Peace, temperance, order, faith, obedience to law, industry and prudence. Not long since, when in conversation with a distinguished gentleman, he remarked that were it not for the prejudice against our religion we should not only be entitled to but should have the gratitude of the entire nation for the great work we have done in founding flourishing settlements in and developing the resources of these mountains. This caused reflections on my part as to what kind of a people we ought to be to enjoy the gratitude of the nation. At the present time we are industrious, orderly, strictly moral, and temperate; our religion makes us so. I suppose if we had one grog shop for every hundred inhabitants, gambling houses and houses of prostitution in every principal street, loafers at every corner, the country governed by the bowie knife and pistol, the air resounding with blasphemy, and the horrible crime of infanticide so preva-

lent as to decrease the population, we should then have freely accorded to us the gratitude of the nation. It has been wisely said that any man who makes two spears of grass grow where only one grew before is a benefactor to his fellow man; if this be true what a debt of gratitude is due to the Latter-day Saints, for they came into the heart of a great desert where comparatively nothing grew, and under the blessings of the Almighty have made it bring forth the necessities and comforts of life in abundance! We are certainly entitled to our country's gratitude, religion or no religion. What business have men to make religion a test under the Constitution of the United States? "If it was not for your religion you would be entitled to our gratitude." Why it is our religion that has done all this, it is our faith in God that brought us here, it is the inspiration of the Almighty that has caused what we see around us; and God be thanked for these blessings.

I pray that we may be able to appreciate these things, and keep His commandments, and bear testimony to the work of God commenced upon the earth in these last days; that the Almighty did raise up Joseph Smith and inspire him as His prophet to reveal the ordinances of the priesthood and organize and set in order the Church; and when Joseph and Hyrum Smith sealed their testimony with their blood, that God did inspire His faithful servant, Brigham Young, and others to lead and guide His people by inspiration and revelation.

May God continue these things unto us, and may we continue to appreciate them, is my prayer in the name of Jesus. Amen.

A vocal entertainment was then given, eliciting the warmest applause. It consisted of a song entitled "The Day we Celebrate," sung by J. T. D. McAllister, Esq.; "Scots wha ha wi' Wallace Bled," sung by Mr. Kennedy, the celebrated Scotch vocalist, received with immense applause; and "O Zion," sung by Brother W. C. Dunbar.

[TO BE CONTINUED.]

The Liverpool *Mercury* very properly says:—"To marry a wife is a laudable ambition." Let the *Mercury* man go and do it, and every other decent man go and do likewise. Then they will be doing right so far.

MARRIAGE AMONG THE JEWS.

—o—

THE first commandment, on Jewish principles, is held to be that contained in the benediction given to the original pair, "Be fruitful, and multiply, and replenish the earth." Consistently with this interpretation every Jew is bound to carry out the precept by taking a wife. So severe, indeed, are the rabbis upon any man who may shrink from marriage, that they brand him "as a shedder of blood," and affirm that he is doing his best to cause the Divine Presence to depart from Israel. As if this were not enough, they finish by declaring that he is not fit to be called "man" in the highest sense of the term. No wonder, then, that the Jews should be the most marrying people of civilized nations, and that a tough old bachelor should be as rare among them as the dodo. Neither is much time allowed for the selection of a partner. A man must make up his mind and have done with it, for the rabbis do not favour long courtships, and give eighteen years of age as the maximum limit within which the ceremony should have been performed. The earlier it is done the better, so that it be not below thirteen; but if the contumacious bachelor should have reached twenty without being able to write himself "husband," the rabbis of his town are bound to make him marry, whether he likes it or not. It is useless to plead poverty, for he is told that, in order to make provision for marriage, he may even sell the scroll of the law, which all Israelites hold in the deepest reverence, and which may not be parted with under any other conceivable circumstances, not even to buy food if he is starving. His only possible chance of escape lies in being deaf, or dumb, or imbecile, or a dwarf; in all of which cases, as well as to persons under the Talmudical age of thirteen, marriage is forbidden. The Biblical precept, "Be fruitful," &c., is held to be applicable to the male sex alone, and a man has sufficiently filled it when he is the father of a boy and girl. Plurality of wives is not supposed

to be barred by any Divine command, and nothing is to be discovered in the law, so the sages affirm, which need hinder a man from taking as many as he can support, though they are inclined to limit the number to four. Beyond this figure it is not desirable to advance; but it is curious to note that the only thing to stop a Jew from indulging in matrimony to the full gratification of his instincts is (apart from Christian legislation) the declaration of a single rabbi of repute, Gershom by name, who maintains that one wife at a time is all that can be conceded to an Israelite. This limit is strictly observed, even by Jews who are living in Mahomedan countries, such as Turkey, Morocco, and so on, where the national code offers no obstruction to liberal views upon the subject of wife-taking. Supposing that a marriage turns out unfruitful, it is, of course, on Jewish principles, a matter of grave concern; and in order to repair his misfortune, the husband is permitted to divorce his wife after she has lived with him for ten years, and has borne no child. Marriage that is prompted by money is viewed with exceeding disfavour, and the Talmud scruples not to declare that the children of such ill-omened unions are sure to turn out amiss. Nay, further, what a man receives with his wife, by way of portion, is pronounced not to be honest money, in the strictest and severest sense. What the practice of modern Jews may be in the selection of a wife it is superfluous to inquire; but it is enough to know that there is hardly any point upon which their authoritative teachers are more dogmatically precise than in forbidding all consideration of pecuniary gain to enter into matrimonial calculations. A man is allowed to marry into any family of Israelites he pleases, whatever their social rank or standing may be, but he is exhorted to use all diligence to mate with the daughter of a learned man. Should such a one, unhappily, be out of reach, he must next turn his mind towards the family of some one who is

renowned for his good deeds. Failing this, he must betake himself to the warden of a synagogue, and so on till he reaches the damsel who teaches in an infant school. Should he be an unlearned man, however, he must in no case aspire to the hand of a daughter of Aaron (a Cohen), and, where it is possible to satisfy other conditions, he is counselled to take his sister's daughter to wife. Although a Jew's intercourse with the gentler sex is fettered by ridiculous restrictions, as, for example, that he must not remain alone with a woman, even though

she be an old one, under pain of stripes; yet, when marriage is in question, he is counselled to be very particular in examining into the temper and bearing of his intended wife, lest perchance he should unwittingly mate with one who is tainted with Gibeonitish blood. A husband must covenant to give his wife two good meals a day, including bread and wine; while on the Sabbath the number must be raised to three, and must comprise fish and meat, besides a trifling sum of money for additional household expenses.—*The Globe.*

IS IT OUR RELIGION?

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(From the Deseret Evening News.)

NEARLY every visitor who comes to this Territory has favorable comments to make upon the flourishing cities and settlements which they pass through on their way to this city. No topic of conversation is more frequent, and encomiums are frequently passed on the thrift, management and indomitable industry as well as the sobriety, good order, and absence of pauperism everywhere visible. However much visitors may differ from the people of this Territory religiously, however much they may feel opposed to the system under which these labors are accomplished, they nevertheless concede that a wonderful work has been accomplished here, and that the people deserve great credit for their indomitable perseverance and other qualities. It is quite pleasant to hear these expressions, reluctantly extorted as they may be in some instances; for though a people themselves may be fully conscious of the rectitude of their conduct, it is very satisfactory, after being misrepresented for years, to know that the world is compelled to acknowledge that it was mistaken.

There was a time when the popular idea in some quarters about the Latter-day Saints was that they were a body of idle, profligate, thieving, murderous outlaws, whose chief occupation in life was brigandage. When we lived in Missouri and Illinois, if a man had

read and believed the reports circulated in the papers opposed to us, he would have concluded that our only means of subsistence was stealing from the settlers by whom we were surrounded, and that if this failed us, we would soon fall to pieces. Our enemies were anxious to have it understood that our union was only a communism of crime, and that the influence of the Prophet Joseph had its whole origin in his superior cunning, shrewdness, and duplicity. Our settlement of this country has established one fact, if no more, namely, that we have been able to sustain ourselves without having the settlers of Missouri and Illinois to depend upon. We knew this as well when we lived in those States as we do now. We knew that our people were incomparably superior to the most of the settlers who lived around us in the qualities of which they declared we were entirely destitute. But though we said so then, we were believed by only a very few. Time has given us, however, ample vindication in this respect. We have lived down those contemptible lies as well as their authors, and the time is not far distant when the other monstrous inventions, which now obtain current circulation and ready credence in some quarters, will, in like manner, be acknowledged to be utterly false.

The remark was made by a United

States Senator to one of our citizens when upon the point of leaving this city, one morning this summer, that "if it were not for the Mormons' religion the nation would be under a debt of gratitude to them for the work they have accomplished in these mountains."

We were not surprised at the idea, but were surprised at its utterance. We have known for a very long time that the religion of the Latter-day Saints is the great barrier in the way of their receiving any credit or equal rights. Yet it is really their religion that deserves credit for all that is done; for if it were not for that, they would not have been here, and if they are in any manner distinguished for peculiarly good qualities, it is their religion which has brought them out. But if any so-called orthodox religious body had done what the people of this Territory have accomplished, they would have been lauded to the skies and been viewed as great benefactors of their race. and a State Government, or anything else that they would have needed, would have been gladly bestowed upon them.

If any other people had done one-tenth of the labor, and expended one-tenth of the money, which had been appropriated by the Latter-day Saints for the redemption of the poor, they would have achieved a world-wide fame. We frequently see articles and paragraphs going the rounds of our exchanges in which some philanthropic individual has given thousands or perhaps millions of dollars for the relief of the indigent.

But compare their expenditures and the results which flow therefrom with the wise plan which has been suggested and carried into successful operation by President Young in this Territory, and they sink into comparative insignificance. By the means which is judiciously expended for the immigration of the poor to this Territory, it is not the indigence and distress of a day that are relieved; but results are accomplished which not only affect the lifetime of the person helped, but they reach his children and elevate them. By this plan thousands of helpless persons are brought from the midst of ignorance and poverty and placed in a position where they can learn self-dependence and the art of obtaining a living from the elements which exist in boundless profusion around them. This is the form which charity should assume. It is not true charity to leave a man in helpless ignorance of how to sustain himself and those dependent upon him, to keep him as a pauper, even though he be fed, clothed, and housed; but true charity places the means of redemption within his reach, and teaches him how to use those means to the best advantage to benefit himself and the world.

This is the labor which is being accomplished in this country, and it is of more importance to the Republic and to humanity in general than the entire wealth of a nation invested in eleemosynary institutions would be, and the world will yet acknowledge that it is so.

A disgusted White Pine silver worshipper writes to a gentleman at Salt Lake:—"White Pine is no place for me, nor for any good man; and I would advise all the young men of Utah to keep away from that place. The wickedness and temptations there are indescribable. I could write all day and then not tell half, and I thank God I am safely out of it." Need he have gone there at all? Everybody knew that the scum was surging to White Pine.

The *Omaha Herald*, of August 3, speaking of a visit to Salt Lake, says:—"Our welcome there was frank, cordial, and hearty. What we saw of the monuments of Mormon industry and life filled us with a constant succession of surprises. All our anticipations, great as these were from reading, were more than realised in what we saw with our own eyes of the achievements of that remarkable people. That they are a great people no man who goes among them with a candid purpose can justly deny. They are great in their industries, in their educational institutions, and in many of the elements which constitute the ground-work of the highest standards of civilization."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 28, 1860.

R A T H E R R I G I D .

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THE house of Judah have been living under the law for a long time, the law which with iron bands brings people up to the scratch *volens volens*, on the marriage question as well as any other, as the Jews expound it. According to a writer in the *Globe*, for which see another page, some of the notions and practices of the Jews in regard to marriage are exceedingly rigid, almost absurdly so. The best that can be said of such of them is that their rigidity inclines to the side of virtue, not of vice. Living under the law and rejecting the Gospel, the Jews know not the liberty of the Gospel, which favors every man doing right voluntarily, instead of from compulsion. To any one living faithfully in the liberty of the Gospel, such cast-iron restrictions as some of those mentioned in the *Globe* article concerning marriage are unnecessary, are obnoxious superfluities, rather degrading than exalting. To men or women who look upon marriage as the means of perfect development and of exaltation, and consequently of happiness, the very thought of compulsion in the matter, whether in regard to age or attentions, despoils that honorable and glorious estate of its bloom, its charm, its poetry, and degrades it to the level of a merely dry, business, "shent per shent" transaction. As to making men or women marry, whether they desire it or not, that is the other extreme from compelling them to perpetual celibacy, as in the Romish Church, the Jews taking one horn of the dilemma and the Catholics the other, and both being entirely contrary and repulsive to the spirit of the Gospel. Marriage is a privilege, the greatest, most sacred, most glorious privilege within reach of man or woman. Compulsion in the matter, therefore, is entirely out of character, and perpetual denial is one of the greatest conceivable deprivations.

True marriage is marriage of the spirit as well as of the body. It is the inspiration of Heaven and not the compulsion of law or custom, nor the promptings of passion. It is spontaneous, but faithful and abiding, true as the polar star, the pure light of mutual esteem and affection burning brighter and brighter unto the perfect day. It is indeed perfect union, as perfect as human nature can possibly come to. To such marriage, divorce is sacrilege. The thought alone of divorce breaks the spell, dispels the charm, desecrates the most sacred of institutions, makes that earthly which is essentially heavenly.

Compulsion as to early or indeed as to any age is foolishness. Marriage should take place, as a general rule, when the man has fully arrived at the estate of manhood, and the woman at the estate of womanhood, not when they are just entering or verging upon those estates, with immature powers, new and strange feelings, desires, and impulses, which they scarcely begin to truly comprehend. By deferring marriage until the high contracting parties are

fully competent to the discharge of matrimonial responsibilities, with their necessary drafts upon the vital powers, prejudice to the health and strength of the parties and to their posterity is avoided, and a little valuable time is given to young men and young women to become fully acquainted with their own minds, at the most important period of their lives, concerning the most important step in their lives, and consequently perfectly satisfied with that step after it has been taken, and more and more satisfied as life rolls along. But it is an awful condition for a man or a woman to be in, for either to say to the other, and mean it, "I wish we had never been married." Such would have done far better to wait a little longer until they were sure they were right. When the Spirit so testifies, and prompts to action, then they will do right to go a-head and fear nothing. All this, however, has little application to people who never know their own minds, or do not know whether they have minds or not, either in regard to marriage or any other subject.

Too early marriages are injurious to the individuals and to their posterity, and unnecessary celibacy is injurious to the individual and to society. Of the two evils, however—too early marriages, or perpetual celibacy, the former is infinitely to be preferred, because, though it is an error, it is a step intended to be in the direction of virtue, and it favours virtue rather than vice.

The writer in the *Globe*, we believe, is in error respecting the statement that the Jews in Mahomedan countries do not practice plurality of wives. According to our information, the Jews of North Africa do practice that system of marriage, which is perfectly in accordance with the laws of Moses, and not only so, but was practiced by prophets and holy men of God long before Moses was born, and has continued to be practised, though frequently in an abusive way, by a very large proportion of the inhabitants of the earth, down to the present day.

J. J.

THE UTAH TRADE.

JESUS said if he were lifted up on high, he would draw all men unto him, and the work of God has this drawing faculty in every age, to greater or less extent. In the Gospel economy there are different kinds of bait to catch different kinds of human fish. If one sort of bait will not draw a certain class of men, another sort may. People are drawn here or there by that which they love best, and the Gospel proves them and finds them out, finds out what they love and consequently what will draw them. In this the work of God has an advantage over a merely human work, for the world loves its own and draws its own. In the first place the power of truth draws together the Saints from all nations that on earth do dwell. We say the power of truth, for so it is. The Saints do not gather for worldly wealth, or power, or fame. They gather together because of their faith in the Gospel and their desire to obey it, and they become one in Christ, and grow and become a people, distinct from all others. The eyes of the world are upon them. The ancient and perpetual enmity of the world is aroused, and endeavours are made to crush out the truth and those who believe in it. But the truth lives and spreads, the Saints

thrive upon persecution, their faith is strengthened, and their numbers and their influence increase.

Persecution having failed to accomplish the desires of the persecutors, the drawing influence not only continues but multiplies. The Saints become a great people. They occupy a prominent position on the highway of travel and trade. They have redeemed a desert country and created and concentrated an important commerce. Now this commerce is something considerable. It is worth looking after. The trade of Utah is a large and growing trade. The merchants from afar are awakened. They sniff the business breezes and scent the proximity of gain. From Chicago and New York and San Francisco the Gospel draws the merchants of the land to Utah, not for the love of truth, but for the hope of pecuniary advantage, and they tell us we are a remarkable people, an industrious people, a growing people, an energetic people, an enterprising people, in short a capital sort of a people, an unobjectionable people, if it were not for our a ———, if it were not for our religion, which in great part makes us what we are. So far do some of them go, that they can almost swallow polygamy, and they would swallow that if there were only a little looseness about it and less responsibility. But they cannot be accommodated in that particular. So they will have to come fairly up to the scratch and acknowledge plurality of wives in the purity of the doctrine. That will be a bitter pill for them, but they will swallow it yet. Indeed some of them can half swallow it now, and they would entirely if it were only sugar-coated. But let them find their own sugar, we find the pill. They will swallow it, not from the love of it, but for the hope of the money profits which may follow. The girls then may look out for land sharks, none too scarce at any time. But shake the purse in their faces, and won't they behave then? Yes, like "gentlemen."

It is enough to make a body smile all over his face, if not all over his body, to see the respect, the deference, the courtesies which are manifested towards the Saints, or the representatives of them, ever and anon, all, or at least mainly, inspired by the hope of gold. It must be largely because of that hope for the reason that it was not always so, and it is comparatively little so where the hope of gain is absent. There are the merchants of Chicago tugging at Utah one way, the merchants of New York tugging at her another way, the merchants of St. Louis another way, and the merchants of San Francisco another way. Just as half a dozen men will be teasing a likely girl for the favor of her smile and hand.

Once despised and rejected, but now beginning to be courted and flattered, it is perfectly natural that Utah should become a little proud and coquettish, and say to the gentlemen with their hats in their hands—"Gentlemen, you may continue your attentions. I rather enjoy them. All of you may hope. Meantime, I may favor you all a little, but the one to be most favored must wait a little longer. There's a good time coming." They will wait, no doubt of that. They think there is money in it. Chicago and New York have been most favoured of late, but very lately San Francisco has been presenting its claims to consideration, and making more strenuous efforts to obtain the lion's share of mercantile favour. San Francisco thinks it has a sort of natural claim to the Utah trade because of geographical position, and this claim has recently been urged with considerable importunity. All right, gentlemen. Utah is indebted to you for very little, and now that she has some favors to

dispense she will doubtless endeavour to dispense them in that direction which will inure to her best advantage. All of you may hope. It will tend to put you on your good behaviour, and keep you there a while, perhaps long enough to make good behaviour a habit to you, and if habit, particularly good habit, is not very natural, it becomes like second nature. The Gospel may do you that much good, gentlemen, even through the power of money. J. J.

THE COLORADO COMPANY.—Elder W. C. Staines informs us that the company of Saints which sailed on the *Colorado* left New York on the afternoon of the 11th instant, by special train for Chicago, en route to Ogden. Brother Warren A. Dusenberry would accompany them to Omaha.

APPOINTMENTS.—The following Elders have been appointed to preside over the respective Conferences named:—Lewis W. Shurtliff over the London, Andrew P. Shumway over the Birmingham, Henry C. Jacobs over the Glasgow, George Lake over the Nottingham, George Romney over the Liverpool, George H. Peterson over the Durham and Newcastle, John Toone over the Warwickshire, Joseph S. Richards over the Cheltenham, and H. B. Clemons over the Bedfordshire Conference.

C O R R E S P O N D E N C E .

AMERICA.

Salt Lake City, Aug. 12, 1869.
Dear Brother Carrington.

The measles have been very common this summer, and quite a number of children and a few grown up persons have died of that disease through the Territory. That terrible scourge, the small-pox, has made its appearance in the mountains. By to-night's *News* I find that at Coalville up to date (Aug. 12) there have been 13 cases, 2 fatal. I have not heard of any cases in this city. A great many people are getting vaccinated, both old and young, and the City Fathers are advertising for materials for an asylum, to be built near the mouth of Emigration cañon.

The grasshoppers have paid us another unwelcome visit, clearing nearly everything before them in some parts of the city. They have not stripped my garden quite so badly as last year, though some of my apple trees have not a leaf left on them.

Business is generally very dull, and there are more persons out of work at the present time than I have ever seen before in this valley. Within the past week there have been bills put up,

calling for 500 men to work on the U.P.R.R., to repair it and put it in good running order for winter, on the section from Bear River East to the Promontory. Wages, two dols. per day and the men board themselves. Some of the men are rather shy about the job, not having been paid for the finishing of the road.

There appear to be but few improvements going on, though I have heard that the President is going to start the work on the Temple, and build a gallery in the new Tabernacle; also to try and finish the big canal. That will find work for a great many. I think the weather has been hotter than usual this summer, and has kept at it steadily.

All kinds of imported goods are cheap. Flour is selling to-day for 5 dols. 50 cents. per sack, and I have been offered a lot to be delivered in a few days for 4 dols. 50 cents. from Payson. It is very likely to be down to 3 dols. before winter.

The stand in the Tabernacle is frequently occupied on Sundays by ministers of other creeds, and quite a number of strangers turn out every Sunday,

through curiosity or from some other motive. Large numbers of strangers visit the city every week.

I have been happy to hear of your enjoying yourself so well in England, and my prayer is that the Lord will bless you with health and strength and a good portion of His spirit, that you may do a good work and return home with the blessings of the people on your head.

Your Brother in the Gospel,

CHARLES SANSON.

ENGLAND.

42, Islington, Liverpool,

Aug. 24, 1869.

President A. Carrington.

Dear Brother,—As I am released to return home to my friends in Utah, I feel it my duty, previous to embarking, to write you a few lines to inform you of my continued good health and prosperity in these lands.

At the general Conference held in Salt Lake City, in April, 1867, I was appointed on a mission to Europe, in company with a number of other Elders. I can say that I enjoyed a first-rate time coming through the States and crossing the great Atlantic Ocean. I arrived in Liverpool on the 19th of July, of that year, in safety and in good health. I was kindly greeted and received by Brother F. D. Richards. I spent a few days in Liverpool, visiting, with a few more of the Elders. In crossing the sea I realized the blessings that were pronounced upon my head by the servants of the Lord, previous to leaving the City of the Saints.

After a few days' rest I, with my brother, was appointed to labour in the Bedfordshire Conference, under the Presidency of Elder J. E. Pace, where I laboured with much joy and satisfaction, both to myself and to those that were placed over me. In that Conference I had the pleasure of spending one summer, and I can say that I found some just as good, kind Saints there as I ever met with in my life. Truly do I feel to say, may the Lord, who is the giver of all good gifts, bless and strengthen them for their many acts of kindness to me; and I do feel now, as I am about to leave England, to say, May the Lord

bless the Saints of the Bedford Conference, with all others who desire to serve and obey Him, and give them a speedy deliverance to the land of Zion.

After I left the Bedford Conference, I was appointed to travel in the Durham and Newcastle Conference, under the Presidency of Elder E. A. Noble. This, also, was new ground to me; but I went there with a full determination to do right and strive to do my duty, to the best of my ability. In that Conference, also, I found some very good Saints, and I also found some few that were not fit to be called Saints; but I know it is true that the sheep and goats are to mingle together until the day of separation, and I do not think that that day is very far in the distance. I feel to-day, as I have always said and felt, that I hope that the day of deliverance for the faithful is not far off.

I will now take the liberty of thanking all my brethren and sisters very kindly for all their acts of kindness to me since I came to this country. May the Lord bless them all, and enable them to still prove faithful.

To you, President Carrington, I do feel thankful for all the fatherly counsel and advice that you have given me, and I hope, so long as I prove faithful, to profit by it. I feel well in the work of God, and desire to press on to the mark of my holy calling before the Lord.

With best wishes to all in the office, I remain, your fellow-labourer in the Gospel of Christ, JOHN W. LEE.

Everton, Liverpool, Aug. 23, 1869.
President A. Carrington.

Dear Brother,—Being on the eve of my departure for our mountain home, I conform to the usual practice of giving a brief account of my labours while in these lands.

At the General Conference of the Saints, held April 6, 1866, I was called to go on a mission to Europe. Leaving my home in the cotton and grape growing regions of South Utah, and passing through the pleasant valleys and thriving settlements of the Saints, a distance of 330 miles, I arrived in Salt Lake City, and after receiving a blessing from the servants of the Lord

by the laying on of hands, I, with several other missionaries, took passage in Captain S. White's church train, bound for the Missouri river, to bring home the emigrating Saints, and according to the true Mormon policy to live and help live, we obtained a free passage. We had a pleasant trip over the plains, and our sea voyage was also prosperous, having no sickness.

On the 5th of July eleven of us met with a hearty welcome from Elder Orson Pratt and the brethren, who assigned us our fields of labour. Mine was to preside over the Southampton Conference, under the direction of A. N. Hill, district president. Laboring there to the best of my ability until 1867, my appointment was renewed, and the Dorsetshire Conference was annexed by President F. D. Richards. We commenced our out-door campaign early in April, and being assisted by those Elders sent to labour with me, as well as the local priesthood, we were privileged to explain the Gospel and bear our testimony to its restoration in this our day to many thousands of people, whom we could not otherwise reach.

In June, 1868, I was released from the Southampton, and appointed to preside over the Liverpool Conference, to which the Preston Conference and the branches of the church in Ireland were annexed. Here we have also held many out-door meetings, striving by every possible means to disabuse the public mind in bringing forth the testimony of those who are direct from the land of which they have heard so many wonderful things.

While labouring among the Saints for the past three years, I have ever been met and my wants administered to with that cheerful kindness which characterises those who love the truth. I have realized all that was promised me by the servants of the Lord at the time of my departure. My health has been good, and my labours have been a pleasure to me. My expenses I have endeavoured to regulate with that strict economy which I feel to be the duty of all who have an interest in the gathering of Israel and the building up of Zion.

With the brethren with whom I have laboured, I trust a lasting friendship

is the result. If I have committed errors, they are of the head and not of the heart. For the little good I may have done, be all the glory to Him who has sustained me. While I bid the Saints farewell till we meet in Zion, they will please accept my thanks, and may the Lord abundantly bless them for all their kindness to me. To you, Brother Carrington, I feel grateful for your ever timely counsel, which has been as a shield to protect from harm, as well as for that of your predecessors. Now that I am permitted to return home, my heart leaps with joy at the thought of meeting my family and friends, and again mingling with a people whose precepts and example are one. Trusting the Lord and His servants will accept of my labours, and that He may continue to bless all the faithful, is the prayer of

Your Brother in the Gospel,
MARIUS ENSIGN.

AT SEA.

Steam-ship Minnesota,
Aug. 25, 1869.

President A. Carrington.

Dear Brother,—Having been released from my labours in this mission, with liberty to return home, I could not do so with my conscience clear without giving you a brief account of my labours in Europe.

At the April Conference held in Salt Lake City, 1868, I was called, with a number of other Elders, on a mission to England. I left home on the 30th of the same month, and, after a prosperous trip across the plains and a very pleasant passage across the ocean, I landed in Liverpool on the 5th of July.

I shall not attempt to describe the happy greeting that I met with from the brethren in the Office, as that is experienced by every Elder from Utah, on his arrival in Liverpool. I was appointed to labour in the London district, under the direction of Elder Felt, who was then President of that district. I laboured in the Kent Conference. I found the Saints in that Conference a warm-hearted people, ever ready to administer to my wants, as far as their limited means would allow. I laboured in that Conference for nine months, when I was

released and appointed to travel in the Southampton Conference, under the direction of Elder Ensign.

I laboured there but a short time, when I was released, and appointed to preside over the Cheltenham Conference. I felt my weakness in being called to fill such a high office. Still I felt willing to do the best that I could, putting my trust in the Lord, whose will I was endeavouring to do in my weakness, and I can truly say that He blessed me with every blessing that I lived for. I filled that office to the best of my ability for twelve months, when I was released, and called to preside over the Durham and Newcastle Conference, where I laboured until released by you, with permission to return home. I have endeavoured to do all the good that I could in every sphere in which I have been called to act, and to God be all the glory, for it is to Him that all praise belongs. I have realized in all my travels and labours the fulfilment of the promise that was made unto me by the servants of God, when they laid their hands upon my head before leaving home. I have found friends on my right hand and on my left, who have administered to my wants, thereby enabling me to discharge my duty. I would say to them all, may God bless them for their kindness to me while I laboured with them, and I would exhort them to hold fast to the promises of the Lord and not get weary in well doing, but press on in the good work that they have begun, that they may win the prize that lies at the grand consummation. I bid them all farewell, and set my face homeward, hoping soon to mingle with the servants of God in the peaceful vales of Utah. May God bless you, brother Carrington, for your

kindness unto me, and the fatherly counsel which you have given me. Finally, may God bless all Israel, is the prayer of your humble brother in the Gospel of Christ,
A. A. NOBLE.

Steam-ship Minnesota, off Queens-
town, August 26, 1869.

President A. Carrington.

Dear Brother,—I take pleasure in reporting to you that all goes well up to the present.

After you left us we held meeting with the Saints, organized the company into six wards and appointed a captain of each, also a sergeant of the guard, and after seeing all comfortably berthed for the night, we also retired and slept well.

To-day we ride smoothly over a calm sea, which adds much to the comfort of all, as sea-sickness is not yet introduced. The officers are all kind and pleasant as when you left. As the tender is now off, I must close.

Yours, &c.,

M. ENSIGN.

Steam-ship Minnesota, off Queens-
town, 11 a.m., August 26, 1869.

President A. Carrington.

We are gliding along peacefully, no sickness to speak of. Everybody seems to be enjoying himself to the utmost. Last evening the wards were organized, and good men appointed to preside over them, also a sergeant of the guard was appointed, and all things were arranged in working order. We of the returning missionaries are one with Brother Ensign in carrying out his suggestions for the comfort and best interests of the Saints. All send love to you and brethren in the Office.

Yours in haste,

M. F. FARNSWORTH.

UTAH NEWS.

The Female Relief Co-operative Store, 15th Ward, was dedicated, August 5, Presidents Brigham Young, Geo. A. Smith, and D. H. Wells, Elders G. Q. Cannon and B. Young, jun., and Bishop R. T. Burton being present, besides a full attendance of the Relief Society and members of the Ward. A hymn was sung, composed for the occasion by Miss E. R. Snow, the dedicatory prayer was offered by President D. H. Wells, and addresses were delivered by Presidents Geo. A. Smith and D. H. Wells, Elders G. Q. Cannon and President Young. The store is 30 by 18 feet, well-built, and finished in a neat and tasteful manner.

A correspondent from Nephi says, a very large amount of grain will be raised this season in Nephi; the harvest is pressing and hands are few.

While a Brother and two Indians were harvesting in a field at Cedar City, Aug. 6, the lightning struck all three to the ground, instantly killing one of the Indians.

The fifteen miles of grading on the Utah Central Railroad, undertaken by Weber County, including the heavy cut through the bluffs west of the Weber, was finished early in August.

Brother William Croff has opened a new quarry of white and red sandstone, one mile north of Temple Block, at the base of the mountain, and just outside the city wall. It is pronounced of good quality.

A large flood came down Coal Creek, Aug. 2, doing serious damage to roads, dam, and meadow lands. Many telegraph poles were knocked down, and the wire was burned in many places.

Elder John L. Smith reports that the last remnants of the locusts were leaving Fillmore and vicinity, Aug. 3. They had damaged the late crops considerably, but a splendid crop of early grain would be secured.

A fire, August 9th, burned the upper story and considerably damaged the lower one of a tenement building immediately west of Bishop Hoagland's residence, 14th Ward, and owned by Mrs. Schwartz. The furniture was saved.

J. C. Brown, Esq., reports flatteringly of the prospects for a bountiful harvest in San Pete county, which, notwithstanding the introduction of numerous labour-saving machines, was occupying the entire time and attention of all the available labour in the county.

Brother D. Bonelli writes from St. Thomas, July 23, that a heavy shower in the hills to the south-west of the settlement, sent a large body of water over a considerable part of the town, leaving a large amount of mud, and doing considerable damage to the long water ditch, which will probably take 75 days' work to repair.

Elder J. E. Johnson states that the weather at Virgin City had been dryer and hotter than during any other season since its settlement. The grasshoppers destroyed the cotton and a portion of the grain and fruit early in the year. Some fields had been planted three times, but the grasshoppers had left and the crops looked fine.

The company of Saints from Scandinavia, in charge of Elder Olson, who left Omaha Aug. 3, arrived at Taylor's Mill about eleven o'clock on Friday night, Aug. 6. By Sunday morning about four hundred of them had dispersed among their friends, and the remainder were expected to move south to homes in Sanpete Co., and other parts of the Territory.

Elder Theodore B. Lewis, writing to President Brigham Young, dated Tazewell County, Virginia, says since the 1st of May 27 persons had been baptized in that field, and a branch of 25 members had been organized in Russell county, Virginia. A number more were awaiting baptism. Brother Lewis says the growth of the cause in Virginia exceeds his most sanguine expectations. The Saints feel well, rejoice in the Gospel, and have the spirit of gathering. He further says—"There are many [we hope not very many] who gather up to Zion with the expectation of folding their arms, and have every desire satiated, without an exertion on their part, and when they find that Zion is built up by hearty co-operative hands, and they too must labour, they become dissatisfied. Such never will make Saints and never will attain unto excellence in the Kingdom of God, unless they throw aside this detestable spirit of inaction. There is no excellence without labour."

The above are from the *Deseret News*.

SUMMARY OF NEWS.

—O—

Twenty Christian missionaries have been massacred in China, a French priest among them.

The Belfast magistrates have had to fine persons for cursing the Pope. How is it when His Holiness curses anybody? Is there any tit for tat?

The Juggernaut festival at Serampore closed July 11, a failure, the two great cars being left sticking in the mud, half in the ditch, by the roadside.

The Jews of Moldavia are suffering persecution by peremptory and forcible ejection, on the order of the Minister of the Home Department. Women in the agonies of childbirth have been dragged from their couches.

¶ The Mexican robbers have of late turned over a new leaf, and have, in many instances, robbed the churches of their sacramental vessels—a crime from which, until lately, the greatest rascal in Mexico would have shrunk in horror.

An eminent and extensive Yorkshire farmer says his best wheat this year will not yield half as much as his best last year, which was 68 bushels per acre. Mr. Mechi fears the above case might be multiplied very extensively. It is stated, however, that generally the year's harvest will be more profitable to the farmers than last year's. Later accounts are in favour of an average crop of wheat.

George Francis Train is in Oregon, having, it would appear, deserted for the present the great cause of female emancipation. He is making speeches to the Oregonians, remarkable, as all his speeches are, for length, breadth, depth, and thickness; for splendour of language, brilliancy of imagination, perspicacity of detail, gorgeousness of colouring, felicity of wit, and undreamed-of sesquipedality. His home is in the setting sun; his haunts are the boundless prairies; his themes are Occidental progress and George Francis Train. At which end of the earth he will next make his appearance we might be puzzled to know, were we not perfectly sure he will let us hear from him.—*New York Tribune*.

CATECHISM FOR CHILDREN.—We wish to obtain a copy of Elder Jaques's "Catechism for Children," in as good condition as possible. If any of our readers can accommodate us with a copy, we shall be obliged by their forwarding it to this Office, with statement of expense of the same.

ADDRESSES.

George Lake and George W. Groo, 61, Great Freeman Street, Nottingham.

H. B. Clemons, care of James Durrant, Cross Keys Field, Mill Street, Stony Stratford, Bucks.

DIED.

HUNTER.—At American Fork, August 2, Agnes, wife of Ebenezer Hunter.—"Deseret News."

NEILD.—At Springtown, July 23, Elder Luke Neild, aged 72 years and 7 months.—"Deseret News."

WILSON.—At Scipio, Millard County, July 27, Elder Joseph Wilson, aged 54 years, 9 months, and 27 days.—"Deseret News."

WILLIAMS.—At West Jordan, July 17, aged 15 years, Hannah, daughter of Thomas and Harriet Williams, formerly of South Wales.—"Deseret News."

NOWLAN.—At Union, Salt Lake County, August 1, in the 49th year of her age, Catherine Dunn, wife of Charles Nowlan.—"Deseret News."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 36. Vol XXXI.

Saturday, September 4, 1869.

Price One Penny.

THE TWENTY-FOURTH OF JULY IN SALT LAKE CITY.

(From the Deseret Evening News.)

[CONCLUDED FROM PAGE 558.]

The following remarks were made by

PRESIDENT BRIGHAM YOUNG.

The first part of my address will be to those who clamp and stamp. I wish to say to them, wait until you are old enough to know what you are doing. This is my exhortation and my fervent request of the youth. It is not particularly applicable to the Tabernacle, for we seldom hear it here; but to the Theatre. If, when I attend that place of amusement, this request could be granted me, it would be very gratifying. I have noticed the people there applaud and the boys whistle when there was nothing to elicit their approbation; and I would say that it would be very gratifying to my feelings if such useless, noisy, and uncalled for demonstrations were discontinued.

To my brethren and sisters in the Church and Kingdom of God upon the earth I will say, we have met here this day to celebrate the twenty-second anniversary of our entrance into these valleys. We often say to the people we came here because we were obliged to go somewhere. Not of our own free will and choice did we take up the line of march, and leave our houses, gardens, orchards, green fields, farms, cities, and towns. We had comfortable homes, and we were as industrious before we took up our line of march for these mountains as we have been since. We forsook our possessions, our pleasant places, without anything in return for them except our hope in God.

There is credit due to us for what we have accomplished since our arrival here; but I look forward to a day when there will be much more credit due to this people than there is to-day. Many principles have yet to be taught to the Latter-day Saints to bring them to the standard where they will see and understand what is for their best good. Idleness, waste of time, slothfulness, or neglect of work or of any duty brings mischief. It has been truly said, many times, that the idle brain is the workshop of the devil; while industry, prudence, frugality, and faithfulness are calculated to make any people healthy, wealthy, and intelligent. You will almost invariably find that people who are industrious in the common pursuits of life are industrious in improving their minds as far as they have opportunity.

I have an opportunity now of saying a few words to those who are intelligent, and who reflect and understand for themselves? and I say to them, look well to the path you walk in; mark your ways and your steps; let wisdom direct them continually that you may meet the approbation of your father in Heaven. I frequently ask myself the question, "Are the people so ignorant that it will not do to let them exercise the freedom and liberty of their own minds uncontrolled?" We are like the rest of the human family: we need teaching and instruction. Let a child grow up without any instruction from his parents and teachers, and he wan-

ders through the world in ignorance, slothfulness, and neglect. Teach and instruct the mind when it is young in the way it should go ; and do the same to the middle-aged and the aged, for it is much better to do this than to let them take razors and cut their own throats. Let the elders of Israel cease teaching the people who inhabit these valleys with regard to the principles of self-preservation and they would soon be destroyed. There are very few who can foresee the results of their own acts, and who understand that they would bring mischief upon themselves and break themselves up.

I shall take the liberty on this occasion of saying to every Latter-day Saint, sustain the Kingdom of God, for that sustains you ; sustain those principles that have sustained us, and that have united our hearts together. Sustain those principles that do away with and destroy this feeling of nationality that is in the hearts of individuals, and that brings the people together and makes them one in their faith and hope and in the pursuits of life, and in all the ordinances of the house of God ; one in their politics, in their morals, in their education ; follow these principles and they will lead you to eternal life. I will speak plainer, so that there will be no misunderstanding. I saw on those little flags and banners that were borne in the procession to-day many mottoes. Among them was the following :—"Holiness to the Lord, Zion's Co-operative Institution." I make a request of all Latter-day Saints to remember this motto, and not only remember it, but carry it out in their lives. If we sustain those who are not of us, we shall find, sooner or later, that we have sustained our deadly enemies. They may speak with silken lips, and present themselves in our midst in a fair and gentlemanly manner ; but sound the depths of their hearts, and if they could carry out their secret designs we should soon be scattered to the four winds. Sustain Zion's Co-operative Institution, no matter what that may be, whether in our Female Relief Societies, in our schools, merchandizing, trading, mechanism, or in whatever we may pursue, and let us be united in it and sustain those who sustain the King-

dom of God. All persons professing to be Latter-day Saints, who do not do it, will sooner or later go out of the Kingdom here on the earth, and though they may anticipate going in at the straight and narrow gate, yet the further they march the further they will find themselves from it. A person to enter in at the straight gate must lead one of the most righteous lives it is possible to conceive of.

I do not particularly desire to make a religious discourse on the present occasion, but I should like to instruct the minds of the brethren and sisters, and have them teach their children to sustain the kingdom of God. If we do not do this, it will not sustain us ; if we do not use all the influence we possess and all the ability and power that God has given us to sustain His kingdom, by and by we shall find that we have missed the object of our pursuit. Then sustain the kingdom of God, and never seek to sustain those who are not members of that kingdom. Be not deceived by their fair professions ; we who have had an experience, have known them from the beginning. Though I never saw Joseph Smith until after the Book of Mormon was written, yet he was one of my neighbours, and I knew his course of life, and that of the people who believed his testimony. I knew they had to leave one town and go to another, and had to go from county to county and from State to State. For what ? Because they did not believe on the Lord Jesus Christ ? No. Was it because they infringed on their neighbours' rights, or took that which was not their own ? No, they had to leave place after place because they believed on the Lord Jesus Christ, and because they tried to practice His doctrines ; and I recollect well where much of the Book of Mormon was written, at father Whitmer's house. And they had to get up and leave, and they went to other places and finished the book. After that they came back again, but they had to leave again, they were not considered fit to live among the people. Were they morally wrong ? Not by any means. Did they pray, keep the Sabbath day holy, and observe the laws of the land ? Yes. Were they in the habit of gambling or

swearing? No. What, then, was the difficulty? The difficulty was, they believed that the Lord was about to set up His kingdom and that He had revealed His priesthood through Joseph Smith, and the people said, "We will not believe it and we will not have you who do believe it in our midst." So we had to leave, and we were driven from city to city, from county to county, and from State to State, until finally we came to these mountains; and now the cry is—"If it were not for your religion and your peculiar institutions, you would be hailed with joy and gladness." This is simply a repetition of the old cry. If it had not been for our unity in faith and politics, the people said in the early days of the Church, "We could bear with you; but we are afraid of your union."

Latter-day Saints, I want you to teach this to your children. Mothers, teach this to your children. Sunday school teachers, teach to your scholars that they must be one in their faith, hope and labour, and that all their efforts must be concentrated in building up the Kingdom of God on the earth, and in establishing every good and true principle. This is my exhortation to you in a religious point of view. As for politics, we care nothing about them one way or the other, although we are a political people; but it is for the right. That is what we sustain and try to promote. If the right will not bear us off conquerors, we must sink, for we will not sustain

anything else. It is the Kingdom of God or nothing with us.

We are here on the present occasion to celebrate the day on which the standard of the Kingdom of God was planted in these mountains, and woe to the individuals who lift their hands against that kingdom, for God will smite them sooner or later! Is this true? The Scriptures, which you and I look upon as divine and call the word of the Lord, say so. I will not detain you. God bless the righteous, good, pure, virtuous and truthful all over the earth, but wrath and indignation rest upon the ungodly and the mobocrat, in the name of Jesus. Amen.

A number of impromptu toasts and sentiments, appropriate to the occasion, were then read, at the close of which, an anthem was sung by the choir, when the meeting was dismissed with a benediction from the chaplain.

Immediately after the close of the services in the Tabernacle, a salute of twenty-two guns was fired in honour of the twenty-second anniversary of the arrival of the pioneers in these valleys.

The day's proceedings were characterized by that decorum and strict order which are invariable here on such occasions. The demonstrations were not noisy and turbulent, but were marked by a heartiness and sincerity which indicated that all who participated therein felt the worth and importance of the event they were celebrating.

PRODUCERS AND NON-PRODUCERS.

THERE never was a time in our history when there was so much confusion in the thought of the public as at the present. The ordinary thinker of the middle class has a notion that money is capital, and that the sense in which the word is used by commercial men in the city is the same as that by which it is to be understood in the language of political economy. The real capital fund is the means to do business, the tools to dig and delve, the roads which transmit the products of industry to

market, and, last and not least, the muscle by means of which all the machinery and tools are to be set in motion. It might occasion a little temporary inconvenience if all the coin and bank-notes disappeared at once, but there would only be some little trouble for a time in adjusting the exchanges of producers. The loss of the right arm of a working man is a real loss to the community, for it destroys, or at least limits or decreases, its producing power. The loss of a

hundred or of fifty lives in a coalpit is a real loss ; for so many tons less coal per annum will be produced, and the consumer must pay a higher price as the penalty of the loss. The destruction of a roadway, or of the machinery of a factory, or of a ship freighted with produce, is a loss of capital ; but it is not a loss when gold is tight and discount is high. The money is somewhere, and will come back again like a fluid to the vacuum it left behind in consequence of a temporary force, but an arm or a life cannot be restored.

We have a highly artificial state of society. There are half a dozen stages before we reach the real men of the nation. Aristocracy, plutocracy, the professions, respectability, gentility, and distribution—all come between the labourer and the profits on his industry. In an aristocratic country there must be corruption, for every weak, vain fool, rich enough to pay for his whistle, will ape the manners and the vices, and wear himself to death in order to associate with the "Upper Ten." The thirty-two thousand landowners of England, by whose permission the English people are tenants at will, form a class by themselves—the landed aristocracy, which makes up "county society," gives law to poachers, and stimulates the trading class to screw down wages in order that they may buy land, and so enter the sacred thresholds of lords lieutenants, and sit by the side of magistrates as ignorant of law as they are of the first principles of justice and equity. This weakness runs down through every circle till it reaches the order of labour, and then "Society" in its several ranks is united to lecture the working man and the labourer as to their duties to Society. If we were to listen to what "Society" says, it is not in consequence of the mad and reckless speculations of the upper classes dressed in broad cloth ; not the immoral construction of companies with aristocratic or plutocratic directors ; not the "finance" companies, whose clever schemes sought to discount the profit of eleven years of work in nine years of time ; not the waste and the extravagance of the genteel and respectable classes ; but it was, and is, the tyrannical action of

working men who wont accept the wages of agricultural labourers, in order that their productions may be sold greatly to the profit of the genteel classes, who now live on commissions, brokerages, salaries, and allowances.

We have reached at last the real vice of our social system. We oppressed the poor so long, we ground down wages so harshly, we imposed conditions of such degradation upon service, that instinctively there arose a desire to escape from manual labour. It is neither disgraceful nor dishonourable to live by the use of the hammer or the trowel, but then "Society" says it is not genteel—and the verdict of society is final and conclusive to weak minds. Hence the struggle is not to live by labour, but to live without labour. The lad whose father is a shopkeeper in a small way must be a clerk ; the son of the clerk must be a clergyman or a lawyer—and so on, anything but production. Now, just let us see what this comes to in the end. There are between five and six millions of able-bodied workers in this country, including the agricultural labourers. The fund which these workers create in coal, in iron, in cereals, and in all home productions through every species of manufacture, is used as the pretence for an equal number of men taking their profits upon the fund produced by labour before it reaches the consumer. In fact, there is not a labourer in the kingdom who does not maintain his man in the circles above him. Human industry is taxed in order to keep genteel paupers, and the producer and the consumer between them are defrauded, through the contrivances of rentals, taxes, commissions, and profit, in order that "Society" may live.

It is the interest of a nation concerned for its material and social progress to retain all the elements of producing capital, and to deport all the useless and lazy classes to a better country, where gentility may be thrown to the dogs, and a new and earnest life commenced, of which the base shall be hard work—about half as hard as "Society" would have artisans work here, and for about twice the profit Society would pay if it could have all its own way. The present finance

crisis has, at least, exposed the hollowness of our artificial system of gentility, built upon our commerce, and upon the oppression of our working classes.

If trades are called upon to maintain half a dozen orders of distributors, the inevitable effect must be to enhance the price to the buyer, and to the same extent to check the operations of the producer. We must, therefore, seriously wage war upon the distributors who are not necessary to the development of the real capital of the country, and it is to their emigration that we should look as a relief to the now oppressed commerce of our country.

There is a wide difference between enterprise and speculation: for the first we need physical courage and endurance; for the other only cunning is needed. All the transactions of the Stock Exchange, and the bargains for time on the market, never enriched or added a pound to the wealth of the

nation, nor would they do so a million times repeated every day. Money may be cleverly and dishonestly transferred from one pocket to another, but the nation is none the richer; but the man who adds a ton of coal or of iron to the stock, increases the wealth of the country, and provides for the comfort and employment of his fellow men. It is, therefore, not the working classes, but the non-producers and the distributors, who should be called upon to thin their ranks; and if in the attempt to found a new "Society" at the antipodes they choose to take the aristocracy with them, they are heartily welcome, so far as the English working classes are concerned. The work of the nation is only to be done by men neither ashamed nor unwilling to work; but, when it is done, the profit should be given to the workers alone.—*Reynolds's Newspaper.*

TIGHT LACING.

It does appear that the men of the period are determined to have the women of the period come as near perfection as possible, if faultfinding will do it. That hapless girl of the period, poor thing, has had almost all sorts of fault found with her of late, and now a crusade is in process of inception once more against the sin of tight-lacing, which, it is asserted, is becoming very common again. The *Daily Telegraph* talks in this wise upon the subject:—

"Tight-lacing was supposed to have gone out long since, but it has come upon us again, and worse than ever. Young ladies, your fuzzy heads and preposterous chignons were and are absurd enough. A girl with two heads is a monster, whatever she may think of herself; and the modern practice of rigging up behind a second head of false hair had and has nothing to recommend it. The only apology that can be offered for it is that it is a bonnet of hair. The hair is the bonnet, for the pinches of lace or the three or four sprigs of flowers which now-a-

days are called bonnets would leave the wearers exposed to toothache, face-ache, and rheumatic pains of all kinds. The manifold bundles of petticoat and the huge balloons of crinoline were absurd enough, but they did not positively injure health. Nor can much be said in favour of the little pegs under the heels, which are intended to give height. Of course they only change a woman's or a girl's perpendicular proportions; and if nature intended her to be five feet two inches she will gain nothing in grace or loveliness by screwing herself up two or three inches higher. Still, save in so far as they may distort the foot, enfeeble the limb, and cause walking and exercise to be felt as a severer strain, the heel pegs are not gravely hurtful. For the tight-lacing there is not a word to be said. How can a stooping, braced-up girl be graceful? If she has not full command of her respirator, how can she move about in that enchanting way which is natural with girls when they leave nature to herself? It is positively dreadful to see

our flattened, tightened, ill-proportioned girls stooping painfully and tripping awkwardly about the streets. Artists dislike this fashion of tight-lacing, and physicians condemn it. Will not the girl of the period, then, take timely warning, and give up this latest and most hurtful of all eccentricities? If the ladies will but let go the stay-laces an inch or two, they will be so much more beautiful and comfortable, and better in health! It goes to our hearts to give them this rough counsel to their faces; but we are only saying what is said behind their backs by artists, by doctors, and all true lovers of the girl of the period."

The *Lancet* gives a medical view of the evil, thus:—

"A writer of a letter to the *Times*, who signs herself 'Not a Girl of the Period,' takes up the cudgels on behalf of the tight-lacers, and impugns the accuracy of our opinion that the practice is as injurious to the health as its effects are monstrous to the eye. The latter point we would cheerfully leave to the decision of men of taste. We should have to take exception, however, to those who, from a lengthened residence in China, have become accustomed to the distorted foot which the ladies of that country delight in producing by arts not very dissimilar from those employed by the seekers after a "good figure" in Europe. These are prejudiced observers, and their judgment would doubtless be biased. The injury to health is a less complicated question. Its occurrence is explained by a few very elementary facts in physiology. Our fair critic is not probably aware that the human body is so constituted that very free movement of the chest walls—by alternate elevation and depression of the ribs—is just as necessary for the supply of air to

the lungs as are the movements of the bellows by which the blacksmith blows his furnace. If the blacksmith sits upon his bellows he spoils the working of the instrument, and his fire goes out. If a lady encases herself in a stiff pair of stays, and laces them tightly, the lungs would be quite unprovided with air, and she would speedily die but for the action of the diaphragm. By this she is saved, but her safety is purchased at a ruinous expense. Breathing, as it is thus carried on, produces downward pressure instead of lateral expansion, increasing the difficulties under which the digestive organs, compressed out of shape by the constriction of the waist, do their work, and causing displacements and derangements which create perhaps more domestic unhappiness than any other circumstance in life. Need we point to the gloom of the household where the wife is always ailing, compelled to keep her sofa day by day, and presenting a face which is scarcely less pinched and careworn than that of her husband, doubly embarrassed as he is by the loss of her help, and anxiety for her personal safety. And we do not hesitate to say that to the practice of tight lacing is due a very large number of distressing female ailments, over and beyond those derangements of digestion and circulation to which we have already referred."

It is to be hoped that the "girl of the period" and the "not a girl of the period," will both take heed to good advice, and not persist in making wasps of themselves, for little benefit can there be in such a practice. All men, and especially all women, need all the health and vigor they can secure, and it is their duty and their privilege to adopt the proper means to that desirable end.

GOING TO WHITE PINE.

THE following is a graphic description of one of the alkali deserts of the Great Basin of North America, perhaps of the worst in that region, though anything worse than the Bitter

Creek country, east of Salt Lake, seems needless:—

"The Humboldt Valley is from ten to twenty miles wide, probably the latter, as the pure atmosphere enables

one to see at great distances, and deceives the eye of the inexperienced. All is sublimity, desolation, and grandeur. With the single exception of a few rods from either bank of the Humboldt, there is no earthly sign or token of vegetation. All the mountain sides are bare, covered with stones, as if just thrown out of volcanoes; not a tree, not a shrub, save the sage brush; not a bird, not a living animal; not a sound save the rattling of the coach. All is silence, desolation. Mighty mountains basking in a burning sun, and a plain covered with a ribbon of bright green, lying in the centre, while its broad edges are deep yellow or dusty brown. The soil is simply pulverized alkali, and the dust, in clouds, covers the stage, blankets the horses, chokes and blinds and stifles those inside, while we of the outside, shielded by green veils and seated high up, escape in some measure its suffocating and blinding power. We leave Elko at ten o'clock, lying 3,000 feet above the sea, and are doomed for 22 hours to follow the Humboldt until we climb gradually up and up to 12,000 feet above it, where I now write, and even here I look up Treasure Hill, 1,200 feet higher. I do not exaggerate at all when I say that this one day's journey, for positive discomfort, exceeds any other of the same distance on the earth, unless it be in the centre of Africa. The silence and desolation that everywhere meet the eye impress all men, and they grow moody and finally sink into utter dumbness. The mist thickens and hangs in dark clouds like a tropical thunder storm on the carriage and its inmates. The horses snort and cough, as it fills their lungs; it permeates the nose and eyes and ears

of the passengers, it makes them blind, and deaf, and dumb; it permeates the clothes, creeps under your under-clothing, thickens around the eyes, makes them red like a drunkard's; you eat it, drink it, breathe it, snuff it; it clothes you, covers you, fills all the pores and interstices of the body, and each man and woman is a living, moving mass of alkaline dust. The horses, lost to sight, dash on, up hill and down hill, at the rate of seven miles per hour, though the dust crumbles beneath their feet at least ten inches in depth, and they are actually blanketed with alkali. Here and there the Humboldt crosses the road, and with its bright laughing waters, gurgles along, making the dust and thirst more stifling by contrast. The horses snort as we stop to give them drink, and the passengers climb down and rush to the water like the camel of the desert. A breathing moment, and away again we go, higher, yet higher, and still enshrouded in the same dusty cloud. The sun pours down into the coach, and as it rises to its meridian height it scorches and burns, and with the alkali our passengers are soon like deviled ham, a dirty red, until all identity is gone. Men's whiskers, mustaches, and hair are all stiffened with alkali, and the very highest point of discomfort and misery is reached. As we dash along, no bird sounds a note to soothe us; not a living, moving thing is seen, save now and then, at long intervals, an Indian fishing for trout in the Humboldt; not a horse, not a sheep, not an antelope; not a house or barn or field or fence meets the eye, as we drive onward."—Letter in *Chicago Post*.

A Parisian author has translated Shakspeare's line, "Out, brief candle," into French thus—"Get out, you short candle."

Dr. Tyng met an emigrant family going West. On one of the waggons there hung a jug with the bottom knocked out. "What is that?" asked the doctor. "Why, it is my Taylor jug," said the man. "And what is a Taylor jug?" asked the doctor again. "I had a son in General Taylor's army in Mexico, and the general always told him to carry his whisky jug with a hole in the bottom, and that's it. It is the best invention I ever met with for hard drinkers."—*New York Tribune*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 4, 1869.

WANT TO CROSS THE WATER.

THE spirit of gathering works so powerfully among the Saints in Europe that their desire to leave the nations and go to Zion is exceedingly strong, and is weakened not a bit by poverty, shortness of work, or any other of the evils which abound in these old countries. So strong is the desire to emigrate, that many persons would gladly bid adieu to their native lands in Europe and cross the briny deep, if they had means to do so, and had not a shilling in their pockets when they landed on the transatlantic shore. We sympathize with the brethren in their great desire to emigrate, but a little prudence, even in emigration matters, is a useful thing.

In the first place, poverty is poverty in America as well as in Europe, and is exceedingly inconvenient in either quarter of the globe, though a little of it may be very salutary. Again, there is as much wickedness in New York as in Liverpool, some people say more. But if there is as much, there is quite enough. The wickedness you can not well avoid meeting. The poverty you may, except you take it with you, and then you can hardly expect to get rid of it as soon as you may desire. When you are tried with wickedness and poverty both together and in a strange land too, the trial is very severe, and everybody can not endure it, cannot pass through it unscathed. And if we pray, "Lead us not into temptation, but deliver us from evil," it will not be very consistent if we run rashly into the midst of temptation and evil.

The local authorities at New York are by no means favourable to emigrants dropping there, without any means to go further into the country, or to sustain themselves. They want no poor emigrants (foreign paupers, they esteem them) to fall upon the city taxes for aid. The New Yorkers are too fond of appropriating their taxes to their own welfare, to be willing to give emigrants a very large share of them. Nor are we disposed to blame the people of New York much on this point. Many thousands of emigrants land at that city, and if all the poor were to be helped there, and so encouraged to go, the city might soon be entirely swamped financially. It is heavy sailing sometimes as it is. But it would be to the interest of the United States if the interior States would make arrangements to take poor emigrants as they are landed at New York and convey them westward free, or by loan, to points of the country where labour is plentiful and muscle and skill are needed. Such, however, not being materially the case, so far as we know, when poor emigrants drop into New York, there they must remain, half helpless and dependent, for a while, unless the authorities, in a fit of indignation, send them back to the countries whence they came.

It is said to be more blessed to give than to receive, and certainly it is more blessed to help oneself than to be helped. Self-help is the best help, though it may not be always available nor sufficient. If you go to stay awhile in the States, it is far better to be able to help yourself when you get there, than to be wholly or largely dependent on others, who may be unable or unwilling to help you, or both, and in neither case will you be in a pleasant predicament.

Self-help is one great characteristic of Americans. In these countries the governments help the people to take care of themselves, surrounding them by all sorts of safeguards, fencing in the railroads, so that nobody shall get hurt thereby, and doing all manner of things of public prevention. These things are managed differently in America. There everybody considers himself competent to take care of himself. Everybody uses his own mind, acts upon his own intelligence, keeps himself out of the way of the engine, for the railroads are open to the public, running, often unfenced, into and through the middle of cities and towns, so that even children soon learn the principle of self-dependence, and begin to "look out for the engine when the bell rings," if not before.

America produces no "country bumpkins." Such characters are not indigenous to that continent, nor is it a very easy matter to acclimatize them, where they are subject to the attrition of contact with their fellow citizens. The American people, as a general thing, learn to take good care of themselves, too good care for their country's good sometimes, for they are apt to become as keen as a razor newly set. Emigrants, therefore, who drop into New York to stay, whether they have money or not, but especially if they have not, should be competent to take care of themselves, and ask little or no help or odds of anybody, friends or foes. If they are not prepared to do this, perhaps they would do as well to stay at home where they are acquainted, and where they can get along in some sort of a fashion. In a newspaper we picked up the other day, the following advice was given to emigrants landing at New York, and it is not bad nor inopportune:—

Emigrants, don't come out here, as I have seen many, without a little money in your pockets. If you do, you will find yourselves half-starved, and in the greatest misery before a week goes over your head after landing in New York. You can't pick up either money or work at a moment's notice in this city, and people here are not so lavish as to give everyone who asks a dollar. There are too many out of employment here for you strangers to pick up jobs as you want them. If you can avoid it, don't stop in New York a day; "go slick off West;" you will stand a far better chance of getting work. Those who have a little money let them look well after it, or they won't have it long. About Castle Gardens there are plenty of "sharps" and "agreeable people" always on the look out for "greenhorns," and if it is to be done they'll filch you quickly. Beware, also, of the people who stand outside the Gardens with "respectable lodging-house cards;" don't take 'em. Go into the city and take a respectable place.

With the Saints, to "go slick off West," means, to "go slick off to Salt Lake," if possible, which all would do if they could.

In another place will be found a letter from Elder W. H. Miles, of New York, upon this subject, stating the present prospects for work, &c., there. We have spoken on the matter in a general way, to lead the Saints who wish to emigrate to the States, to exercise their own judgment and be satisfied in their own minds what will be the best for them to do in certain contingencies.

Certainly, when the sea is crossed, the greatest obstacle to the gathering of the European Saints is overcome. The suggestion then naturally arises—"If I were to go to the States, and work there, I should get to Salt Lake City much quicker than if I stay here and work, or run the chance of work." Perhaps you would, possibly not. It would depend much on the manner of man you are. If you are competent to take care of yourself in a strange country, and "hoe your own row," it would be well for you to go; if you are not a man of that kind, it is doubtful whether going to stay awhile in the States would be of much benefit to you.

J. J.

THE MORMON QUESTION.

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HERE it is again, the great open question of the world, the great unsolved problem, concerning which every wiseacre of a penny-a-liner has delivered himself with owlish oracularity, and has proposed a speedy, safe, and certain solution, which, however, has possessed the inevitable merit of failure, until now great statesmen, learned and pious divines, and able and experienced publicists, begin to doubt the efficacy of specific solutions and wonder whereunto the thing will grow. Generally they build their hopes on the railroad, but some of them begin to be dubious of the power of the locomotive even to drive in the entering wedge that shall split up Mormonism.

A correspondent of the *New York Tribune* has been over to Salt Lake and made his report, which is of that antiquated character which delights in relating the most outlandish things, and impudently offers them as the truth itself. We have about done taking special notice of that class of statements, for nobody of intelligence believes them as they are presented. In this instance we presume our friend Greeley was not at home, or was innocently dozing, or was busy on his new dissertation on political economy, otherwise he might have kept the columns of the *Tribune* clear from the mass of scurrility which his veracious correspondent has foisted upon the public.

Some of the correspondent's "facts" are offered on the authority of "a gentleman of unimpeachable veracity," who, it is presumable, is a blood relation of the "reliable gentleman" and the "intelligent contraband" of the American civil war times.

But the *Tribune* has an editorial upon the subject, predicated upon the vagaries of its correspondent, and accepting them as a true bill. Now Mr. Greeley should have seen the editorial, if he did not write it, and as he is the responsible editor of the *Tribune* we must give him credit for the drift of the article. The writer of the same assumes that the patience (patience is a virtue) with which decent people have listened to the stories of things at Salt Lake City was largely founded on the conviction that before the flood of light which the opening of the Pacific Railroad would pour into the dominions of Brigham Young, the dark superstition of the Latter-day Saints must speedily break away. Come, come, now, friend Greeley, there you are again. Decent people, flood of light, dark superstition swept away. A New York editor waxing eloquent in that sort of a strain! Now, brother Greeley, as mild as

you can, if you please. You are not a bad sort of fellow in the main, although your steed may run away with you occasionally.

Still cogitating, the *Tribune* man says it seems impossible that Mormonism should long withstand the agency of the great steam civilizer, yet even the Gentiles of Salt Lake City doubt whether Mormonism, after all, will not come off triumphant. And well they may, for they have had some experience in the matter. This brings to mind an anecdote which we heard a month or two ago. Billy G., a notorious old "Gentile" resident of Salt Lake City, speaking on railroad matters, in language more forcible than elegant, and which we shall not exactly reproduce, contended, even with his own clan, that things would happen eventually just as President Young had declared, for, said Billy, I have bucked against him for nearly a score of years, and things always came out as he said they would.

Then the *Tribune* flies off at a tangent again, and talks a little at random of more enlightened population, dissemination of intelligence, books and magazines and newspapers, burden of superstition, loathsome practice at which civilized nations lift up their hands in horror, and more of that old patent medicine sort of thing. A little milder, please, friend Greeley. Keep a tight hand on the check rein, and reflect that when we take into account the many really, not rhetorically, loathsome practices which prevail right under the nose and eyes of civilized nations, and which their civilization fosters, it must be a very abominable practice indeed at which civilized nations can justifiably lift up their hands in horror. Very abominable, must it not, Brother Greeley? So abominable that nothing of the kind exists among the Mormons, only as Gentiles furtively introduce it.

The *Tribune*, though it clings to the belief or hope that Mormonism cannot long survive the influences of the railroad, still is evidently not very sanguine of a speedy overthrow of our institutions, but "supposes the Saints must dwindle away where they are, and Mormonism must die out, rather than break to pieces;" that the "new generation of believers will grow up with thoughts and customs very different from those of their ancestors;" and that "Mormonism then will cease to be disgusting, though it may not become rational." We would like to inform the *Tribune*, as it seems to be grossly ignorant in the matter, that there is nothing disgusting in Mormonism; and we would also like to ask that paper whether civilization will ever cease to be disgusting, for exceedingly disgusting features it has, according to the showing of its own great mouthpieces.

Now these "influences of the railroad," with the "flood of light" so much talked about—what are they? Prominently mentioned among them by the *Tribune* correspondent, are "wicked Gentile towns and yellow-covered literature." The *Tribune* editor snatches up, with rather foolish eagerness, the idea of the "yellow-covered literature" as a means to overthrow Mormonism. Once upon a time the seductions and adulteries of the soldiery were a great hope, much relied upon, as a powerful influence for the overthrow of Mormonism. Elizabeth Cady Stanton, an American lady of much intelligence and acuity, reiterates the well-known fact that the influence of the presence of a detachment of soldiers in any town is invariably towards licentiousness. We do not hear so much of the soldiery influence of late. Now it is "wicked Gentile towns" and "yellow-covered literature" that

are the means to be used. Wicked Gentile towns, such as Cheyenne, Laramie, Bear River, Corinne, we presume, with their whisky shops, their gambling dens, their dance-houses, their profanity, drunkenness, unblushing lewdness, and lawlessness, their bloody record of high crimes and misdemeanours.

Says the *Tribune* in its blindness, "Our correspondent well remarks that 'even the trashiest of yellow-coloured novels are dangerous enemies to Mormonism.'" Really, Mr. Greeley, that precious civilization of yours must have got into its forlorn hope assault upon Mormonism, when it calls in the aid of the "trashiest of yellow-coloured novels," on the ground that it is a dangerous enemy to Mormonism. You ought to be positively ashamed of such allies. Perhaps there is one step lower that you might take, and but one, for allies. You might call in the aid of Parisian prints, Holywell-street literature, and French letters, and then you would have pretty well exhausted Satan's instruments and armoury. But, friend Greeley, we ask you soberly if it would be any credit to Mormonism if such trash were its friends? The trashy yellow-coloured novel, its adulterous heroes and heroines, its highly-wrought plot, its improbable incidents, its voluptuous scenes, its high-pressure march of events, its flashy descriptions, its grossly sensuous illustrations, its licentious language, its gaudy and meretricious word-painting, its debasing relations of intrigues and assignations, its demoralizing and debauching influences—this trashy novel is an enemy to Mormonism. We are right glad of it. We would not have it otherwise by any manner of means. If the *Tribune* admires such allies, it is heartily welcome to them. If civilization needs them, it is equally welcome. Mormonism scorns such allies. It prefers their enmity to their friendship any time and all the time. But if wicked Gentile towns and trashy yellow-covered literature are the hope of the world in its crusade against Mormonism, if those are the "floods of light to be poured into the dominions of Brigham Young," then Mormonism is in excellently good case, and civilization is a much rottener and more loathsome thing than we had supposed, and we knew quite as much as we wished to know to its discredit.

J. J.

ANOTHER COMPANY OF SAINTS will leave Liverpool on the 22nd of September, composed exclusively of those who have means of their own to pay their way to Ogden, and those who will be notified from this Office; no others need apply. Those who can go at that time are requested to forward their names and ages as soon as possible, and to be in Liverpool by the 21st of September, without any further notification. As they arrive in this town, one of each party is requested to come directly to this Office, prepared to settle for their tickets, and receive instructions as to where their luggage is to be taken. As will be seen from brother Miles's letter, published elsewhere in this number, it is advisable that none go on the 22nd, except those able to go through to Ogden.

AT OGDEN.—By the *Deseret News*, of August 20, we learn that the company of emigrant Saints, which sailed from this port on the *Colorado* July 28th, arrived safely at Ogden, August 20th, and a portion of them were expected in Salt Lake City the next day.

CORRESPONDENCE.

AMERICA.

New York, August 20, 1869.

President A. Carrington.

Dear Brother,—I have received yours of Aug. 5. You ask for information in regard to those who wish to come here and take their chances for employment, with a view of their being able to accumulate enough to gather themselves.

I would say, that it would be better, at the *present time*, for those who have employment, to remain, if they can earn sufficient to live, until times improve here. Business of all kinds, except *building*, is very dull. That class, I believe, can do well.

Nearly all of those who came from the Shepherd's Bush Branch have at length obtained work; but it has come a little hard on some of our brethren here, who have for years been saving a little towards emigrating themselves, and have been obliged to part with that little, for the time being, to assist their poor brethren, thereby delaying their own emigration in some instances. If those who come to stay here awhile could have enough money left, on their arrival, to pay for one month's rent of apartments, in advance, say from eight to ten dollars, and a trifle in addition, to purchase at least one week's provisions, I could see no objections to their taking their chances for employment. But to burden their brethren here, when they are scarcely able to help themselves, I cannot see any justice in it, or good to be accomplished by it. We have done the best we could for those that have come, and should feel pleased, if we had the power, to do a hundredfold better, and I have no doubt that most all feel very grateful for the help given, but it is doubtful if I shall be able to get all the money refunded before the emigration closes.

With kind regards to yourself and brother Jacques, in which brothers Teasdale and Staines join,

I remain,

Your Brother in the Gospel,
WM. H. MILLS.

ENGLAND.

5, Laurence-street, Sunderland,
September 4th, 1869.

President Carrington.

Dear Brother,—I thought this morning, while everything was still, that I would pen you a few lines, that you might know how we are getting on in this part of the vineyard. I consider we are greatly blessed. The Saints feel well and generally manifest a desire to be faithful. They are generous and warmhearted. We find a great many outside of the church the same, and they manifest a willingness to hear what we have to say to them. We have held four out-door meetings within three weeks. They were well attended and good attention was given. Some few persons have given heed to what was said, and have presented themselves for baptism, and some old members, that had been cut off, are reviving and renewing their covenants. The prospects for the cause of truth in this part are truly flattering, but we find some doing all they can to oppose the truth. This tends to encourage us, for Jesus said, "Wo unto you when all men speak well of you," and we need to be as one of old said, as wise as serpents and as harmless as doves. The devil is afraid of the Mormons, for he knows that the kingdom of God is on the earth, and that we are gathering Israel. So do his agents here upon the earth. Their sandy foundation is washing out, and the cloak of ignorance which they have thrown around the people will be torn, so that the honest can see the Gospel in its true light.

I feel to thank my Heavenly Father all the day long, that His servants found me worthy to come on this mission, that I might know what I did enjoy in my mountain home among the Latter-day Saints. The contrast is great between the moral condition of this country and that of my mountain home. Give me Salt Lake, with all the alanders and lies that are told about the people. I can truthfully say that there is more wickedness

practised here in one day and night than has been in Utah since its early settlement up to the present time. Never mind the grasshoppers in Utah, the Mormons will outlive them and all enemies. The little stone that Daniel saw is cut out, and will accomplish the work that he said it would. May the Lord bless His servants who are preaching His word in this land and

all others. I feel as strong as a lion in standing for the defence of the work in which I am engaged.

May God bless you and all who are with you in the great cause of truth. Brother George Noble joins with me in love to you and all in the office.

Your Brother in the Gospel,
GEORGE H. PETERSON.

UTAH NEWS.

The *Daily Telegraph* was to reappear August 17.

An exceedingly heavy thunderstorm passed over Ogden, Aug. 12, with soaking showers of rain.

Madame Scheller was resting at Salt Lake City a few weeks, previous to a visit to California.

Mr. William Hanly, of Nephi, committed suicide, Aug. 4, by blowing off the upper part of his head with his gun, dying immediately.

The potato disease had appeared, for the first time in the Territory, among some of Brother Mark Lindsay's Early Goodrich potatoes.

Rev. B. F. Whittlemore, member of Congress from South Carolina, and Methodist minister, preached in the Tabernacle, Salt Lake City, Aug. 15.

Brother George Careless had been appointed conductor of the Tabernacle choir, and was desirous to obtain 100 to 150 good voices to organize an efficient choir for the services in the Tabernacle on Sundays.

On August 6th, the Tenth Ward Sunday School met at 1 p.m., and engaged in singing, giving recitations, presenting toasts and sentiments, delivering speeches, followed by dancing, first by the children and afterwards by the parents and teachers.

A number of White Piners had organized an expedition, to start from Treasure City, and pass Pahrnagat Lake and the Muddy settlements to Callville, establish a ferry there, then run down the river 35 miles to El Dorado-cañon, and establish a town, whence explorations might radiate in the adjoining country.

Elder Erastus Snow writes to President Young, July 23. In a recent tour through the western settlements, Elder Snow found about 20 families at Hebron, on Shoal Creek, half-a-dozen in Clover Valley, 48 at Panacca in Meadow Valley, under Bishop Alexander F. Barron, 45 at Eagleville in Eagle Valley, a settlement in Spring Valley, and a few ranches between and on the way to St. George. Crops looked well in Meadow Valley, but in the ether settlements the grasshoppers had destroyed the early small grain. The Indians around were peaceably inclined, the Elk Mountain Utes excepted.

On August 9th, the 20th Ward Sunday and Day Schools assembled at the Ward School-house for recreation. First came an examination of the children as to their proficiency in writing and various branches of knowledge. Then the boys were indulged in military drill, which pleased them hugely. The schools afterwards repaired to Brother Mark Lindsay's gardens on the bench northward, where the children enjoyed themselves greatly with swings, roundabouts, and creature comforts, reassembling at the School-house for dancing and various youthful games until night set in.

Mrs. St. Clair had been lecturing, in a fair play strain, at San Francisco, Cal., upon "Mormon Women; or, Six Months in Utah."

The 14th Ward Sabbath School, 400 strong, spent a pleasant day of recreation at Calder's Farm, Aug. 16. The parents and elderly people generally enjoyed themselves in a moonlight dance, after the young folks had had their share of enjoyment.

The heaviest thunder storm known there in August, occurred at Salt Lake City on the evening of Aug. 19, the rain, accompanied by almost incessant thunder and vivid lightning, falling heavily until far into the night.

Brother Dunford has a farm of ninety acres, on the bench close to the base of Rocky Point, south-east of Salt Lake City, well fenced. His barley averaged 30 bushels per acre, and his wheat was expected to average 25 bushels, all raised without the aid of irrigation.

Lotta, Mr. Chaplin, Misses Lockhart and Ward, General Tom Thumb and wife, Commodore Nutt and Minnie Warren, Mr. Kennedy (Scotch vocalist), Miss Geraldine Warden, and Murphy and Mack's minstrels, were among the most recent attractions in the amusement line. The theatre closed, Aug. 2, for the hot season, but opened for ten nights of minstrelsy on the 18th.

The Bloomington (Ill.) *Pantagraph* says Col. J. H. Wickizer, Mail-Super-vising Agent for the country from the Mississippi to the mountains, with headquarters at Salt Lake City, is the right man in the right place. It is to be hoped he is, for some of the mail arrangements over yonder need a little investigation. The mountain country is getting to be one of the most important countries in the world, and the mail arrangements ought to be first-class.

President Geo. A. Smith reports that the Provo Bench canal has proved a perfect success, supplying water in abundance to those having farms on the bench. It is proposed to take out another ditch, this fall, about two miles lower down, for the farms near the Lake. The grasshoppers had done considerable damage to the late crops at Provo, but the crops on the bench, especially the cane, were very good, equal to any ever raised in the Territory.

Brother Curtis E. Bolton gives a cheerful account of things at St. Thomas, on the Muddy. When he left, middle of July, good health prevailed, with slight exceptions. No grasshoppers had visited the settlement. The settlers were very busy planting corn and sugar cane. Little or no cotton would be raised, and only half a crop of wheat, in consequence of imperfect irrigating arrangements. Only one rain had fallen this season, but that was in time to save the wheat crop. The Virgin River was almost dry between St. Thomas and the Colorado, and the latter river was very low. The Indians on the Muddy were peaceable as usual, and were about leaving St. Thomas to go down the Virgin to plant corn and squashes. There were forty-five families in St. Thomas. The improvements the past two years at Leeds, Washington, Kanarra, Summit and many other places, were wonderful.

Brother Edward Stevenson had made a tour of Utah county, with President Joseph Young. The grasshoppers had done more mischief this season at Spanish Fork than for three seasons past. Nevertheless, sufficient bread-stuffs had been raised the present season to last the settlement three years. Brother Cornaby had raised ten pounds of silk cocoons and half a pound of eggs. Brother Myers had raised 2000 pounds of grapes in his vineyard. At Springville, the 'hoppers had done considerable damage to the corn, fruit, and vegetables, but were travelling northward. Battle Creek, American Fork, and Lehi were clear of the insect plague; Lehi had been so all the season, and the crops were looking uncommonly well. In Lehi some land had yielded 80 bushels of wheat to the acre.

The above are gathered from the *Deseret News*.

SUMMARY OF NEWS.

Australia deems a resumption of emigration absolutely necessary.

A movement of emigration has commenced among the Jews of Western Russia, and a committee has been formed at Memel to assist poor families in leaving the country.

Australia does not desire any more Royal visits, and the Emperor of China announces that he can not consent to receive Prince Alfred on "a footing of equality."

The *Boston Transcript* says:—"More drunken people were seen in our streets yesterday than on any Sabbath within the memory of the oldest inhabitant." Yet Boston has a prohibitory law.

What is the use of keeping 50,000,000 dollars of coin in the Treasury beyond any imaginable public need?—*New York Tribune*. Yes, what's the use? Shell it out. There are a number of people who could put it to tolerably good use.

Lopez, of Paraguay, has been "completely crushed" for many months, but he seems to endure it very well, and even to thrive under that sort of treatment. He is likely to survive a heap more crushing yet.

The duration of the passage of the *City of Paris*, conveying Prince Arthur, was 6 days 17 hours 30 minutes, or, adding difference of time, 6 days 21 hours 30 minutes, from Queenstown to Halifax; the rate of speed, including all detentions, being rather more than 13½ knots, or 15½ statute miles, per hour.

At Wrexham a man and woman appeared in the parish church, with bridesmaid and groomsmen, to be married. The clergyman objected, on the ground that the would-be bridegroom had another wife living. The groom contended that the Bible allowed him to have two wives at one time, and proceeded to argue the point in Welsh, "he being more eloquent in the vernacular than in English." Of course he was. We would have given sixpence to hear the law and the testimony on that point made plain to the parson, in the Welsh vernacular, and in his own sanctuary too.

William Ewart Gladstone, Premier of England, has "been and gone and done it." He has disestablished the Irish Church; and the Rev. Charles Stirling, vicar of New Maldon and Coombe, Surrey, who seems to know all about it, says "four sore judgments, Famine, Pestilence, the Sword, and Noisome Beasts," will consequently very soon follow. Says the reverend gentleman:—"Solemnly, that we may look, in the near future, for all, or many, of the following events—1. Famine. 2. Pestilence. 3. The Sword, in the form of violent civil tumults and commotion, and, perhaps, civil war. 4. Naval and military disaster. 5. National degradation and loss of prestige. 6. The overthrow of the Established Churches of England and Scotland. 7. The subversion of the dynasty. 8. The overthrow of the House of Lords. 9. The separation of Ireland from England. 10. The shivering to pieces of the British Empire, on which we have boasted that the sun never sets, and which was won for us by our Protestant forefathers."

ADDRESSES.

F. H. Hyde, M. B. Shipp, and Charles Wilden, 125, Ecclesall Road, Sheffield.

DIED.

SMITH.—At Salt Lake City, July 23, Harriet Elizabeth Smith, of Haman's Dorp, South Africa.—"Deseret News."

BROWN.—At Salt Lake City, August 17, Joseph Alma, son of Joseph and Selina Brown, aged 2 months and 24 days.—"Deseret News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 37. Vol. XXXI.

Saturday, September 11, 1869.

Price One Penny.

DISCOURSE BY PRESIDENT GEO. A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 25, 1869.

REPORTED BY DAVID W. EVANS.

(From the *Deseret News*.)

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots :

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ;

And shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears :

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fating together ; and a little child shall lead them.

And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain : for the earth shall

be full of the knowledge of the Lord, as the waters cover the sea.—*Isaiah, Chap. XI, 1st to 9th verses.*

In my youth or childhood, while attending Sunday School, this was one of my lessons, and one which, I was taught to believe, required, to a very great extent, to be spiritualized in order to be understood. It has been in accordance with the traditions of the various religious sects for a long time, to believe that a large portion of the Scriptures possessed a two-fold and sometimes a three-fold spiritual meaning, and it is probable that this belief gave rise, to a great extent, to the system of text preaching, which has been reduced to an art—that is, a certain rule is applied to any portion of the Scripture taken as a text, according to which rule the sermon or discourse must be just so long or short as prescribed by the rule. It must be divided and subdivided, each division being devoted to one of the several subjects treated upon by the preacher. To such an extent has this system of preaching been carried in the Christian world that published skeletons of sermons are necessary, and have become an appendage with almost every minister. When a text is selected perhaps the opinions of certain learned divines have to be consulted, in order to throw increased light upon the subject under consideration ; for it has been a feeling

among ministers that they must explain the meaning of every passage in the Bible, and to be unable to do so is considered derogatory to their profession. This, I presume, has given rise to the great variety of opinions which has arisen concerning the meaning of certain passages in the Bible; and this same cause may have contributed to increase the number of religious sects.

About the year 1820, there was in the western portion of New York State considerable excitement upon the subject of religion, and what are termed "revivals" were quite common. Joseph Smith, at that time, lived in Manchester, Ontario county, in that State, and attended these meetings. The testimony which he heard from the pulpit of the actual necessity of men preparing themselves for a future state had more or less influence upon him in awakening those solemn reflections in his mind which they were designed to awaken.

These religious meetings were conducted by several Protestant sects, among whom the principal ones were Presbyterians, Baptists, and Methodists. These denominations united together to a certain extent during the excitement, but at its close there arose a kind of wrangle among them as to who should have the converts. A considerable number of persons had been converted and had obtained what was termed a "hope," and the question was, "Which society shall they join?" Considerable ill-feeling grew out of this excitement or wrangle over the division of the spoils.

Joseph Smith had reflected much during this period, especially at its close, when he saw these Christian people get up feelings of vindictiveness towards each other in relation to the converts. He sought the Lord by prayer and fasting to know which one of these several denominations it would be proper for him to join. His mother, two of his brothers and one of his sisters, had joined the Presbyterian church; but he remained undecided. While in this state of mind he read in the epistle of the Apostle James: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." He ac-

cordingly sought the Lord for a knowledge of these things, and when about fifteen years of age he received a vision from the Almighty. An angel made him a visit, and of him he made the inquiry as to which of the sects he should join. He was somewhat astonished at being told that they had all gone out of the way. He had naturally concluded that some one of them must be right, but the angel informed him that they had all gone out of the way; they all had some truth, but not one came up to the standard, and it was not his duty to attach himself to any of them; but that it was the design of the Almighty to reveal the principles of the Gospel in their original purity for the salvation of the human family. He was instructed to be humble and to seek the Lord by prayer and he would receive instructions from time to time as he might be prepared. These visions were repeated unto him occasionally, commencing when he was near fifteen years old, and remaining with him more or less until the day of his death.

The question which naturally arose in the mind of Joseph at this time of religious excitements was, Which of the sects is right; and that question was answered as I have indicated.

After the death of the ancient Apostles the Church had gone astray and had wandered into darkness. In the course of four hundred years it became the dominant religion, and was established through the Roman Empire. The heathen temples were transformed into Christian churches. But with this change came a degeneration, which continued until the times generally denominated by Protestants the "Reformation," when such men as Waldo, Luther, Calvin, and others came, denouncing the errors, follies, and corruptions which had crept into the church, which they undertook to reform. This work was continued by subsequent Reformers in the English Church, and from them down to the present day.

I remember in my childhood inquiring of my father where the Presbyterian Church, of which he was a member, had its origin. He said it originated with the Apostles. I then inquired where the Methodists had their

origin. He told me they originated with Mr. Wealey, nearly a hundred years ago, in England. This led me to inquire why it was that they did not all join the Presbyterians, who had their origin with the Apostles. "Well," said my father, "they all think they have their authority and origin from the Apostles." I found out by this that it was a mere question of opinion. I felt very anxious in my youth to become acquainted with the plan of salvation, and I attended religious meetings for that purpose. There was in my native town,—Potsdam, in the State of New York, a great number of what were called "protracted meetings," at which many very eloquent sermons were delivered to make known to us the way of life and salvation, or the certain destruction that awaited the wicked, and the great necessity of repenting and obtaining a knowledge of the Lord. I heard these discourses for days. One of these meetings lasted twelve days, three meetings a day; another lasted seventeen days, most of which I attended—very zealously endeavouring to obtain a change of heart; but I could not feel as many felt, and in consequence of that I was sealed up by the minister to eternal damnation in the name of Jesus Christ, being the only sinner in the gallery, the minister pointing his finger directly at me, and using the singular number, repeating it over three times, and then repeating it again three times, and again three times more. I came to the conclusion that if any authority existed in the Presbyterian Church it was very little use for me to trouble myself any further on the subject of religion.

That brought me to investigate the question, where did the Rev. Frederick E. Canon, who had sealed me up to eternal damnation, obtain his authority to do so? I learned that the Protestants were apostates from the Church of Rome, and the Church of Rome, they said, was the "Mother of harlots and the abominations of the earth." The question immediately arose, "Can a stream rise higher than its fountain? Can a corrupt tree bring forth good fruit?" I was told that the Saviour sent His Apostles to all the world to preach the gospel to every creature, and they

took their authority from that. The reflections that would then arise were like this:—"If I should present myself at the Court of St. James with a copy of a commission issued by the President of the United States, to John Adams, and ask to be accredited as agent to that nation, would I not subject myself to ridicule?" Then, as a matter of course, if I present myself as an Apostle of Jesus Christ, claiming my authority by virtue of a commission given to the Twelve Apostles by the Saviour, would I not place myself in the same position? I certainly would. If a man preaches the Gospel of Jesus Christ he must have authority given to him directly to do so. Ask these various denominations if they have had revelations for themselves, and they will unanimously say "No," and they will tell you that revelations ceased with the writings of John the Divine. This is the general opinion amongst them. The result is that a new source must be opened up, and it was on this account that Joseph Smith, by calling upon the Lord with all his might and faith, received this authority by special revelation—a special revelation of the holy priesthood to organize the Church and to administer in its ordinances.

The Church was organized on the 6th of April, 1830. It was composed of six members, and no sooner was it organized than a persecution was commenced against it, in the shape of vexatious lawsuits and mob violence; and a great variety of abuse was heaped upon the head of Joseph Smith and his fellow labourers. However, they continued to bear testimony and administered the ordinances of the gospel to others, and ordained them, and so the work was propagated and continued to increase, and he continued the mission with which he was intrusted for some fourteen years after the organization of the church, when he was slain, while under the protection of the State of Illinois, with the faith of the State pledged by the Governor for his safety and a fair trial. He was murdered by a mob of one hundred and fifty men with blackened faces, who surrounded the prison where he was detained. They killed him and his brother Hyrum, Elder

John Taylor, who was with them, receiving four wounds.

Prior to his death Joseph had been brought before forty-seven tribunals, charged with a variety of crimes; but in every instance he had proved his innocence, and but once was he brought before a tribunal that was not opposed to him religiously. Through the labours of himself and his brethren a great number of persons had been brought into the church; a number of settlements had been established, which had as often been broken up,

and at the time of his death there were residing in Nauvoo and its vicinity some twenty thousand persons. The people were remarkable for their industry, good order, and civility, and nothing had been proved against them in any court, either civil, ecclesiastic or military. The records of the State, so far as our people were concerned, were clean, and the whole persecution was an outrage upon the laws of the State, and the constitution of the United States.

[TO BE CONTINUED.]

TEN DAYS AS THE GUEST OF A LATTER-DAY SAINT.

Salt Lake City, July 5.

When I determined to spend this summer in Christian work in Nebraska, Wyoming, Utah, Nevada, and California, I assigned a week to this city, but so much is here to be learned, that my tenth day finds me here. My itinerating life the past dozen years has often brought me in contact with Mormons, both singly and in their immense trains, as they have been journeying to these valleys of the mountains. Some of them have impressed me much, as being intensely in earnest, and lead me to believe that important lessons were to be learned if one could get an inside view here. The letters I have read have uniformly made an impression on my mind as being written after a short stay, and that at a hotel and from a very prejudiced stand point. I prayed much that the door might be opened for me to be *one of them*, while in this remarkable city and valley. A good Iowa brother warmly commended me to one of his old friends, and when I presented my letter to a brother builder, surrounded with jack-plane and hammer, and the sweet odor of pine shavings (how it waked up the past?) I believingly prayed like one of old, that I might find favour in his sight, and was soon quartered in his polygamic family. That my opportunities should be the very best, I have sat down by the blacksmith's forge and the tailor's bench, been through the market, stood over the brick makers, smelled the freshness of the mortar as it comes

from the plasterer's trowel, chewed pine shavings with the carpenters, and sat down with the small farmer in his family. Gentle and Mormon merchants have freely answered my questions. The only billiard saloon-keeper thinks the Saints are no better than others. Governor Durkee spoke kindly of the people, though they of course think there is no demand for his office. The only Gentile effort made religiously is by high church Episcopalians, the attendance at the morning and evening services yesterday numbering each about fifty. The chaplain at the fort is an Episcopalian, as are all the army chaplains that I have met, and while three years' army experience told me somewhat of the difficulties incident to their work, still, if it is a work of love, rather than of profession, I do not see how their influence can be so narrow.

"Brother Brigham," or "the President," as he is uniformly, very respectfully, and often lovingly called, is the man of all men here, the central idea, and has a power over 130,000 of this valley as well as an influence abroad, that I believe is unequalled, yea unparalleled, in modern times. He has two counselors; the three, with the twelve apostles, are photographed and hung in every dwelling. The power of President Grant and his Cabinet over the nation does not compare with the unlimited control and dictation of this fifteen over the people. The city has 20 wards, each one having its Bishop, with his two councilors. Each ward has nine blocks, each block con-

tains ten acres and has two teachers, whose monthly duty it is to visit every family, supplying wants temporal and spiritual, and making his reports. The Bishop is the man of his ward. I attended two ward Sunday Schools, held from 10 to 12 a.m., the new Tabernacle services both Sunday afternoons, and a part of the old Tabernacle service yesterday morning, with the evening service at one of the ward churches, and a five and one-half hours' fast day baptismal confirmation and testimony meeting. The latter is held the first day of every month, and is a part of the much talked of and intensely believed Joseph Smith revelation. I stood at the baptismal font last Thursday, as ten or twelve were buried beneath the waters, the officiating brother always and very heartily commencing with, "Having authority from Jesus Christ," &c. Some were baptized for their health. Several were boys, which was a service exceedingly interesting. All that were baptized for admission to the church, had hands laid on them for the reception of the Holy Ghost. The seven or eight officiating elders all took part, and spoke heartily, naturally, and well. I was impressed with their freedom and promptitude. It was as well done as ministers generally do, I think I may say better, because there was a cheerful and most suggestive remove from the cant and sanctimony, that sometimes we see, and that always is so unnatural and often painful. But one little child was presented to "be blessed," similar to our baptism. They make a great deal, yea a *very great* deal, of baptism and laying on of hands. They seem to wish to make of it a saving ordinance.

The testimonies of the nine men and five women in the "testimony meeting" of fast day were excellent, in fact I never heard an equal number of experiences or testimonies from people as unlike as they were that were better. Every one spoke with a cheerful, hearty, natural positiveness, and the deep features of the soul as written upon the face, showed how honest they were, and I have no doubt they are taught of God. Of course I gave Gentile testimony from a full soul, and it was instructive in the extreme,

to hear several in their responding, say, The strange brother is doubtless honest, but he needs to take steps further, he needs to be baptized as we understand it. I am continually impressed and remindful of their confidence in Joseph Smith's revelations, and in him as a prophet, with Brigham as his successor, as well as their individual confidence that they are right. They know that they are right and that Gentiles are wrong. It is a constant recurrence to the law and the testimony, and when I say I understand that passage differently, then comes another, "Thus saith the Lord." Some features of their church management are grand. Their unity seems complete, and next to the papal power, it is a unit, I have no doubt. Yesterday, at the close of the Tabernacle service, sixty names were read of young men who were to go on a mission to settle Bear Lake, 100 miles north. This holding themselves in readiness to be sent abroad to preach the gospel if sufficiently experienced, or to settle new regions and build up and sustain the church and kingdom as they understand it, is noble.

En route for this city I passed several days at Cheyenne, in meetings with that uniform, untiring, faithful Christian soldier, Col. J. D. Davis, and others, and while there a Mormon train passed through. A pleasant-faced Welchman was in charge, who took us through the train. A deformed, paralytic, and very old man, sitting in a chair, said to him, "I'll follow ye to my latest breath." I passed an hour here in the family of that Welch missionary, and was delighted with his spirit and all that I saw in his family. He has been absent four years, and most untiringly has preached the gospel of Mormonism in Wales. He, in common with others, has been persecuted, but has steadily gone onward. As we passed his garden he remarked, "My things of course have gone to rack during so long an absence," but he spoke of it as being a part of the all things that work together for good. This missionary spirit has settled this Utah Territory (running down into Arizona) for 500 miles north and south, and 75 east and west. I took supper with one who on a mission has walked

ever 1,300 miles in India. Apostle-like, they go without purse or scrip.

The preaching in the Tabernacle by the Twelve and the First Presidency is well presented. Last Sabbath, Bishop Kingsley spoke, when Brigham followed. The advantage is entirely with them; they know their audience, understand perfectly the hold they have upon them, and there is no lack of improvement of the opportunity to impress upon them what they have suffered in coming here, how they have been persecuted by the Gentile church, and how they are the chosen people of God. I did not come to learn Mormonism, and to be taught by it from its leaders so much as from the common people. The only one of the Twelve with whom I have talked at length, is Apostle G. Q. Cannon. He is the editor of the *Deseret News* (a daily) and a children's semi-monthly paper. I have studied Brigham through the people, and closely watched him as I have passed and repassed and seen him on the rostrum. The people venerate him, love him, pray for him in public and private. Out of forty or fifty public and private prayers I have heard, not more than three have failed of the petition, "Thy servant Brigham, give him wisdom and new revelations of Thyself, teach him how to lead the people," etc. The appointments of his house, barns, carriages, lands and all, would be called in the States tolerably splendid at least, and yet no one finds any fault whatever, but, on the contrary, every one endorses his every movement, and all regard him as above anything approaching to the selfish or unchristian. They say that sometimes he speaks and is not much, but when the prophet speaks it is wonderful. I cannot discover in him greatness, only as it has been thrust upon him. It does not appear that he has a creative mind, or is a genius; in fact, I do not see but what hundreds and thousands of men in his position would have stood as high or higher. Out of Mormonism he would have made a fair judge or lawyer, a successful merchant or railroad president. He is modest and a gentleman; and although some of his remarks sound very, very strange to Gentile ears, yet when explained by his peculiar views,

this harshness is very much removed.

That any Christian in our land can learn more lessons in this valley than anywhere else, of thrift, economy, a dogged persistency, a grand unity, an untiring devotion, and a holding his life in his hand, and an obedience to orders, I firmly believe. My opportunities have been the very best to see the people in the streets. Both to-day and during all last week, crowds were in to see a circus, the first that has ever visited these valleys. Much has been said about lack-luster eyes, stolid, sad, and depressed countenances, especially among the women. That there is occasion for this I believe, and why not? The masses are the unthinking and burdened of the old world. Of course the schools are not what they are in the States—this is freely admitted. One teacher said to me that they were more anxious to cultivate the spiritual than the mental. Everybody works. The President's house and the entrance to his yard is surmounted by a beehive.

This brings me to the vexed and vexing question of polygamy. Of this I was determined to learn, hence my gratitude to be in the family. Mine host I love like a brother, while the more I see of him, the less I agree with him, and I frankly and warmly tell him so. Yet I do like his earnestness, his love and sacrifice for his faith, and his real, brotherly anxiety to make me see as he does. He says I shall certainly be led into darkness if I do not embrace the truth. If every one does as well in polygamy as he does and his family, I feel that it would be a wonderful improvement on the wretched infidelity that in many families in the States is perdition on earth. That is no argument, and yet it is often used. It is simply a choice of evils. I can say of this family, what I can say of comparatively few of the hundreds of families whose guest I have been—and I have been the guest of large numbers of the best of families—I have not heard an unkind word, or seen a scowl, and there are eleven children.

By the grace of God, here, increasingly, I have earned to be more single-aimed and eyed for Christ and perishing souls.—K. A. Burnell, in *Chicago Advance*.

THE SANDWICH ISLANDS.

(From the Deseret News, August 2.)

In our article upon Elder Geo. Nebeker's arrival in this city, we stated that he left here for the Sandwich Islands on May 16th, 1866. This should have read May 16th, 1865. He has been absent from the city upwards of four years.

At the present time there are three elders with their families from this Territory on the plantation of Laie, who have been labouring in conjunction with Brother Nebeker, and who are now also engaged there. Their names are Benjamin Cluff, Eli Bell, and Caleb World. They have families with them. Elder Cluff left here for the Islands five years ago last spring, and has laboured continuously there ever since. Elders Bell and World left here, in company with Elder Nebeker, four years ago last spring. They have filled long missions, and have been faithful in the discharge of the duties entrusted to them. When a man has been away from home as long as they, the idea of returning is very sweet to him. Our first absence from

the valley was for five years, and we know something about the feeling. When we returned home, and enjoyed once more the peace and sweet intercourse of friends and home, the wonder with us was how we had managed to endure so long an absence with patience. Of course, however, a man in the discharge of duty has delight in its performance; but when he has been absent four or five years there is a yearning for home and its delightful associations which is difficult to repress. These Elders are willing to stay as long as they shall be required, but they will hail the day of their release with great pleasure. The families are comfortable and are doing tolerably well; but they feel the great lack of a suitable school. There is not a sufficient number of families to sustain a good school, and many of the children are of an age now when they should have the advantages of such an institution. Their case will doubtless receive consideration before Bro. Nebeker returns.

HOT DRINKS.

CHARLES ROOKE, M.D., of Scarborough, in his *Anti-Lancet*, has the following remarks upon the custom now so prevalent of using hot drinks. His observations are worth reading and reflecting upon, as they are confirmatory of some of the principles embodied in the "Word of Wisdom:"—

"Hot Relaxing Fluids.—The habitual use of hot fluids is a slow but certain cause of nervous weakness. They act by debilitating the nervous fibres, hence the muscular power of the stomach is impaired and rendered unable to digest nourishing food. Those persons who really prefer tea and coffee to other articles must render them lukewarm by the addition of good cream, and on no account take them without sugar. The best teas are the least injurious to the nerves, and are, moreover, the cheapest.

"One would really think that common sense would teach people not to

take any fluid of greater heat than that of the body; and I cannot comprehend for what purpose a custom should be followed which is so highly injurious to the muscular system, unless it is that the sipping of hot tea, by causing a longer continuance at table, necessarily creates a more protracted gossip. It is an historical fact that complaints of the stomach and consumptions were not near so prevalent prior to the custom of taking these hot beverages; and, at this time, it will be found that those who do not take their food above lukewarm are the most free from indigestion. But what signifies indigestion and its maladies, when balanced against the god-send gossip of fashionable tea-parties? Pooh! And as to consumption, why that disease only carries off about one-fourth of the inhabitants; and what of that, when compared to the inestimable pleasures of the tea-table!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 11, 1869.

ALL ARE TALKING OF UTAH.

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ALL are talking of Utah, so the song says, and it is getting to be the fact. Since the completion of the Pacific Railroad, as was naturally expected, the travel across the North American Continent has multiplied largely, and visitors to Utah and Salt Lake City have become numerous. Many of them have been of a different class to the majority of those whom we have been accustomed to see travel across the country, and make a passing visit or stay awhile at Salt Lake. Now there are more visitors of culture and leisure, and of comprehensive understanding of men and things, and consequently of more liberal views, and their verdict in most cases is favourable, acknowledging the industrial, moral and social virtues of the Saints, of course with occasional reservations about our peculiar institutions, which they do not properly understand yet. Well, we may pity their partial ignorance, their remaining lack of understanding, and their consequent erroneous conclusions, in some respects, concerning the people and affairs of Utah. Improvement is not impossible, except to those who won't learn. It is certainly a great step in advance for our visitants to report so well of us as they do. A few venomous persons still crawl over to Utah, as Satan prowled around in Paradise, misrepresenting everything, relating wonderful circumstances which never happened, or, if they did happen, relating them with such a false colouring that their actors themselves could not recognize them. Though a few of these poor miserable creatures still put in an appearance ever and anon, the cloven foot inevitably reveals itself, it is as manifest as ever. However, the number of that despicable class is proportionately much smaller than formerly, and it is to be hoped that it will grow smaller by degrees and beautifully less, until the minimum be arrived at, and all the better if that minimum be 0.

When we consider the darkness and blindness of the human mind in the world generally, and reflect that so many people have habitually neglected to live up to the light which God has given them, until Satan leads them captive at his will, it is not surprising that they cannot realize and understand the glorious light of the Gospel, when it shines upon them, or that they can only realize it in a small degree, at the most. It is their own loss, however.

The speculations, this way or that way, as to the future of Mormonism, are highly amusing. They are as good as a novel, and in the matter of composition are much like it—a mite of fact and a mint of fiction. The speculative gentlemen freely acknowledge that Mormonism has an uncommon variety, proportion, and total amount of the elements of success, and that it really in the main deserves all the success it has secured, but they are hardly prepared to acknowledge that it has the elements of permanence. They think it will come to an end at no distant day, when the "full light of Christianity and

civilization," and all that sort of stuff, shall shine upon it. That will be a bad day for the world we live in, if the hopes of those speculating gentlemen be realized.

Why we have the "full light of Christianity and civilization" shining here at Liverpool and over there at New York. And what is the result? Sorry we are to record it. A sober, respectable, and intelligent resident gentleman informed and assured us, a few weeks back, that New York is a very wicked city, a terribly wicked city. Beecher, the popular Brooklyn preacher and writer, tells his vast congregation that the judicial ermine in New York is a perfect stink in the nostrils of Jehovah. It is also a thing of common acknowledgment that New York is the highest taxed and worst governed city in creation; that it is exceedingly corrupt in personal, social, and official morality; that life and property are more unsafe there than among savages, when the shades of evening have closed; and that compromise with criminals is a very common mode of dealing with high crimes and misdemeanours when the chance is that the criminals might not get off more easily.

Liverpool here, as thriving a town as it is, swarms with prostitution and poverty. We have been repeatedly told of late, by persons resident or visitant here, that this town is an exceedingly wicked place, and that this wickedness has largely and markedly increased of late years. Certain it is, that respectably dressed unfortunates are more numerous, and more importunate in their street solicitations, we might almost say assaults, than was the case a number of years back. We regret it very much, as this is the present place of our residence, and we would like to have it a decent, clean, moral, respectable, well-behaved town, during our sojourn in it at least. After us the deluge, if the people will have it so.

Is London, the centre of modern civilization and popular religion, in better case? That is a matter of justifiable dubiety. In that great city, in spite of the "full blaze," &c., it has been considered necessary to have a "society for the protection of women and children," public sentiment being evidently far from sufficient for their protection. Why such a society has never been dreamed of at Salt Lake. Women and children are too highly appreciated there, except by occasional lascivious outsiders who, like Satan, go up and down seeking whom they may destroy. In the first hearing of a recent case of enticement of a little girl by a well-known "Professor," Mr. Knox, a London magistrate, said, "I shall remand the case and refuse bail, as of late there have been so many compromises of serious cases at this court, that I cannot but hesitate to grant bail." Serious criminality excused for money, and such compromises getting numerous.

Many other towns we might mention, if it were necessary. The great cities and towns of the civilized world are much alike in this respect. They betray a decided family likeness in many of their features. Speaking of the poverty, the privations, the degrading associations, the soul-defiling language, the filth, the wretchedness, and the hopelessness of material amendment which prevail among the lower classes in the cities and towns of Christendom, and most of all in the chief cities and towns, a distinguished Secularist the other day declared, that if, in a former world, he had been permitted option as to his coming into this world at all, this world of splendid wealth and abject poverty

and soul-searing degradation, he would have respectfully but decidedly declined to come, and preferred to remain where he was.

All these things properly considered, it is difficult to prognosticate any very favorable future for Mormonism when the "full blaze of Christianity and civilization" shall shine upon it, unless its own inherent splendour shall marvelously and completely eclipse the little farthing rushlights of Christendom, in in the very meridian of their "full blaze," and keep them eclipsed entirely and everlastingly.

The visits, however, of intelligent and in some degree conscientious travellers to Utah, with the reports they make of what they saw and heard, and their comments thereon, as those reports and comments become widely disseminated, orally or through the multiplying medium of the public press, will bring Mormonism up for discussion in many circles where it has been heard of but little and vaguely, if at all, thus making for the truth openings for approach to the earnest seeker, and giving the honest in heart in the middle and higher classes the privilege of hearing something of the Gospel of Christ, and its effects upon those who believe in and obey it. The presence of visitors from a distance at Salt Lake and their Sunday visits to the Tabernacle also create excellent opportunities for preaching the Gospel to the world as well as to the Saints, inasmuch as there are frequently as many outsiders at our meetings in Salt Lake City as there are at our meetings at any other places in the world. All these things have their effect, immediate or remote, upon the great work of the Lord, as well as upon the nations. These circumstances will help to introduce the subject of Mormonism to every circle, until everybody will be talking of it, and as a topic of conversation among all classes it may become a formidable rival to such topics as international boat and yacht races, the health of Napoleon III., Prince Alfred's presents to the Australians, and anti-vaccination, or such recondite subjects of discussion as the condition and prospects of the crops and the state of the weather. Acquaintances meeting in the streets or other places of public resort, instead of asking each other whether it will be a wet or fine day, will be exclaiming, "Well, any more news about Mormonism?"

The courtesies extended by our people to so many visitors to the Salt Lake country, distinguished visitors some of them, respectable visitors most of them, with the privilege freely tendered to the reverend gentlemen visitants to occupy the stand in the Tabernacle and address congregations of several thousands of Saints, besides a sprinkling of Gentiles, when the seed falls on good ground, should produce fruit correspondingly, and consequently we may reasonably expect to hear of our Elders being invited to visit the best circles among the people of the world, and to expound the principles of the Gospel of Jesus Christ in the pulpits of the principal cathedrals, churches, chapels, and meeting-houses in the chief cities of America and Europe. This must be so, for the acceptance of courtesies by visiting gentlemen and ladies at Salt Lake obligates all such gentlemen and lady visitants to return those courtesies in a similar spirit at their own homes, firesides, and places of public resort. They are in honour bound to do it. Are we not right in this? We must be. Courtesies are never understood to be all on one side. And what a thing it would be to have to tell that the Mormon people are all courtesy to visitors from other states and countries, but the Mormons when visiting abroad receive

no return therefor! That would never do, never. Interchange of courtesies is the law and the custom of social intercourse, and interchange such as we suggest may lead to many mutual advantages, and produce the most beneficial and pleasing results. Already the Mormons are teaching the world what true religion and good Government are. It will never do for us to have to teach the world what constitute good manners and the usages of good society, and we sincerely hope there will be no occasion for any such thing. J. J.

THE STEAMSHIP MINNESOTA, which left this port, August 25, with a company of Saints on board, arrived at New York September 5, making the voyage in eleven days.

CORRESPONDENCE.

THE SWISS, GERMAN, AND FRENCH MISSION.

Liverpool, August 28, 1869.

President A. Carrington.

Dear Brother,—After the labour of somewhat over two years in this mission, and having traveled among all its various districts and branches, I deem the occasion of our present emigration a most fitting one to cast back a reflective glance over our portion of the Lord's vineyard, its past history, present condition and future prospects, in as complete a manner as the limited space allotted to me may permit.

The Gospel was taken at first by Elder T. B. H. Stenhouse to the French part of Switzerland some 16 years ago, but never met with much encouragement until it was introduced to the German part of that little republic by Elders Meyer and Siegrist, who proclaimed it the first time at the city of Zurich, whence it commenced spreading into several cantons, but meeting everywhere with violent opposition, even on the part of the authorities, so much so that many a time the Elders were thrown by the police into prison, where they had to stay in company with all kinds of low characters, or were escorted by gendarmerie for miles, amidst the yelling and hooting of the populace, to the court, robbed of the little money they had, stoned, and subjected to all manner of indignities, as Elders William Budge, Savage, and others have experienced

to their sorrow. The mission was presided over in succession by Elders Daniel Tyler, John L. Smith (twice), Jabez Woodard, Perry Nebeker, Joseph S. Horne, and the undersigned, who all in their turn had been assisted by good and faithful home as well as native Elders. The Book of Mormon had been translated into German by Brother John Taylor at Hamburg, who also had published there, together with Brother Daniel Carn, a monthly sheet, called *Zion's Panier*, which is, in language, one of the best specimens of literature our church possesses in German. The *Voice of Warning*, in German, has proved also a very powerful agent in spreading the everlasting truth among those nations; but all these works are now very scarce, and hardly to be found any more.

Brother Daniel Tyler first started that periodical which, under the name of the *Darsteller*, had a run of four years, after which it was for some unaccountable reason changed into *Die Reform*, but it was improved considerably in regard to style, language, and material. In the *Darsteller* first appeared original German Latter-day Saints' poetry, soon suggesting the idea of a German hymn-book, which was published by Elder Jabez Woodard in 1861. This hymn-book has undergone, during the last few months, a thorough revision and augmentation, and is now, in the shape of a new edition, in the hands of the Saints.

Emigration from Switzerland was

strongest in the days of Elders John L. Smith and Jabez Woodard. After their administrations, it stopped almost entirely until the last and present years, when it began to revive, continuing in an increasing ratio.

Some years ago, upon an application of a citizen of Chur, in Switzerland, a member of the church, who had been subjected to various annoyances on account of his faith by the city authorities, the Federal Council of Switzerland decided that the Mormons were a Christian sect, and as such entitled to the protection of the Swiss laws, so far as their own citizens belonging to that faith were concerned. Since then, with some judicious management on the part of the presiding Elders, open persecutions have been avoided in the main, although there are still some parts of the country where foreign Elders have to move with great caution.

Ever since the mission of Brothers John Taylor and Daniel Carn at Hamburg closed, the rejection of Brother Orson Spencer at Berlin, and the branch organization at Dresden, established by Elder Franklin D. Richards, was broken up through the flight of most of the few Saints there, and the apostacy of the rest, the work had never taken foothold in Germany again until last spring, when the undersigned succeeded, during his last south German tour, in organizing a branch in Bavaria and one in Würtemberg, the first of which has kept on growing, under the zealous management of its presiding Elder, to be quite a branch now. By the counsel of President Brigham Young, the undersigned started a periodical under the name of *Der Stern*, the number of subscribers to which has been increasing every month. Many hundred copies are spread monthly throughout Switzerland and southern Germany, and are read by a great many outsiders.

The Swiss mission is at present divided into four conferences, presided over by Elders Heber Young, Lewis M. Grant, and Henry Snell, from Zion, and two native Elders, Christian Willi and Theodore Brändli. Especially in the canton of Bern is the work rapidly progressing, crowded meetings being held almost every night

somewhere in the villages, and in the city of Bern great numbers have to turn away every meeting time for want of access to the overcrowded house. There have been baptized during the last twelve months 226 persons in this mission, making about 43 per cent. of the whole.

Great praise is due to the young American Elders who have been appointed to labour in that distant part of the Lord's vineyard, not only because they had been obliged to learn the language first, but that they also have to submit to many customs, ways of living, and strange notions, and to struggle with an ignorance with which they have been entirely unacquainted; and a great deal of precious time is lost in obtaining those necessary qualifications, which, perhaps, might be avoided in future in some measure, if able and good men could be sent from Zion, who were born in those countries, or at least who have acquired the German language, and who at once could enter with their whole energy upon the performance of their duties as missionaries. A striking illustration of the correctness of this proposition was given during the short stay of Elder Uriah Leosli in his native country, during which time hundreds were put to silence by his simple testimony about matters and things as he found them in Utah.

As a general thing, prospects are cheering, the Elders alive to their duty, the Saints very united and peaceful. The spirit of inquiry is rising continually, and the devil fussing around, trying to raise some dust, wherever the smallest opportunity presents itself to him. We, however, trust in the Lord God of Israel, who will take care of His own; and we shall prevail, if we will only be faithful to our covenants. Amen.

KARL G. MAESER.

AMERICA.

Salt Lake City, August 21, 1869.
President A. Carrington.

Dear Brother,—Last Sunday, at Aunt Jemima's funeral, I met Sister Carrington, and asking after Brother Albert's welfare, heard you were wondering if the Elders at home had forgotten those abroad. I begin to think there is a small word due from me.

President Young and Council are enjoying themselves. Health and the blessings of the Gospel attend them, and the power of the priesthood is upon them. The Twelve are alive and enjoy the same blessings, as also all the faithful. Your family are well. We have a great many strangers calling on us, and very often an outside preacher, which shows the brightness of our holy religion. The new organ begins to look nice. The gallery in the new Tabernacle will start this fall. The timbers are arriving or being delivered now. I believe the intention is to have it done by April Conference. The Utah Central R. R. is about ready for the ties and rails. The labour question has been up for some time. I think the brethren will fall in and dress by the right, and thus keep our revenue at home. The President and Brothers Geo. A. Smith and D. H. Wells have made some nice improvements in the way of porticos, fences, &c., around their dwellings. The Co-operative moves like a charm. The Deseret University is onward. Some will get their diplomas this fall and winter. The grasshoppers visited us in great numbers, but they have about all left, without doing us any serious damage, and a fine rain two nights ago, all night, has washed the filth off the vegetation. Everything now is sweet and lovely.

Brother Napela, from the Sandwich Islands, is here. He will stay with us until after Conference. He is a fine fellow. He is about my height, perhaps a little heavier, and a noble-looking man. The small-pox has visited some of our settlements, nothing serious that I have learned. Those who have not been vaccinated are having it attended to.

The Co-operative Manufacturing Company have bought out the shops of the Overland, above J. C. Little's corner, and Brother J. C. L. takes possession on Monday next.

The D. M. and A. Association will hold a fair the 1st of October. The list of premiums embraces a gold medal for the best buggy carriage and wagon, a gold medal for the best ten pieces of cloth, a gold medal for the best fence and cultivated farm, a gold medal for the best variety from any Female

Relief Society. Many other premiums too numerous to mention are offered for the best varieties at the fair.

The City is building an asylum or hospital, about, or near to, the old quarantine grounds, east of the city.

Flour is now selling for 3 dollars and 75 cents. per sack, potatoes 75 cents. per bushel.

Brothers J. C. Little, Robert Campbell, and J. R. Winder join me in love to you. I rejoice in the blessings of the Gospel. My love to all with you, and may God our Father bless you with all needful gifts and graces is my prayer in the name of Jesus.

Your Brother in Christ,

JOHN D. T. McALLISTER.

New York, Sept. 1, 1869.

President A. Carrington.

Dear Brother,—So far this season's emigration has been very successful. The trip in the cars has been made very comfortable for the people. The R. R. Companies have been very willing to put on all the carriages that were needed, whereby, instead of the closely packed cars of ordinary emigrants, they have had plenty of room, so that when night came they could put their children to bed and sleep comparatively comfortable themselves.

Up to date there has been no settlement of the U.P.R.R. indebtedness. Good crops are reported at home, so that, if they are short in currency, they have plenty of the staff of life.

On the 27th of September there will be a company leave here. This is the States emigration, who could not get ready to go by our companies from Europe. Brother Miles is expecting to go up also.

Brothers Taylor and Sharp were well when last I saw them.

Hoping you continue in the enjoyment of good health, and wishing you every success,

I remain,

Yours very truly,

W. C. STAINES.

ENGLAND.

Grimsby, Wednesday, Sept. 8, 1869.
President Carrington.

Dear Brother,—Having arrived at the seaport, and on board of the steamer *Leeds*, which will take me

over, with the help of Almighty God, to my old field of labour, I desire to inform you that I have had a good time everywhere in visiting the Saints and my relatives. I met with the Saints at Birmingham on Thursday last, at Nottingham on Sunday, at Grantham with some on Monday and Tuesday, and arrived here this morning by an early train. We shall set sail about six o'clock this evening.

The brethren Shumway, Lake, and Groo I found and left all well, and enjoying their opportunity for doing good to Saints and sinners. I found

a good many Saints who were disappointed by being not yet emigrated. Some bear it patiently, but some do not. I counselled and exhorted those whom I met with, and tried to urge them to trust in the ways of the Lord, that they may profit by obtaining the blessings thereof.

Accept my best wishes for yourself and the other brethren in the Office, and my thanks for all kindness shown to me, and believe me to remain, your fellow-servant of Christ,

M. HOLLING.

UTAH NEWS.

The *News*, noticing a call by Elder Edward L. Butterfield, returned missionary from England, says, at the time of his release his health was poor, but since, "his health has steadily improved, and he looks the perfection of bodily vigour."

The citizens of Ogden were about to open a theatre on Main Street, built after the model of the Princess Royal Theatre, Edinburgh, with slight modifications and improvements, under the supervision of Col. Fife. George M. Ciprico was to be the opening star.

Thomas L. Frazier was fatally stabbed in the side, with a large pocket-knife, at Wanship, on the Weber, in a difficulty with a man named Killfoyle. Frazier died the second day after. He was a member of the Mormon Battalion. So far as ascertained, the quarrel was unsought by Frazier.

In a thunderstorm, July 27th, the wife of Brother Mark Lindsay, of the 20th Ward, was picking currants from a bush in the lot, when she and the bush were struck by the lightning, the bush being set in a blaze and partly burned. Sister Lindsay was stunned for a moment or two, but otherwise received no injury.

Brother Thomas Phillips, of Scipio, Millard county, wrote (late in July) that the grasshoppers were there by myriads, damaging the oat crop, gardens, and young orchards, but the wheat crop was the best ever raised there, and was beyond serious damage from the insects. Scipio has a co-operative store on the 5 dol. principle, and a Sabbath School of a hundred children, presided over by Bishop Daniel Thompson.

Brother Rees R. Lewellyn wrote (latter part of July), from Fountain Green, that San Pete Valley had been heavily visited by grasshoppers, seriously damaging the oats, barley, and garden crops, but the wheat crop was excellent, and there would also be plenty of potatoes, corn, peas, squashes, and many other vegetables. Much more wheat would be raised in the county this year than any previous year. Good health, union, and good-will abounded among the Saints.

Mrs. Mary Ann Murray, wife of Mr. John Murray, jun., and daughter of Mr. Benjamin Malley, while engaged in cooking at Spanish Fork, July 13, was seized with a fit and fell into the fire. No one was present at the time, but a few moments later she was found with both hands in the fire. Her right arm was burned up to the shoulder, and injured so badly that it was amputated by Dr. Roberts, of Provo. Hopes were entertained of her speedy recovery. Sister Murray is one of the first thirteen who were baptized in Preston, Lancashire.

Professor C. J. Thomas, after a visit to the City, was expected to start homeward and give a series of concerts in the settlements *en route*.

The militia of Weber county was re-organized Aug. 13. Suitable addresses were delivered by Generals West and Richards, and Colonel Fife.

Hot weather is complained of in Utah. At Hennerferville, Weber Valley, 100° in the shade is talked of. At St. George, Washington county, 110°.

The Wells, Fargo stages from Salt Lake City to Uintah are now run by Messrs. Gilmer and Saulsbury, and the fare has been reduced to 3 dollars.

The grasshoppers, in countless numbers, were visiting Coalville. The stringent measures of the Mayor and County Court had stayed the progress of the small-pox.

A Convention of forty-four members to regulate the prices of agricultural and other produce and mechanical and other labour, held a session, Aug. 18 and 19, in Provo.

Brother H. A. Shaw writes that Paradise, Cache county, was entirely free from measles and scarlet fever. A new saw-mill had arrived for Bishop Jones, and would soon be at work sawing ties for the Utah Central.

Elder Joseph W. Young writes to President Young, from St. Joseph, August 3, that the weather had been dry and hot all summer, and the thermometer had ranged from 106° to 112° for the previous eight weeks, with no rain, so that the crops had suffered much through want of water. The settlers were going further up the bench, to where they hoped to bring the water. The Indians were peaceable.

The thunder and rain storm of August 19 extended from Salt Lake City to Ogden severely, and to Brigham City and Wellsville slightly. There was no rain at Logan. South of Salt Lake City and in Utah County there was considerable thunder and lightning, but little rain. In San Pete county there was a little of each. At Scipio it stormed considerably, injuring the telegraph line, and temporarily stopping communication south of that settlement. It rained very hard at Fillmore, Parowan, and Cedar City.

A Conference was held in Malad City, July 10th and 11th, Elder Lorenzo Snow presiding. Among the speakers were Elders Snow, J. C. Wright, S. Smith, Bishop Nichols, and J. D. Rees. A good time was enjoyed. One of the speedily visible results of the Conference was the commencement of steps for the erection of a new meeting-house, Brother D. B. Dille heading the list with a subscription of 200 dols. The crops were looking well, water was abundant, grass plentiful, stock doing well, and the health of the people good. In fact, in the language of Bishop Daniels, the people of Malad have everything around them to make them happy, and they feel full of thankfulness to their Heavenly Father.

The *News* says—"We have had several very pleasant interviews with Elder John E. Pace and others of the returning missionaries, who came by the *Colorado*. From them we learn that the voyage was a most pleasant one, and from the time they left Liverpool, on the 28th of July, to the date of their arrival in these valleys, August 21, they did not lose one of the company by sickness; but their number was increased by the birth of a girl, while in the cars in the Bitter Creek country. Of the returning missionaries who came in the *Colorado*, Elders John E. Pace, Joel Grover, Willard Richards, Henry J. Moore, Octave Ursenbach, Nathan B. Baldwin, John R. Clawson, and William Howard, the latter accompanied by his wife, have reached their homes in these mountains. Elder R. Erastus Egan is still east, whilst Elder Geo. Teasdale remains in New York to assist Elder W. C. Staines in the business of the emigration.

The above are gathered from the *Deseret News*.

SUMMARY OF NEWS.

—O—
 Horsethief hunting is exciting sport in Kentucky.

The *New York Times* doubts whether any nation that once tried the Income Tax would be willing to dispense with it. But the *Tribune* ventures to name the United States as one which has tried it and would like to dispense with it at the earliest day.

Miss Susan B. Anthony's star does not seem to be in the ascendant just now. The Steinway Hall convention said she could not keep accounts. At Philadelphia she has been accused of using "rats" and not telling the truth, which, however, is not so bad as telling a falsehood. The *Typographical Union* (American) has voted her a humbug, opposed her admission to the labour convention as an insult, and got her name off the rolls.

The labour congress recently held in Philadelphia very sensibly passed the following resolution:—"That this labour congress would most respectfully recommend the working men of the country that, in case they are pressed for want of employment, they proceed to the public lands and become actual settlers, believing that if the industry of the country can be coupled with its natural advantages it will result both in individual relief and national advantages."

Mr. Henley, M.P. for Oxfordshire, after dinner one day lately, talked to the farmers of Bicester, in the following strain:—"The Parliament of the last session was the dullest Parliament I ever had the misery to pass through. It was as heavy as lead, and the only thing one derived in the shape of advantage or profit was this: we ascertained that one very great and indispensable qualification for a member of Parliament was to be able to sleep without snoring."

When the Duke of Edinburgh (Prince Alfred) visited the Sandwich Islands recently, he was entertained at a luan, or native feast, by the governor's wife. The next day the natives paid him tribute, consisting of fowls, pigs, fruits, potatoes, taro, or anything else convenient. Just before embarking "the duke was approached by native women, each bearing a tasty wreath, with which they adorned him, hanging them about his neck until there was no room for more, then placing them upon his head, until at last he was almost buried in flowers."

At the adjourned annual session of magistrates at Preston, held Sept. 9, Mr. A. Aspland stated that during the past year the advance of crime in the country generally was—for adults 9 per cent., for juveniles in England and Wales 4.6 per cent.; while the advance in the county of Lancaster was—for adults 29 per cent., for juveniles 20.7 per cent. In Liverpool 75 per cent. of the children sent to reformatories failed to reach those institutions, owing to inattention to details. The chairman, Lord Stanley, said they had heard a painful statement as to the increase of crime, and he was afraid there could be no doubt of it.

ADDRESSES.

H. C. Jacobs, H. G. Park, Lot Smith, 37, Morrison Street, Kingston, Glasgow.

Wm. W. Taylor, A. Dewey, 30, Union Street, Charles Town, Pendleton, near Manchester.

DIED.

COATS.—In Cardfene, Scotland, August 20, Christina, daughter of William and Elizabeth Coats.—"*Deseret News*," please copy.

MILLIGAN.—In Glasgow, September 2, Mary, daughter of Samuel and Jane Milligan.—"*Deseret News*," please copy.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
 AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 38. Vol. XXXI.

Saturday, September 18, 1869.

Price One Penny.

DISCOURSE BY PRESIDENT GEO. A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 25, 1869.

REPORTED BY DAVID W. EVANS.

(From the Deseret News.)

[CONTINUED FROM PAGE 590.]

From the organization of the church up to the death of Joseph the people had purchased a great quantity of land; in the State of Missouri they paid the Government of the United States 318,000 dollars for land, the most of which they still own. They were driven from this land because it was said that they preached and practiced a strange religion. The leaders of the mobs, themselves, acknowledged that there were no legal grounds for their persecutions; and Danl. Dunklin, the Governor of Missouri, declared in one of his communications that the Constitution and laws of the State were ample for the protection of the "Mormons," but the prejudices of the people of the State were so great that it was useless to attempt to enforce the laws. There is one comfort, however, in reflecting upon these things, and that is, that whenever that glorious day arrives in which the Constitution of the United States becomes the supreme law of the land, and is respected as such, the Latter-day Saints can return and again inhabit and enjoy their homes in Missouri, for Jackson County, Missouri, is the place which God selected for the Centre Stake of Zion, and the day will come when the most magnificent temple ever built on the face of the earth to the name of Jehovah will be built there; and it will be the blessed privilege of

the Latter-day Saints, in due time, to perform this work.

The death of the prophet and patriarch was, of course, a great blow to the feelings of the people; and it was believed throughout the world that it would put an end to the organization of the church. Men in high places sent gifts congratulating each other on their death; thanks were returned in the pulpit that these false prophets had been destroyed. Many acknowledged that their murder was an outrage upon the laws of the country, and discreditable to the State, but then it was a good thing they were dead. It, however, proved that the death of individuals was not the death of an organization or the destruction of a people. The work which Joseph had commenced was continued by his followers. Previous to his death it had been revealed to him, and he had told the brethren, in so many words, what was to befall him. He had designated the men to bear off the work. He had completed the organization, administered all the ordinances, and borne testimony to the Saints, and thousands were witnesses that upon the head of Brigham Young and the Twelve Apostles was laid the responsibility to go forth and carry on the work which he had commenced and the foundation of which he had so gloriously laid. His death rendered him a martyr, for it

was well known that he was arrested on a trumped-up, fictitious charge, one on which his accusers dared not risk an investigation, knowing that he would be discharged. The result was that thousands and tens of thousands who had before looked on with the idea that he was a master spirit, and that he could preach doctrines and principles in a wonderful manner, now began to feel that there was a sanctity connected with him, and from being simply lookers on many became believers.

At the time of his death the Saints were engaged in building a temple, the pattern of which was given by revelation, and which they were commanded to build. They laboured to complete this temple, and when it was discovered that the people were not broken up after their prophet's death, as had been anticipated, organizations were again formed for their destruction. These organizations commenced their attacks on the scattered settlements, burning the houses of the people and inflicting personal violence upon them. In one week they burned about 175 dwelling houses with their stacks, barns, and other property. While doing this they sent abroad to the world the intelligence that the "Mormons" had made an attack on the other citizens. There being no resistance offered by the Saints, of course the truth of the matter soon became known, and the sheriff of the county issued orders calling forth a posse to put a stop to these burnings. No sooner was this done than an army was marched into the neighbourhood; but no attempt was made to arrest the house burners. A sham trial was held over four or five of the men engaged in the murder of Joseph and Hyrum Smith, but they were acquitted. In fact during the time that intervened between their examination and trial, they were allowed to go at large on their own recognizance, only a thousand dollars being required; and at the time of the trial, as it was termed, they were honourably acquitted, although it was very well understood by jury, witnesses, court and spectators that these men were guilty of the murders, and had taken a leading part in all the acts of violence, oppression,

and injustice against the Latter-day Saints, in Illinois; but not one of them, nor any who ever took part in any of these outrages were punished.

After this house burning had been stopped a convention, representing nine counties, was held at Carthage, at which it was resolved that the Latter-day Saints could not remain in Illinois, and Thomas Ford, then Governor of the State, informed them through Hon. Stephen A. Douglass and Gen. John J. Harding that it was impossible for them to remain in the State. We then wrote letters to the Governors of every State in the Union, except Missouri; also to the President of the United States, asking for protection in these States. The letters were no doubt received; an answer was received only from Governor Thomas Drew, of Arkansas, recommending the Latter-day Saints to settle in Oregon Territory. An arrangement was made with the mob that the Saints should leave Nauvoo and vicinity in a reasonable time, on condition that mob violence and vexatious law suits should cease, and that assistance should be rendered them to dispose of their property. Notwithstanding this agreement mob violence was renewed.

In the midst of winter, about the 6th of February, 1846, the grand exodus, which brought us to this place, began. The people commenced crossing the Mississippi River with ferry-boats; but in a few days the river was frozen so that hundreds and perhaps thousands of wagons passed over on the ice. We continued to move westward, the settlements at that time extending about fifty miles west of the Mississippi river; from that point Iowa was an uninhabited wilderness. No road through it, no trail except Indian trails. We went to work to make a road, and in doing so, during the latter half of the winter, and the spring, we bridged more than thirty streams and made more than 300 miles of road, arriving on the Missouri river not far from Council Bluffs. We built boats and established a ferry near the present City of Omaha about the 1st of July, 1846. On our journey from Iowa we had made settlements at two different points, broke a thousand acres of prairie land and planted it to grain

for the benefit of those who should follow after.

It was at this point that we were met by Capt. James Allen, a United States officer, by whom a requisition was made upon us for 500 volunteers. The companies furnished the volunteers, although they could be ill spared under the circumstances. They were made up in four or five days, and set out on their line of march on the 16th of July, 1846, to aid the United States in the war with Mexico. They marched to Leavenworth and received their arms, and then marched from that point across the country to Santa Fe, and from Santa Fe made a new route to San Diego, the whole journey being some 2050 miles. It was one of the most remarkable marches of infantry on record; it is declared by some that history may be searched in vain for its equal. These men were discharged, after one year's service, 2000 miles from the place of enlistment, without rations or means of transportation to take them to their families. Their services, however, were every way satisfactory to their country, and the influence of their conduct on the people of California, where they were stationed, did much in after time to give character credit to the American people. This band of volunteers also commenced the manufacture of brick there. The first brick kiln ever burned in California was burned by Philander Colton, one of this body of men, who furnished brick for a public building in San Diego. At the request of the Commander-in-chief of the American forces in California, a company of this battalion re-enlisted for six months; when peace was restored, their services were no longer needed. While making preparations to return home they discovered gold, and opened to the world a new field of enterprise and adventure. They made their outfit and returned, a small portion of them meeting their families at this place; but the great body of them had to go back to the place of enlistment in order to find their families and gather them up here.

The winter of 1846, with the Saints, was one of privation and suffering. They were located on the Missouri River, both on the east and west sides,

the main body being at a place now called Florence, Nebraska, which we denominated "Winter Quarters." The scarcity of provisions and the exposure which they had endured, together with the want of vegetable food caused much suffering and many deaths. It was really at times a camp of mourning. But all seemed to have the spirit of God equal to the occasion. In the Spring of 1847 they were ready to renew their efforts to seek a home in the mountains, where they could have a prospect of peace. About the 14th of April 143 men, led by Brigham Young, started in this direction, to seek out a road and find a locality where the Saints could settle. They are denominated the "Pioneers." There was no grass along the Platte River at that period, it being too early in the spring; we fed our animals with the grain we carried with us, and on the bark and twigs of the cottonwood trees for some two hundred miles before we could get any grass. We had the road to make, for we took a route that had never been traveled. We had no pilot; no man who had ever been over the road was with us. We continued our journey until the 24th of July, at which date we arrived at this point. We were led here by the hand of the Almighty; the Latter-day Saints were guided to this point by revelation. When we reached here the place looked very much like a desert. The ground was bare, dry, and dusty; there was nothing that appeared inviting, but we had the hope that it would take our enemies some time to come here to trouble us. We could certainly have the privilege of building houses and living in them awhile before a mob could come to disturb us, for it would take them as long to cross the sage plains as it had taken us.

All the way here, while journeying, we were examining the route critically, for the purpose of seeing where a railroad could be built. We then expected that within ten years the work which has proved to be the work of twenty-two, would have been accomplished, and that a railroad would have been built across the Continent. In this we were about twelve years mistaken.

[TO BE CONTINUED.]

CAN'T ALLOW IT.

THE canny and soberminded Presbyterians of Auld Scotia have recently suffered somewhat from a disturbance of their mental equilibrium by an invasion of their rights, of the nature of a woman's rights adventure. It appears that Miss Smiley, from Baltimore (of course she came from America), a very accomplished person, visiting Orkney and Shetland, called on Revd. Mr. White, of Harray, by invitation, having been previously introduced to him, spent two days with him, and, in conjunction with her companion, Mr. Fox, of Liverpool, requested to be allowed to conduct meetings in Mr. White's church, which was granted, and the permission was taken advantage of.

This caused huge offence to some of the Revd. brethren, and the Free Presbytery were convened at Orkney to consider the case, Revd. John Stewart in the chair.

Mr. Roy wished to introduce a small matter. Then, with true Scotch wariness, the "small matter" was mooted Socratically, by his presenting the following question:—"Was it true that a female (woman he meant) had been officiating in the Free Church of Harray?"

Mr. White did not answer after the Yankee fashion, as he evidently had a right to, by asking, "What kind of a female?" But he very considerably stated the circumstances of the feminine innovation, and gallantly added that he was satisfied that Miss Smiley was sound in the faith and orthodox as to points of doctrine, and he was prepared, like a true and faithful and gallant and chivalrous knight, to vindicate her opinions.

Rev. Mr. Roy, still wary, fought shy of side issues, and put the main question thus:—"Would the Free Church, or would that Presbytery, tolerate female preaching in their churches? The question was not whether any particular lady or ladies should speak the truth, but whether it was agreeable to the custom of the Free Church, and in accordance with Scripture, that females should speak at all." He believed it to be incon-

sistent and unscriptural, and he gave a sly dig at the culprit by saying "he could not see how Mr. White, who had all along objected to lay preaching, could consistently favour female preaching." Mr. Roy concluded by moving that, "Whereas 'female preaching' has been permitted within two congregations within the bounds, and whereas female preaching is inconsistent with the practice of the church, and opposed to Scripture, the presbytery enjoin on all the brethren within the bounds to discourage this unscriptural course by refusing the use of their churches, and generally by enlightening the minds of their people in the scriptural nature of the Gospel ministry."

Revd. Mr. Robb (we will presume they were all Reverends) seconded the motion.

Revd. Mr. Armour perfectly agreed with the order of the church. But there was an exception to every general rule. The church had given its sanction to laymen speaking in public. In the bounds of their presbytery it was practised, and there was not a single whisper of disapprobation regarding it. The question was whether a woman, a Christian woman, should be allowed to tell them the way of salvation, whether female lips were never to tell the sweet story of the way of salvation, whether it was scriptural for a Christian woman to tell sinners about Jesus. If the negative was right, then the presbytery ought to agree that no female should engage in Sabbath school teaching. He believed feminine teaching was Scriptural and rational. The Scriptures did not disapprove women opening their mouths in public and declaring the truths of the Gospel. The prophecy of Joel foretold it. Philip's four daughters prophesied, so did old Anna in the Temple, and others.

The Moderator shook his head incredulously.

Rev. Mr. Armour said he might do that. Paul spoke without disapprobation of women praying and prophesying in public, only prescribing that

they should keep their bennets on. They must have had bonnets in those days, being better off in that respect than the women of to-day. It was talking in congregations, and nothing else, that was condemned. The Corinthian women had fallen into the naughty habit of questioning their husbands in church and disturbing the congregations. There was nothing objectionable in Miss Smiley's ministrations. She was not a blue-stocking. Her addresses accorded with the Free Church doctrines, were admirably suitable, being full of tenderness and power, most excellent characteristics, which the presbytery could hardly object to.

Rev. Mr. Sinclair highly approved of a Christian lady reading and speaking to and praying with some of her own sex, as was done in the "mothers' meetings" held in Edinburgh and elsewhere, for that was Scriptural and was "not usurping authority over man."

After a long discussion Rev. Mr. Roy's motion was carried by seven to two. So Rev. Mr. White stands corrected, Rev. Miss Smiley finds herself convicted of usurpation of masculine prerogatives, and the grave and reverend presbytery breathe more freely and feel much better every way. Scotland cannot pass the Woman's Rights Bill just yet.

THE CHURCH GOING TO THE MOUNTAINS.

(From the *Deseret News*.)

SALT LAKE CITY,

August 20th, 1869.

Editor *Deseret News*.

Dear Brother,—The following extracts I have taken from Joseph Smith's Journal, kept by his private secretary, Willard Richards:—

"Tuesday, Feb. 20, 1844. I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to *after the Temple is completed*, and where we can (like the Israelites) build a city in a day, and have a government of our own; get up into the mountains where the Devil cannot dig us out, and live in a healthy climate, where we can live as long as we have a mind to."

"Wednesday, 21st. The Rev. Mr. De Wolfe lectured in the Assembly Room in the evening. I attended, and after the sermon, at his request, spoke to the people, showing them that to get salvation we must not only do some things, but *everything* which God has commanded. Men may preach and practice everything except those things which God *commands* us to do, and will be damned at last.

"The object with me is to obey and teach others to obey God in *just what He tells us to do*. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it.

"At the same hour the Twelve met

in my office, and selected eight men to fulfil the exploring expedition I mentioned to them on the 20th, and adjourned to meet at the Assembly Room on the evening of the 23rd."

The minutes of the above-named meeting are as follows:—

"At a meeting of the Twelve, at the Mayor's Office, Nauvoo, Feb. 21, 1844, 7 o'clock p.m., B. Young, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards and four others being present, called by previous notice, by instruction of President Joseph Smith, on the 20th instant, for the purpose of selecting a company to explore Oregon and California, and select a site for a new city for the Saints, Jonathan Dunham, Phineas H. Young, D. D. Yersley, and David Fulmer volunteered to go; and Alphonso Young, James Emmett, Geo. D. Watt, and Daniel Spencer were requested to go. Voted the above persons be notified to meet with the Council on Friday evening next, at the Assembly Rooms.

"WILLARD RICHARDS."

"Friday, 23rd. Met with the Twelve in the Assembly Room concerning the Oregon and California exploring expedition. Hyrum and Sidney present. I told them I wanted an exploration of all that mountain country; send twenty-five men, let them preach the Gospel wherever they go. Let that man go that can raise 500 dols., a good horse and mule, a double-barrel

gun, one barrel rifle and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie-knife and a good sabre. Appoint a leader and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, &c. If we don't get volunteers, wait till after the election. Geo. D. Watt said, "Gentlemen, I shall go;" Samuel Bent volunteered; Joseph A. Kelting, do.; David Fullmer, do.; James Emmett, do.; Daniel Spencer, do.; Samuel Rolf, do.;

Daniel Avery, do.; Samuel W. Richards, do."

"Saturday, Feb. 24. Seth Palmer, Amos Fielding, Charles Shumway and John S. Fullmer volunteered, and subsequently Almon L. Fullmer, Moses Stout, Thomas S. Edwards, Moses Smith, and Rufus Beach, and probably others volunteered to join the Oregon and California exploring expedition."

The foregoing extracts, taken from the journals of President Joseph Smith, set forth clearly the fact that he had an eye to the West.—Yours respectfully,

JOSEPH F. SMITH.

U. P. & C. P. CO.S' INDEBTEDNESS TO THE PEOPLE OF UTAH.

(From the *Deseret News*, August 24.)

PERHAPS on no one point for many years have the people of Utah exhibited more of their characteristic patience and forbearance than in the case of the railroad contracts for grading which they have filled for the Union Pacific and Central Pacific Railroad Companies. Upwards of fifteen months ago a contract was made by the Union Pacific Railroad Company, through its superintendent of construction and engineer, S. B. Reed, Esq., with President B. Young for the grading of a large extent of its line. Considerable anxiety was displayed by the U. P. R. R. at the time the contract was closed to have the work commenced immediately, and the company promised that if the contractor would collect his men and teams, it would have the line surveyed and made ready for the graders within a few days. With this understanding large numbers of men and teams were concentrated on various points on the line; but weeks passed away and still they were waiting for the line to be located.

The non-fulfilment of this agreement on the part of the company was a most serious loss to the contractor and his sub-contractors. It was not only a loss at the time; but it was a cause of incalculable loss afterwards. Many who could have finished their jobs when the weather was favourable were thrown behind, and had to complete them when the expense of grading was very much enhanced by the severity of the weather. The tools, also, which

had been promised by the company, were not forthcoming by the time stipulated, and many of the sub-contractors were put to serious inconvenience and heavy expense to obtain the necessary implements to keep their teams and hands employed. But, notwithstanding all these disadvantages, the contractors kept steadily at their work. Every one felt that the reputation of the people of the entire Territory was to some extent in his hands. If he did his work well, they would get the credit; if he failed to fulfil expectations, they would be blamed. So every man was put upon his mettle to do his work in a satisfactory manner and by the time desired by the company. And it was acknowledged by every railroad man, and every traveller capable of judgment who passed over the road, that on no part of the line from Missouri to the commencement of President Young's contract, was there any grading to compare for completeness and finish with that done by his sub-contractors.

The people of this Territory may well be proud of their share of the grading of the great continental highway; for their work will bear the closest scrutiny, and their patience, perseverance, sobriety, language, and general demeanour while on the line were such as to extort praise from all who were brought in contact with them. When the distance graded, including that done on the two lines from Ogden to the Promontory, by

various parties of our people on the two roads, is reckoned, it will be found to be but little, if any, short of four hundred miles; and in grading this amount of road, we have never heard that either company has expressed any other feeling than one of satisfaction at the manner in which the work has been performed.

At the time the contract was made with the Union Pacific Railroad it was clearly understood, and so stated, we believe, in writing, that everything due on the work should be promptly paid when the grading should be finished and accepted. Relying on this agreement, and thinking themselves perfectly safe, hundreds of men, sub-contractors and others, incurred debts to carry on and complete their jobs. Farmers, merchants, bankers, and people of all classes, when they knew that the money was coming to work-people from the company, let them have money, goods, grain, and other means without the least hesitation, calculating confidently on being paid when the grading was accepted. All felt sure that the money would be paid by the Railroad Company according to agreement as if they had it in their hands, and they made all their arrangements accordingly.

The last tie was laid and the two lines were connected on the 10th day of last May. Previous to that date the grading had been finished and accepted. But if any cause for delay in making the final payments for the work existed previous to that memorable event, they ceased then. The road bed was graded, the ties and rails were laid, and the cars were running, bearing passengers and freight from one ocean to the other, but the people were not paid. And from that day until the present, though the claims have been pressed, they yet remain unsettled. The Union Pacific Railroad Company owes to the people of this Territory upwards of a million of dollars for the grading of its road.

Though we have dealt more particularly upon the contract with the Union Pacific Railroad Company, our remarks are equally applicable to the Central Pacific. The latter company has also failed to fulfil its agreement and keep its faith with its contractors

in this Territory, and though it does not owe so large an amount as the U.P.R.R., the people who have worked on its line are seriously distressed for their pay, and the entire community is embarrassed in consequence.

We have not touched upon this subject previously in our columns, hoping that these companies would yet, with all their slackness, make the *amende honorable* and, as far as it was in their power, fill their contracts and agreements. But now forbearance ceases to be a virtue. The situation of affairs here at the present time demands that there should be some plain talking on this subject. If the credit of the people is endangered, or if our business men fail to meet their engagements, ordinary justice requires that the cause of this should be known. A moment's reflection will convince every person that the withholding of a million and a quarter of dollars from a community no larger than ours must produce serious loss, embarrassment and distress. Had there been no hopes of pay held out, the consequences would not have been as serious as they are, for every man would then have known what to depend upon, and would have arranged accordingly. But, as it is, there is not a business man in the country who is not affected, and some very seriously, by the failures of these companies to pay for their work, and hundreds of poor men are literally destitute of the necessities of life for the want of the money which they worked hard to earn. We know of sub-contractors who have stripped themselves and run heavily into debt to pay their hands. We do not believe that these roads could have been travelled in safety in any other State or Territory, if the companies running them had treated the settlers as the U.P.R.R. and C.P.R.R. have treated the people of this Territory. Their conduct is utterly indefensible, and is unwise and unjust in the highest degree. It is unwise, because it is not to the interest of any railroad company to oppress and outrage a community upon whose favour it is dependent for traffic, or to leave the workmen who have built the road exasperated for the want of their pay. Its injustice is so apparent that it needs no comment.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 18, 1869.

HOW THEY GO NOW.

THE Saints who emigrate now to Zion have a great deal to be thankful for. The tedium and privations of the journey are marvellously diminished, and the time occupied therein is very materially abridged. It is true the highway is not yet cast up in the great deep, for the ransomed of the Lord to pass over, but a highway has been cast up in the desert, all the way to Zion, so that the journey can be made overland with great speed and pleasure.

In crossing the ocean, too, marked improvements have been effected. Instead of going in sailing ships, which we hope never will be again, the Saints now go in commodious steamers. Sailing vessels are very interesting things to look at, but not quite such interesting things to be in. The journey hence to New York now occupies eleven or twelve days by emigrant steamers, whereas by sailing ships it would occupy from a third to a half, and occasionally nearly the whole, of that number of weeks. That is a great difference, and, what is better, is a difference very favourable to the Saints, which is a great blessing to them, but which perhaps only those who have experienced both methods of voyaging can fully appreciate. Not only is the voyage so much shorter than formerly, but it is in many other ways far more agreeable. The accommodations on board the steamships are more roomy and airy and cleaner. Much better attention is paid to the emigrants. The conduct of officers and crew is more decent, respectful, and courteous than is apt to be the case on a sailing vessel. The provisions furnished are much better and more abundant. They are served ready cooked upon the table. Anybody who went eat good food when it is well cooked and put on the table before him, must be either sick, or sulky, or lazy, or very unreasonable indeed, and in either case he is a rather unfortunate mortal. One trip across the plains by ox-team or handcart would be likely to cure him.

When you are in a steamship you feel in large part independent of the winds, and that is a great relief to a landsman at sea. You entertain a sentiment of pity as your good steamer rushes swiftly along, ten or twelve miles an hour, in a calm, past the luckless sailing vessel, which lies as helpless as a log, waiting for upspringing breezes, or, when winds are unfavourable, tacking about, this way and that way, baffled though indefatigable in its efforts to make headway worth speaking of.

As to the land journey, that occupies about a week from New York to the Salt Lake Valley, and, when the Utah Central Railroad is finished, to Salt Lake City, which, however, is now only a day's journey from the railway. A week now to travel all that distance, nearly as long as the sea voyage, and which formerly occupied three or more months. No tedious travelling by

ox-team, no laborious dragging of handcarts new. The emigrant Saints jump on a railway train, pass swiftly through the heart of the United States, their attention is agreeably occupied by the new, attractive, and diversified scenery, and before they are aware they are set down on the banks of old Weber and near the shores of the Great Salt Lake of the Great Basin of North America. The whole journey from Liverpool, a fourth of the circumference of the earth, is accomplished in three weeks, so rapidly that the emigrating Saints are apt to wonder whether or not it is all a dream, rather than the sober reality.

This swift and easy travelling is a great blessing, and should be a cause of much thankfulness. One thing, however, there is about it, and that is, it affords very little opportunity for the trial of one's patience. The old system of journeying across the plains furnished abundant and admirable opportunities for the trial of one's patience, and one's faith too sometimes, for the journey in that style seemed to turn everybody inside out, and everybody outside in, and manifest exactly what manner of men and women they were, when in very trying circumstances, and the manifestations sometimes were very extraordinary and surprising.

As the Lord does not try the faith and patience of the Saints in that way now, He may be trying some of them a little more in these old countries by allowing more delay than is agreeable as to the time for their escape from Babylon. Never mind, brethren and sisters, it will be all right, and it is comforting to remember that if you wait here, you will not wait on the plains as once was the case, but that when you do get started, you will "go a kiting," that is, make a speedy and pleasant journey all the way through. Having a few more months' tedious experience here, instead of on the plains, may not seem very sweet to you, but after all we individually would decidedly prefer it, and we have tried both.

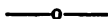
One highly important point we had almost forgotten, and if we had quite it would have been an unpardonable omission. This swift journeying is an especial blessing to the sisters. Here in these musty, tied-up, dried-up old countries a surplus of women is complained of. We never heard of such a thing at Salt Lake, and there such is not the case. There is no surplus there, and never will be any. Women are of too excellent a nature for there ever to be a surplus of them where the men appreciate their worth, as is the case over yonder. That men here should complain of a surplus of women is a very flattering compliment certainly to the fair sex. It is as good as saying that so many of them ought never to have been born; that their coming into this world was all a mistake, a very serious mistake; that men have become so narrowminded, and their capacities have become so dwarfed, that none of them can take care of more than one wife, and not half of them have either the ability or inclination to do that. Indeed this surplus talk is impious, for it is charging God with folly in creating more women than are necessary, more than the men of Christendom know what to do with, except to destroy them out of the way. Such sentiments are a sign of a very stolid understanding and an execrable taste. That a surplus of women should never be dreamed of by the men of Utah is rather a sign of intelligence and refinement, of proper appreciation of the beautiful, the pure, and the good, and of a perfectly correct taste. Surplus indeed, as if it were possible that there could be a surplus of any kind of bright and beautiful beings in this world.

Well, these poor, neglected, not wanted, sadly in the way, but interesting

and beautiful flowers of creation, by this brief and agreeable journey, are suddenly transferred from a most perplexing state of society, where they are not at all needed, where their presence is a lovely but puzzling superfluity, and wherein they may well but hopelessly cry out, "O dear, when shall I get married?" to a much more congenial state, wherein they can soon find a satisfactory answer to that momentous question for themselves. Not that marriage is everything to a woman, but it is a great deal to her. Isn't it? It is an important point which every true woman desires to have once and well and happily and permanently settled, and without heart-aching delay too. It is the foundation of a great deal more than we have time to talk about now.

J. J.

ORGANIZED EMIGRATION.



ENGLAND and some other nations of Europe are rich in the most valuable of all productions—human beings, men and especially women and children, men and women more or less honest, capable of labour, and willing to labour steadily to support themselves and those dependent on them, only granting them the privilege of opportunity to labour with the prospect of enjoying the fruits thereof. America, on the other hand, in view of her immense area and inexhaustible resources, is poor in the number of her inhabitants. She desires to increase their number faster, much faster than can be done in the natural way. Europe offers her ready-made human beings, of both sexes and all ages. The more thinly peopled of the United States are particularly anxious to have these human beings, ready born and brought up and accustomed to labour, but the question is as to the best mode of getting this transfer made speedily, that the untilled millions of acres, the undeveloped mines, with the many consequent businesses, may be operated upon and in and made productive. The western States and Territories, several of them, manifest considerable interest in this matter, and some of them have done something to call the attention of foreign nations to the advantages of emigration to America, to encourage it, and to accomplish it, also the formation of new settlements and the building of new towns and cities, systematically and with a satisfactory degree of prompt effectiveness.

In this connection, the emigration of the Latter-day Saints has frequently been referred to as a very useful precedent and example. Lately, Dr. Latham, surgeon of the U.P.R.R., who visited Salt Lake a short time back, writing to the *Omaha Herald* and citing the example of our system of organized emigration as one worthy to be followed by Nebraska and Wyoming, says—

I am sure that all persons who have seen Utah and its pathless plains will agree with me that nothing short of just such a united effort would have met and overcome such gigantic difficulties as the Mermons did, and succeeded in building up an empire in a wilderness as they have done. Why should not we profit by the lesson? Why should not all immigration be organized? Hundreds of millions of acres of land are to be settled yet by millions of people, who can succeed by a united effort incomparably better than by inexperienced and single movements. The broad fertile prairies along the U.P.R.R. and elsewhere in Nebraska could be advanced ten years in wealth, population, and in her general material progress by a "Bureau of Statistics and Immigration,"

which shall have the means to carry this thing into effect. So with Wyoming, where I hope to see such a measure recommended by Governor Campbell and adopted by our first Legislature.

The *Herald*, however, commenting on the Doctor's proposition, is by no means sanguine that the Nebraskans have either the knowledge, ability, or integrity to take advantage of the admirable precedent which the Mormons have established. Rather dolefully that paper says—

We have long felt the necessity which the Doctor thus urges, but in a State like our own, ruled as it is by the feeblest men among us in nearly every branch, we need not expect anything. There are but two or three men in any department of its Government who have sense enough to go in when it rains, saying nothing about having the ability to even imitate the wisdom of the Mormons, or anybody else.

The Doctor and the *Herald* man are not the only gentlemen who have commended the Mormon system of emigration. Its superiority in many ways has been generally acknowledged, and for the benefit of the public we will just tell briefly how it is done. In the first place, we send Elders among the people to preach the Gospel of Jesus Christ, the first principles of which are faith in God, repentance of all sins, baptism for the remission of sins, the laying on of hands for the Gift of the Holy Ghost, gathering together at the place which God has appointed that they may become His peculiar people, marriage of marriageable men and women, the fulfilment of the first great command to increase and multiply and replenish the earth, and, in short, living by every word which proceeds from the mouth of God and concerns them.

These essential preliminaries being faithfully attended to, so far as circumstances render advisable, it will be readily seen that the people so believing and obedient are imbued with the spirit of the gathering, or, in other words, they desire to emigrate from the land of their nativity or residence and assemble at the headquarters of the Church of Jesus Christ of Latter-day Saints, at Salt Lake City, Utah, United States of America, where they can more fully learn and obey the commandments of the Lord.

Now, then, we have come to the actual operation of emigration, which is done by direction of the President of the Church, and always, if possible, in organized companies, each with its President and other necessary officers, which organization is maintained for the common good of the emigrants, so far as is advisable, all the way by sea and by railroad to Salt Lake Valley. Every one is expected to pay his own fare, if able, unless some one chooses to pay it for him. Those who are unable, and are considered worthy, are assisted by a fund, created by public and private donations, or are sent for by their friends and the fare is paid by them. Those who are helped, are expected to repay the amount as soon as they are able.

When arrived in Salt Lake Valley, the Bishops and other Church officers are ready with cooked provisions and wagons to receive the companies and distribute them in different portions of the Territory, as may appear most advisable, or as the emigrants may choose. Frequently relations or friends of the emigrants meet their relations or friends at the railroad and take them home, saving the Bishops the trouble of looking after so many.

This is how it is done, and it works well, works like a charm. The emigrant Saints go along on their journey quietly, peaceably, comfortably, and enjoying

much pleasure. This system is so successful that notices like the following, from the *Omaha Herald*, are not infrequent :—

It would be making a safe assertion to say that Brigham Young is not only doing more than any individual, but more than any organization in the United States in populating and developing our territorial possessions. He has missionaries scattered throughout nearly all the densely peopled countries of Europe, who preach Mormonism and emigration at the same time. The richness of Utah and the views of Joseph Smith are unfolded in the same discourse, and the glories of Zion and Salt Lake City are dwelt upon with almost equal fervour. As a consequence we find that the people who profess Mormonism in the Old World, are almost unanimously desirous of reaching the country in which dwells their spiritual head. Another instalment of the "happy deluded," four hundred strong, arrived in Omaha yesterday morning. Agent Dusenbury accompanied the emigrants from New York to this point. Here they were placed in charge of the Rev. John E. Pace, a returning missionary from England. They left for Salt Lake City by a special train at noon yesterday.

New those people who may be desirous to follow the example of the Mormons in their excellent and successful systematic organized emigration are welcome to the information above given, and we hope it will be useful to them. But they should particularly remember the preliminaries as well as the other details. They are not numerous anyhow, but they are very important. Don't begin with deceiving and cheating one another, quarrelling and fighting, overreaching each other, furtively appropriating one another's property, debauching or running away with one another's wives or daughters, and committing all sorts of folly and wickedness. That is all wrong, and it won't do. No system of emigration would be satisfactory under those conditions. Don't forget the preaching and obeying of the Gospel. That is essential to the best results and the most gratifying success. Some people may be inclined to let the Gospel portion slide and adopt the other minutiae. It is doubtful, to say the least, whether they will succeed very well that way. We are satisfied they won't. But we are willing that they should make the experiment, and satisfy themselves. For our own part, we are perfectly convinced that we have hold of this emigration matter right end foremost, that is, setting the preaching and obeying of the Gospel first, for that brings together the greatest amount of the best material to work with. Securing so much of the best, we can well afford to leave the inferior material behind. Anybody else is welcome to it. We don't want it.

J. J.

A COMPANY OF SAINTS will leave Liverpool on the 6th of October, on the steamship *Minnesota*, composed, like the one that will leave on the 22nd of September, exclusively of those who have sufficient means of their own to pay their way through to Ogden, and those who will be notified by letters from this Office, as not the least assistance can as yet be extended to any one, nor is it now known how soon there can be. This Office has so far fulfilled to the letter every promise it has made to assist, it never having promised assistance, only when and so far as it might have means therefor, which this season has been none at all, except through a mistaken application of a certain sum. Circumstances not necessary to mention, but over which we had no control, and which of course were outside of any responsibility on our part, have occasioned this,

and we have to share in the disappointment, that may here and there occur, with all possible patience, and not in the least slacken in well-doing, but rather renew our faith and diligence, for the Lord has signally blessed this season's emigration, to our certain knowledge. Those wishing to go on the 6th of October are requested to forward their names and ages as soon as possible, and to be in Liverpool by the 5th of that month. As they arrive in this town, one of each party is requested to come directly to this Office, prepared to settle for their tickets, and receive instructions about luggage, &c. It is still advisable that none go, except those who are prepared to go through.

OUR DISTINGUISHED VISITORS.

LATE on Saturday evening the joint Congressional Committee on Retrenchment, accompanied by a number of invited guests, reached this city in three special coaches. The members of the committee consist, on the part of the United States Senate, of Hon. James W. Patterson, of New Hampshire, Hon. Carl Schurz, of Missouri, and Hon. Allen G. Thurman, of Ohio; on the part of the House of Representatives, Hon. M. Walker of Ohio, Hon. J. R. Reading, of Pennsylvania, and Hon. Jacob Benton, of New Hampshire; also D. F. Murphy, Esq., Clerk of the Committee, and J. I. Christie, Esq., Sergeant-at-Arms. The committee was accompanied by Hon. A. G. Cattell, U. S. Senator of New Jersey, Hon. J. S. Morrill, U. S. Senator from Vermont, and a number of ladies

and gentlemen. Yesterday the party attended the morning and afternoon services at the Tabernacle, and to-day they visited President Brigham Young, took a walk round his grounds, and were shown the method of irrigation practised here, in which they manifested much interest. Accompanied by a number of our leading citizens, they also visited the Tabernacle, the Theatre, the City Hall, and other places and objects of interest in our city, expressing much pleasure in what they had noticed in our midst since their arrival. This afternoon they again started on their journey westward to San Francisco. We learn that their journey has been a very pleasant one thus far, and we hope its pleasures may continue to the end.—*Deseret News*, Aug. 23.

UTAH NEWS.

We glean from the *Deseret News* to August 27, the following:—

Excursion tickets from Promontory to Sacramento and return, were issued for the California State Fair.

The irrepressible George F. Train was in the City, expecting to lecture in the Theatre.

The *News* advises the people of Utah generally to secure a supply of bread-stuffs while it is plentiful and cheap.

The ladies and gentlemen of the Tabernacle Choir and the members of the Theatre Orchestra and of Captain Croxall's Brass and Major Huntington's Martial Bands had a pic-nic and general good time at Calder's Farm, August 24.

Honourable Senators, Generals, Colonels, Captains, 'Squires, Judges, Presidents, Directors, Agents, and all sorts of dignitaries were still plentiful visitants at Salt Lake. In fact, Salt Lake City has been more honoured the present season by visits of distinguished persons than perhaps any other city on the American continent.

Postmaster A. W. Street informs the *News* that the Postmaster General has selected the Salt Lake City Post-office, with others, for the issue of postal orders for sums payable to beneficiaries in Switzerland by the Post Department of that country, and for the payment of orders for sums remitted from Switzerland through the "Exchange" Post-office of New York.

"Operator," writing from Mount Pleasant, San Pete county, August 18, says, Bishop Seeley arrived that day with a company of emigrants. The band and a large number of citizens went to meet them, and accompanied them to the hall, where a nice dinner had been prepared, to which they were invited, and everything was done to make them feel they were welcome. Notwithstanding the heavy damage done by the grasshoppers, the wheat crop was more abundant than ever before. Reynolds and Co.'s new and large grist mill was raised on the 17th, and would be running in the fall.

Elders Israel Evans and N. C. Murdoch, writing from Polk City, Polk county, Iowa, August 9, say they left Salt Lake Valley for Omaha July 23, thence went to Polk City, where they were made welcome by Brother Beebe and family. Three meetings were held there and two at a school-house four miles away, the houses being filled with attentive listeners. Arrangements were also made to preach in a hall at Des Moines. There was considerable inquiry, and the people seemed to be anxious to learn of Utah and her inhabitants.

Brother Charles D. Evans writes that the Springville Female Relief Society held a meeting August 10, when addresses were delivered by Bishop A. Johnson, C. D. Evans, Cynthia Clyde, Hannah Harrison and Mary Johnson; the subjects spoken upon being "The Encouragement of Home Industry," "The Proper Training of Youth," "Social Economy" and Woman's Influence in Society." By unanimous vote the following was adopted as the motto of the Society: "Springville Female Relief Society. She stretched out her hand to the poor; yea, she reached forth her hands to the needy."

Henry Eyring, Esq., writing from St. George, says—"To give you an idea of our summer temperature, based upon daily, regular observations, I subjoin the following:—Average temperature at St. George for the month of July, 1869, and up to date: At sunrise $77\frac{1}{2}^{\circ}$; at 8 a.m. $88\frac{1}{2}^{\circ}$; at 12m. $103\frac{1}{2}^{\circ}$; at 2 p.m. 105° ; at sunset $83\frac{1}{2}^{\circ}$. Highest temperature during the above period 117° degrees, which is the highest I believe ever observed in this locality. No rain has fallen since May 24th, with the exception of a few very slight showers, which in the aggregate would not amount to one-fourth of an inch of rain."

The first Annual Catalogue of the Officers and Students of the University of Deseret has been placed on our table. To ourselves, and we believe to every parent in the Territory, this is a most interesting and opportune publication, containing as it does the names of the Chancellor and Board of Regents, the Officers of the Board, the Faculty and the Students of the University. Added to which is a short account of its origin and development, from the time of its first incorporation in 1850 by the Legislative Assembly of the State of Deseret, to the present time. It also enters into the details of the courses of study in the Classical, Normal, Commercial and Preparatory Departments. From it we also learn that the foundation of a valuable library is established and a literary journal, conducted by the students, will shortly appear. The Faculty, with a desire to establish a cabinet to represent the Mineralogical and Geological formations of our Territory, its Entomological life and its Flora, solicit the friends of the Institution in different parts of the Territory to assist them by collecting such specimens of value and curiosity as they can obtain and forward them to the University, as well as from missionaries and others in various parts of the world, who, by the exercise of a little thought and pains, can greatly enrich this cabinet by the productions and natural curiosities of the lands in which they sojourn. The attendance of students for the academical year 1868-9 has been males 120, females 103. Total 223.

W. H. Crawford, writing from Washington, U.T., August 13, says—"The weather is warm, with occasional showers of rain. The health of the people is good. There are good prospects for fruit; the corn crop looks promising, but the cotton crop is small. The Indians are peaceable. Brother Jacob Hamblin and John R. Young are labouring amongst them.

Since the storm of Aug. 19, occasional showers fell at Salt Lake City. One of almost unprecedented severity broke on the 25th, though it was short. The wind for a few moments blew a hurricane, followed by drenching showers of rain, vivid lightning, and loud thunder. Occasional showers also fell during the night. The thunder and lightning were severe at Ogden, Brigham City, and Logan, though little rain fell there.

Elder Andrew Peterson, writing from Fairview, August 19, says—"A coal bed has been opened about five miles north of this place, and one mile from the road to Spanish Fork Canyon, by Brother Hans Carlson, of Springfield. He has sunk a deep shaft, and is turning out a superior article of coal. This bed is very extensive, and is called the "Mammoth Coal Mine." Altogether it is quite a success, and will prove a great benefit to the settlements in San Pete and Utah counties. Harvest has commenced at this place. The wheat crop is better than it has been for years; but the grasshoppers have taken most of our oats. The health of the people is good. Our co-operative store is doing a good business.

Elder Samuel Pitchforth, writing to Robert L. Campbell, Esq., from Levan, says they are hauling rock and otherwise preparing to build a meeting-house, 36 by 20 feet at Levan. That settlement is in a prosperous condition, the crops are good, and the location is well adapted for fruit. Speaking of his home in Nephi, Elder Pitchforth says:—"We should be pleased to show you our fruit, flowers, etc., twenty-five varieties of grapes, three of which are bearing, also some choice kinds of cherries, plums, pears, apricots, gooseberries, strawberries, currants, etc.; of flowers we have dahlias, roses, gladiolus, tuberoses, stocks, petunias, bleeding hearts, etc. We have now twelve kinds of dahlias in bloom, and have had more than that number of roses blooming."

"Nestor," writing of affairs in Tooele, August 23, says—"Last Friday the 20th inst, the Grantsville Woollen Factory Co., previous to setting up their machinery, extended an invitation to the people of Tooele County to participate in a social gathering, at their mill, the dance was kept up till 'some wee sma' hour ayont the twal.' The wheat crop in this part is excellent, the other crops would have been very good, had not the 'iron clads' taken such a fancy to them. Our set of brass instruments ordered from the firm of Besson & Co., of London, has arrived in good condition. Our band has been organized under the leadership of Capt. Thos. Croft, late band master of the Volunteer Rifle Corps of Woodford, Essex, England, and we feel proud in having so experienced an instructor in the science of music, as Tooele does not wish to be behind its neighbors in any good thing. The storm of last Thursday evening was very severe here. It lasted three hours, and ended, I am pleased to say, with no serious result, except a drenching to those who live under poor roofs."

From the *Salt Lake Telegraph* of August 26 we glean the following:—

The Congressional Committee left Salt Lake City, Aug. 25.

The measles have been prevalent at Payson. Elder H. Boyle's company from the Southern States had suffered considerably, with some deaths.

Mrs. Linforth, after a visit of two months to Salt Lake City, started on her return to San Francisco, Aug. 25. Mrs. Jennings and Master Thomas Jennings would accompany her to San Francisco.

SUMMARY OF NEWS.



Kidnapping is getting prevalent in Ireland.

Beef oxen are brought alive from Monte Video to England.

During last week 29 wrecks were reported, making for the present year 1549.—*Mercury*.

Twenty out of fifty excursionists were drowned lately through the upsetting of a boat on the Danube at Ulm, Wurtemberg.

San Francisco has an illustrated daily paper. The illustrations are executed in zincography.

Valuable gold mines are talked of just north of the Minnesota State line, and in the Hudson Bay Company's Territory.

Wilmington, North Carolina, in order to mourn the death of its late popular lamp-lighter, put crape on the lamp-posts.

It is stated that the bishops who attend the Ecumenical Council will receive an allowance varying from 6s. 8d. to 10s. a day.

The words printed *pigs* and *cows* in Mr. Parker's letter on the land question, which appeared in yesterday's issue, should have been *pros* and *cons*.—*Cork paper*.

Commodore Vanderbilt, the millionaire, was married, Aug. 21, to Miss Frank Crawford, of Mobile, Alabama. The commodore is 73 and the bride 30 years of age.

The cattle murrain rages in Assam, and especially at Debroogurh, to such an extent that the stench from the river, which is filled with carcasses, is intolerable. It is stated that wild buffaloes, tigers, and pigs are attacked.

The *Liverpool Mercury* laments the frequent transformation of religious edifices into places of anything but a holy character, and instances particularly the conversion of the Hotham-street Methodist Chapel into a casino, "regardless of expense." The *Mercury* thinks the pious people who built the chapel would be rather startled if they could see it used as a casino. Very likely. Are the Christians gone to sleep or getting slothful? Wake up, thou that sleepest.

M. Charles Cros calls the attention of the French Academy to a means of communicating with the inhabitants of the planets. He states that this might be done by sending rays of light from parabolic reflecting mirrors to the said planets, so as to produce a set of intermittent telegraphic signals, which would be easily understood. He endeavours to prove that such spots of light would be easily visible on Venus or Mars, and he alludes to certain bright spots on these planets which several astronomers have observed at various times, and which may be telegraphic signals that are being sent to us by the inhabitants of Venus and Mars! Really.

ADDRESS.

J. Q. Knowlton, Chapel House, St. Paul's Opening, Norwich.

DIED.

CLUFF.—At Provo, August 20, Moses H., son of Moses and Jane Cluff, aged one year and eight months.—"Deseret News."

OSTLER.—At Salt Lake City, August 25, John Ostler, sen., aged 61 years.—"Deseret News."

KEDDINGTON.—At Salt Lake City, August 25, Elizabeth, daughter of William and Elizabeth Ked-dington, aged eight years and six months.—"Deseret News."

SAVILLE.—At Salt Lake City, August 20, William H., son of George and Ellen Saville, aged five months and sixteen days.—"Deseret News."

WORKMAN.—At Provo, August 16, Mary Elizabeth, daughter of Oliver G. and Isabella Workman, aged nine years, four months, and seven days.—"Deseret News."

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BIBLE ARGUMENTS ADDUCED BY PROTESTANT MINISTERS IN DEFENCE OF
POLYGAMY OR PATRIARCHAL MARRIAGE.

It may have been supposed by many that the Latter-day Saints are the only people in Christendom who assert the purity and the divine ordination and sanctity of polygamy, but such is far from the case, as every person will be convinced who reads and reflects upon what we are now proceeding to lay before the public in the present article. We make the following extracts from a work published on "India, Ancient and Modern," by David O. Allen, D.D., Missionary of the American Board, for twenty-five years in India, &c. They are published in his work in an appendix devoted to the subject of Polygamy. This subject was taken into consideration by the Calcutta Missionary Conference, composed of Missionaries from various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, in consequence of the application of converts in India, who had been legally married to several wives, and who had given credible evidence of their personal piety, to be admitted

into the church. After frequent consultations and much consideration the Conference unanimously came to the following conclusion :

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the church."

The arguments which we quote below are advanced in Dr. Allen's work as a justification of this action of the Conference of Protestant Missionaries on the subject.

"To those who have doubts in respect to the intrinsic moral lawfulness of plurality of wives, as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following extracts from a work called 'Thelyphthora,' published anonymously * many years ago in England, is recommended. The author of this work says :

"The best and fairest, and indeed,

* This extraordinary work, though published anonymously, was generally understood to be written by the Rev. Martin Madan, Chaplain of the Lock Hospital in London. He was a man of some musical talent; he composed the tunes "Denmark" and "Denbigh;" the first is commonly sung to the hymn, "Before Jehovah's awful throne;" the latter to that commencing with "From all that dwell below the skies." He was also the author of a translation of Juvenal and Persius, with notes, 2 vols.; "A commentary on the articles of the Church of England;" "Thoughts on Executive Justice;" and "Letters to Dr. Priestly." He died in 1790.

the only way, to get at the truth, on this, as on every occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that more than one wife, notwithstanding the seventh commandment, was allowed by God himself, who, however others might take it, must infallibly know His own mind, be perfectly acquainted with His own will, and thoroughly understand His own law. If he did not intend to allow a plurality of wives, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that He should make laws for its regulation, any more than He should make laws for the regulation of theft or murder? How is it conceivable that He should give the least countenance to it, or so express His approbation, as even to work miracles in support of it? For the making a woman fruitful who was naturally barren must have been the effect of supernatural power. He blessed, and in a distinguished manner owned, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

"As to the first, namely, His making laws for the regulation of polygamy, let us consider what is written in Exodus 21, 10. If he (i.e., the husband) take him another wife (not, in so doing, that he sins against the seventh commandment, recorded in the preceding chapter, but), her food, her raiment (i.e., of the first wife), and her duty of marriage, he shall not diminish. Here God positively forbids a neglect, much more the divorcing, or putting away of the first wife, but charges no sin in taking the second.

"2dly. When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had another wife. It is said, Gen. 30, 22, that God

remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach. Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond as cited by Christ, Math. 19, 5—"they twain shall be one flesh"—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in personal knowledge with the man of her choice, let that man's situation be what it may, they twain shall be one flesh. How, otherwise, do we find such a woman as Rachel united to Jacob, who had a wife then living, praying to God for a blessing on her intercourse with Jacob, and God hearkening to her, opening her womb, removing her barrenness, and thus by miracle taking away her reproach? We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were no bastards, or born out of lawful marriage*. See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. i. and ii. These instances serve also to prove that, in God's account, the second marriage is just as valid as the first, and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

"3dly. God blessed and owned the issue. How eminently this was the case with regard to Joseph, see Gen. 49, 22-26; to Samuel, see 1 Sam. 3, 15. It was expressly commanded that a bastard, or son of a woman who was with child by whoredom, should not enter into the congregation of the Lord, even to his tenth generation. (Deut. 23, 2.) But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh

* If polygamy was unlawful, then Leah was the only wife of Jacob, and none but her children were legitimate. Rachel as well as Bilhah and Zilpah were merely mistresses and their children six in number were bastards, the offspring of adulterous connection. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's wives (Gen. 37, 2). God honored the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and gave them equal inheritance in Canaan. — D. C. ALLEN.

even in his very childhood, clothed with a linen ephod, before Eli the priest. See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy, and consequently of God's allowance of, and blessing on, polygamy? If such second marriage was, in God's account, null and void, as a sin against the original law of marriage, or the seventh commandment, or any other law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to no marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and stoned to death; for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by Him any sin against the seventh commandment, or the original marriage institution, or any other law whatsoever.

"4thly. But there is a passage (Deut. 21, 15) which is express to the point, and amounts to a demonstration of God's allowance of a plurality of wives. If a man had two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the first-born be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his. On the footing of this law, the marriage of both women is equally lawful. God calls them both wives, and He cannot be mistaken; if he calls them so, they certainly were so. If the second wife bore the first son, that son was to inherit before a son born afterwards of the first wife. Here the issue is expressly deemed legitimate, and inheritable to the double portion of the first-born; which could not be, if the second marriage

were not deemed as lawful and valid as the first.

"5thly. To say that a plurality of wives is sinful, is to make God the author of sin: for not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to say, or even to think, that this is chargeable upon Him who is of purer eyes than to behold evil, and who cannot look on iniquity? (Hab. 1, 13.) God forbid.

"When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Almighty benefactor (2 Sam. xii.) he does it in the following terms:—ver. 8—I gave thee thy master's house, and thy master's wives unto thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.

"Can we suppose God giving more wives than one into David's bosom, who already had more than one, if it was sin in David to take them? Can we imagine that God would thus transgress (as it were) His own commandments in one instance, and so severely reprove and chastise David for breaking it in another? Is it not rather plain, from the whole transaction, that David committed mortal sin in taking another living man's wife, but not in taking the widows of the deceased Saul? and thus, therefore, though the law of God condemned the first, yet it did not condemn the second?

"6thly. When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, he takes the same woman, though he had other wives before, and no fault is found with him; nor is he charged with the least flaw of insincerity in his repentance on that account. The child which was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, God struck to death with his own hand (2 Sam. 12, 15.) Solomon, born of the same woman, begotten by the same man, in a state of a plurality of wives, is acknowledged by God himself as David's lawful issue (1 Kings 5, 6) and as such set upon his throne. The law

which positively excluded bastards, or those born out of lawful wedlock, from the congregation of the Lord, even to the tenth generation (Deut. 23, 2) is wholly inconsistent with Solomon being employed to build God's Temple—being the mouth of the people to God in prayer—and offering sacrifices in the Temple at his dedication—unless David's marriage with Bathsheba was a lawful marriage—Solomon, the lawful issue of that marriage—consequently a plurality of wives no sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification from the law above mentioned, he is appointed by God Himself to build the Temple (1 Kings 8, 19). His prayer is heard, and the house is hallowed (chap. 9, 3), and filled with such glory, that the priests could not stand to minister (chap. 8, 11). Solomon, therefore, as well as Samuel, stands as demonstrable proof, that a child born under the circumstances of a plurality of wives is no bastard—God himself being the judge, whose judgment is according to truth.

“A more striking instance of God's thoughts on the total difference between a plurality of wives and adultery, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

“When David took Bathsheba, she was another man's wife, the child which he begat by her in that situation was begotten in adultery—and the thing which David had done displeased the Lord (2 Sam. 11, 27). And what was the consequence? We are told (2 Sam. 12, 1) the Lord sent Nathan the prophet unto David. Nathan opened his commission with a most beautiful parable, descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared (ver. 13). Yet God will vindicate the honour of His moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house.

The sword shall never depart from thine house (ver. 10). The adultery with Bathsheba was to be retaliated in the most aggravated manner. Because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbour before thine eyes; and he shall lie with thy wives in the sight of the sun; for thou didst it secretly, but I will do this thing before all Israel, and before the sun. All this was shortly fulfilled in the rebellion and incest of Absalom (chap. 16, 21, 22). And this was done in the way of judgment on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. 28, 30) to the despisers of God's laws.

“As to the issue of David's adulterous commerce with Bathsheba, it is written (2 Sam. 12, 15), The Lord struck the child that Uriah's wife bare unto David, and it was very sick. What a dreadful scourge this was unto David, who could not but read his crime in his punishment, the following verses declare—wherein we find David almost frantic with grief. However the child's sickness was unto death, for (ver. 18) on the seventh day the child died.

“Now, let us take a view of David's act of taking a plurality of wives, when, after Uriah's death, he added Bathsheba to his other wives (ver. 24, 25). And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name Solomon (that maketh peace and reconciliation or recompence), and the Lord loved him. Again we find Nathan, who had been sent on the former occasion, sent also on this, but on a very different message. And he (the Lord) sent by the hand of Nathan the prophet, and he called his name Jedediah (Dilectus Domini—Beloved of the Lord), because of the Lord—i.e., because of the favour God had towards him (ver. 24).

“Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favour towards him already mentioned, and the many others that

are to be found in the account we have of him ; let them compare God's dealings with the unhappy issue of David's adultery, and this happy offspring of Bathsheba, one of his many wives, and if the allowance and approbation

of the latter doth not as clearly appear as the condemnation and punishment of the former, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

[TO BE CONTINUED.]

DISCOURSE BY PRESIDENT GEO. A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 25, 1869.

REPORTED BY DAVID W. EVANS.

(From the *Deseret News*.)

[CONCLUDED FROM PAGE 605.]

In the fall of 1847 about seven hundred waggons, laden with families and provisions arrived at this place. The commencement of Salt Lake City was the building of a fort, enclosing ten acres with buildings with the doors opening inwards ; then enlarging by the addition of about twenty acres on the south. This point is now included in the Sixth Ward, and is designated as the "Old Fort Block." The planting of a few potatoes was the commencement of our agricultural labours ; they matured so far as to serve for seed the next season ; all our provisions had to be brought in wagons from the Missouri river, and it had to be handled with the greatest economy ; the people roamed over the hills and plains and gathered up for food such roots as the Indians used ; they also ate thistles and anything and everything that would afford the least sustenance. The country was almost entirely destitute of game ; and in the following season, when the crops were about half or two-thirds grown, large black crickets, in immense numbers, came down from the hill sides and devoured them. The people tried to fence them out with water ditches, but their labours were in vain, and a great many gave it up ; finally, when all seemed to be lost, God, in His mercy, came to the rescue and sent flocks of gulls from the Lake which devoured the crickets. They would fill themselves with crickets, and vomit them up again, and fill themselves again until not a cricket was left, and

the crops were saved. We have suffered very little from that time with that species of crickets, though at times our crops have suffered severely through the ravages of the flying grasshopper. When we came here, we found that we were compelled to adopt a system of irrigation in order to raise crops of any kind. None of us were acquainted with the art of irrigating, none who came here with the first settlers ever having had anything to do with it. It was necessary, therefore, to go to work, in the dark as it were. However, we did as well as we could. Much of the grain raised the first season had to be pulled, the straw was so short that it could not be cut. It was three years before a good crop was raised, and during that time everything that could be used for food had to be used, including rawhide and roots, and even then we were compelled to have recourse to a system of rationing in order to eke out our scanty supplies. In 1850, we had an abundant harvest, which put an end to the necessity of serving out rations.

It is well known that Col. Fremont, in travelling across this country, would sometimes let his men starve to death. There was no necessity for this, it was the result of recklessness and carelessness on his part. Had he taken the pains to estimate the probable extent of his journeys, and had issued his provisions in rations, there would have been no need for any of his men to perish. This was the course pursued by the inhabitants of this Territory

until they numbered twelve thousand.

In the year 1855, the grasshoppers or flying locusts came down and destroyed the crops, and left the inhabitants little grain to subsist upon but the surplus of preceding years. The winter of '55-6 was very severe. A great many cattle perished on the range, the result was provisions were very scarce, and almost every man in the Territory was reduced to the necessity of issuing rations to his family, if he could get them; and in order to prevent anybody from suffering monthly fasts were proclaimed in all the congregations of the Saints throughout the Territory, and the people were called upon to contribute a day's provisions, which was distributed to those who had none, and in this way no person amongst us perished for want of food or suffered so as to injure his constitution.

It is on record that during these years the people generally were remarkably healthy. But the question is what could hold them together under such circumstances? It was the love of the truth. While this scarcity was here gold was being developed in California, affording great inducements for our people to go there and make their fortunes. Also great quantities of land were thrown into the California market at low rates, and every kind of inducement to go there was held out to the Latter-day Saints; but rather than do so, with very few exceptions, they preferred to stay here and live on rations. It was nothing but the religion of Jesus Christ that enabled them to abide here, and unitedly battle against the difficulties of a sterile country.

"By their fruits ye shall know them," it is said; and again, "Do men gather grapes from thorns or figs from thistles?" The fruits which the Mormon religion bears are unity, peace, and good order. Our cities, towns, and settlements from the days of our first commencement in Jackson County to the present time have been models of peace, good order, and harmony. I doubt whether any other people but the Latter-day Saints could have reclaimed this country. The irrigation system requires the utmost unity and forbearance, for in times of

scarcity of water it has to be nicely divided out by the hour, or so long to each particular person; and when a man sees his grain burning up through scarcity of water he has got to be a pretty good Latter-day Saint if he refrains from quarrelling over it. I do believe that the Gentiles, under these circumstances, would have killed each other with their hoes over the water ditches. Our experience teaches us that in the early settlement of a country more water is required for the first few years than subsequently; as the land becomes packed and settled, and the ditches settled to their places, less water is required, consequently these difficulties grow less. It is also in our experience that floods are very destructive to dams and ditches, necessitating a heavy yearly outlay in repairing them; but when a man has his farm or garden situated on a stream that heads in eternal snow, he feels very sure that the water is at his control and he can produce a crop; though, through the ravages of the grasshoppers and other causes, we are compelled to endorse the doctrine, though Paul may plant and Apollos water, it is God that gives the increase.

As I said before, "By their fruits ye shall know them." A religion which will make good men under such trying circumstances, and which will enable them to be united in meeting the different trials, difficulties and dangers which they have to encounter, and which will enforce upon them the strictest temperance, and the most rigid morality and good order, is certainly a true religion. We say to our friends who visit us, See for yourselves; judge for yourselves; see the fruits of our labours in this land. Travel from north to south, from east to west, visiting our settlements! Witness the absence of corruption, idleness, and dishonesty, and witness the uniform temperance and morality of the inhabitants. This is the work of the "Mormon" religion. While the Territories around have been busily engaged developing their vast mineral resources, here agriculture has been the chief pursuit of the people, and nothing but the faith of the Latter-day Saints has induced them to remain.

Up till within a few months past

everything brought here had to be brought with ox or mule teams from navigation in the east for a thousand or twelve hundred miles; and from the west it was a greater labour than from the east on account of the desert character of the country. We have now greater advantages than we have had heretofore, which we certainly rejoice in.

While this country belonged to the Republic of Mexico we came here and brought the flag of our country and unfurled it; we planted her institutions and organized a Provisional State under a Constitution adopted by us; and extended the protection of a very rigid police throughout the entire country for hundreds of miles.

We had influence over the Indians by which we could preserve peace; and the protection to life has been greater through the Mountains, and the danger from interruption less, for a large portion of the time, than in some of the streets of New York. God gave us influence to bring about this state of things with the Indians. We have acted toward them in a spirit of justice and have been enabled to exercise over a large extent of country this kind of sway, although it has been frequently interrupted by persons passing through who have had very little interest in anything save in leaving hostile foes on our hands.

On September 9th, 1850, an act of

Congress was passed, extending over this Territory the laws of the United States. Up to that period we had been a Provisional State. We had coined money—organized a legislature and judiciary, also counties and municipalities and all the branches necessary for carrying on a State Government. In 1852, through the appointment of officers, we had a Territorial Government in full operation, and have had it from that day to this.

It has been said that had it not been for our religion we should have been admitted into the Union. If our religion keeps us out of the Union, I suppose we shall have to stay out. But we hope the day is not far distant when the intolerant feelings of our countrymen will be so modified that they will be as willing to have religious men have part in the affairs of the government as any others. So far as this principle is concerned, however, we await our time. We love the Constitution of the United States, and all laws made in pursuance thereof. We believe the form of government in our own country to be the best on the face of the earth; it only requires to be lived up to. When that day comes we can return to our cherished homes in Missouri and build our temple in Jackson County.

May God hasten the day is my prayer in the name of Jesus. Amen.

"Do you think, doctor," asked an anxious mother, "that it would improve little Johnny's health to take him to the springs and let him try the water?" "I haven't a doubt of it, madam." "What springs would you recommend, doctor?" Any springs, madam, where you find plenty of soap."

Admiral Prince Menschikoff was conversing one day with Prince O—, when the latter said, "There is no God." The Admiral retorted, "You utter a blasphemy." "Very well," rejoined the Prince; "but what if the Emperor should repeat to you the very same thing?" "That would alter the case," replied Menschikoff; "his Majesty knows more about it than I do."

TOO BAD OF THE DOCTOR.—One Sabbath afternoon, the eloquent minister of the West Parish, in his closing prayer, referred to the long-prevailing drought and earnestly besought the Divine Giver of all good to vouchsafe some reasonable and much-wished-for rain. Immediately rain began to fall—the first for many weeks—and for a short time it fell like a shower bath. Meantime, the church service having concluded, the congregation was dismissed, and then came the scramble for umbrellas. One lady who had no umbrella with her commenced to gather the skirts of her gown over her head before quitting the church vestibule, at the same time remarking to a neighbour, "Eh, wumman, isn't it too bad o' the doctor? he might hae lotten us hame first."—*Greenock Telegraph*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 25, 1869.

INCONSISTENT.

THERE is a great deal of inconsistency manifested by many people towards the Latter-day Saints. When the results of Mormonism are considered with anything like impartiality or candour, the tribute of admiration is at once forthcoming, yet, by way of curious contrast, with the next breath comes a demand for some radical change, as if, after all, failure and not success would be desirable.

An instance of the kind comes before us just now. The *New York Herald*, speaking of the arrival at that port of the last company of Saints by the *Minnesota*, says—"Brigham Young, in connection with his Church, has established an emigration system which other parties concerned in the colonizing and development of lands, mines, &c., would do well to study. His missionaries in Wales, Norway, Sweden, and elsewhere, hunt out accessible people, and in providing for their transportation to their new homes have filled up the waste places of Utah, and made 'the desert blossom like the rose.'"

Very near that paragraph in the *Herald*, is another to the effect that "the best thing for him (Brigham Young) is to proclaim a 'revelation' which will effect an acceptable revolution in the religion of the Latter-day Saints."

The above are fair samples of the comments of the 'public press upon Mormonism and the Mormons, blowing hot and cold out of the same mouth, and almost if not quite simultaneously. Now we don't pretend to monopolize all the good sense and consistency, and we do not wish to do so. Nor is there the slightest appearance of danger that the critics of Mormonism will effect any such monopoly. Not a bit. But we do wish that they would put some sense and consistency into their comments, and not let them be supremely silly and flatly contradictory, as many of them are. Well may it be said that the wisdom of the world is foolishness with God, for anything more illogical than many of the lucubrations of public men concerning Mormonism could not well be conceived of. We have been surprised many a time and oft at the ridiculous nonsense frequently put forth by able and intelligent publicists in reference to Mormonism. Indeed it does seem that when a man undertakes to attack Mormonism, be he never so learned, shrewd, and able, he seems to lose all the sense he had, the light that is in him is turned to darkness, and he becomes a blind leader of the blind, and the Bible distinctly designates their common destiny—the ditch. By and by, if they learn not by experience, they fall, like Mr. Jeff. Davis, into the last ditch, not an enviable place by any means.

It is acknowledged, even by unfriendly tongues and pens, that in the matter of emigration the Mormons are and have ever been far in the van. Our mode of operation and the excellent results thereof are held up for public admiration.

and imitation. Nor is Mormon superiority limited to emigration matters. Our general and particular organization is pronounced to be thorough, complete, and most effective. Our social condition, notwithstanding the ugly and malicious things sometimes said of it, is allowed to be a model. The peace, the quietude, the industry, the harmony, the union, the absence of drunkenness, of profanity, of all houses and spectacles of licentiousness, the paucity of high crimes and misdemeanours, of crimes of any kind, in Mormon cities and settlements, is very generally, we might say universally, conceded and held up for especial commendation.

But notwithstanding all these things, in spite of the fact that we are held up for admiration and imitation in so many of our ways and doings, every now and then we are asked, sometimes threateningly, to modify Mormonism, to "effect an acceptable revolution" in it. Now is not that very childish or very wicked sort of talk? Childish, in that the talkers, notwithstanding their attainments and abilities, really are ignorant of what they are talking about, do not know what they mean and what to say; or wicked, in that they ask us to come down from the higher level to which we have attained to their low estate, because they are so envious that they cannot endure to see anybody doing any better than they do. Now, we can't do any such thing as that. With hearty willingness we will help them out of the pit, but we cannot go there to keep them company. If our principles and operations are so good and the results so beneficial, let others emulate them. We have no mind to turn back to the beggarly elements of the world. Our course is onward and upward. Our motto is "Excelsior," and we must go ahead, improving and increasing in every good work.

J. J.

THE CAPITAL OF THE UNITED STATES.

THERE appears to be considerable dissatisfaction in the American mind respecting the city of Washington as the capital of the United States. That the locality named is not a satisfactory one, and that a removal of the national seat of government to some more central point is desirable, has long been acknowledged. A New York contemporary says—"Washington is, by general consent, one of the worst possible sites for a city. It is hot in summer, dusty in the spring and fall, muddy in winter; it is not easily drained; the air is bad; the winds are bleak; the water is poor; in short, it has most of the qualities which make a place disagreeable and undesirable. It is not surprising, therefore, that those who have to live at the capital, in official capacities, should entertain the wish that the capital should be removed to a pleasanter place. Probably few who have lived there but have wished Washington further—east, west, north or south."

The reason Washington was originally chosen, it is stated, was because the founders of the Government "imagined that cities were corrupt, and that to find Arcadian simplicity, unswerving honesty and integrity, you must go to the country. Therefore they put the capital in a corner."

As might have been expected, the Washingtonians are hugely indignant over the mooted and possible removal. They grumble and protest and squirm and are as obstreperous as the inhabitants of any other village would be. But

local preferences must give way for the general good. Besides, Washington has been the capital nearly a century, and that might satisfy its inhabitants.

The main difficulty of the removal appears to lie in the important query—"What other locality shall be selected?" Some time ago a committee was appointed in St. Louis to arrange for a convention to discuss the question of removing the capital to the Mississippi Valley. The committee have published the following call, in pursuance of the object in question :—

"In consideration of the growing agitation, by the people of the Valley States, upon the subject of the removal of the national capital from Washington City to the Mississippi Valley, the undersigned, believing that it ought to be removed, deem it of the highest importance to a full and free discussion of the subject by the people of all the States, to call a National Convention for that purpose, and in making the call hereby set forth :—

"1. That the present location of the capital is objectionable to the great mass of the people of the country. Its geographical position is in the highest degree both objectionable and adverse to the public interest, and never can be made reconcilable to the vastness of our territory.

"2. That there is every consideration, both in our nationality and our civilization, to demand its removal to the central plane of the continent. Whoever will consider the topography of our country, and the growth of our civilization, must know that the preponderance of national power and national wealth, if not already possessed by the Valley States, will soon be organized and concentrated within the limits of those States adjoining the Mississippi river and her tributaries, and lying between the Gulf and the Lakes. Here will be concentrated the great railroad power of the nation ; here the agricultural wealth ; here will be assembled, in a few years, three-fourths of the people of the country, all controlled by intelligence and industry. Furthermore, we claim that the force of civilization is of vast concern in maintaining good government, influencing national legislation, and giving strength to a nation ; and, therefore, of right the seat of national legislation ought to be fixed in the centre of our national civilization, its wealth, its power, and its population. To obtain a wise discussion of the facts bearing upon this great subject, and to obtain the end for which we labour by a just conviction of our countrymen to this cause, we make this call for a National convention, to convene at St. Louis on the 20th day of October next, said Convention to be composed of delegates from all the States and Territories, as follows :—Each State to be represented by two delegates from each of its Congressional Districts, and four delegates for each State at large ; the delegates to be appointed respectively by the Governors of the States. The Territories will be entitled to two delegates, appointed by their Governors ; also, the district of Columbia will be entitled to two delegates, to be appointed by the Mayor of Washington City.

To facilitate and further the convention business, a sub-committee was appointed to make arrangements with the various railroad and steamboat companies throughout the Union for a free passage for the delegates to the convention, and reduction of fares to all visitors.

Some city in one of the rapidly growing western States, being more central and convenient for the various portions of that extensive nation, especially as the star of Empire has been westward wending for many years and even generations, appears to be favourably regarded by many of the people of the United States, though it is in accordance with human nature that the inhabitants of each possible, if not probable, locality should set forth and magnify the claims of that particular and, as they say, highly suitable situation. St. Louis covets the honour, Cincinnati desires it, and Omaha or Council Bluffs

would not decline it. New York thinks, as she is the commercial and literary metropolis already, she ought to be the political, legislative, judicial, and executive metropolis also. One paper observes that if the capital were in New York, "the greater part of the corruption in our legislation would be prevented." Does anybody believe that? It sounds very like a joke, or, as Artemus Ward would have said, "That is sarcastic."

The *Deseret News* suggests Salt Lake City as a very appropriate point. St. Louis and Cincinnati are objected to for the reason that their climate is not of the best. It is further urged against St. Louis that it is not near the thermal zone of great cities; it is far from central to the population and productive power of the country; it is not central to water and land commerce, nor to railway adaptability and power, nor is there good reason to suppose it ever will be central to population, production, or commerce.

One of the reasons urged for the removal from Washington is that that city is such a wicked place. In this regard, it is to be apprehended there would be no improvement effected by removing to New York. If the United States intend to annex material portions of Europe, then New York might not be the worst place for the capital. Eastern people deprecate the idea of carrying the capital westward. A paper above referred to says:—"To remove the capital to St. Louis, or Cincinnati, or Chicago, as is gravely proposed, would be to jump from the frying pan into the fire. The climate of St. Louis is perhaps the most disagreeable on this continent—unless that of Cincinnati should be accounted worse. Both places are hot and uncomfortable to a degree which must make a visit to Washington, by their residents, a pleasure trip. Both are unhealthful, even when compared with Washington."

It is presumable that the westerners look with as little favour on New York or any other eastern city for the purpose. If the desire is to find some Arcadian site for the national metropolis, where virtue is something more than a name, and where the hand of the Almighty is recognised in national movements, then Salt Lake City would be a good place. But it is not central to the various States collectively. Besides, there is another thing to be thought of, and that is, that, considering the acknowledged very great corruption of Congressmen and other national American officials, and their followers, it would require a vast deal of virtue in any city to become the metropolis of the nation without serious if not deadly injury to its moral status. On that account the honour is not very desirable. Salt Lake City has perhaps as much virtue as any other city. But the Scriptures say—"Lead us not into temptation." If the capital should be removed to Salt Lake City, and if the members of Congress and the other chief officials of the nation at the same time would believe in the Gospel, repent of their sins, be baptized for the remission of them, receive the laying on of hands for the gift of the Holy Ghost, and live a godly life, then such removal might be most beneficial; and when the Saints return to Jackson County, Missouri, they could bring the metropolis of the country along with them. Then it would be in its appropriate and final position. The present agitation will be beneficial in preparing the public mind for some change of site. In due time the change will be made, and the capital will be taken up and set down and built up just in the right place, and that will be in the midst of Zion. But the people of the United States are scarcely ready for that removal yet.

Now in figuring in this way about removal, are we "reckoning without our

host?" Judge Nathan Sargent, commissioner of customs, in the *Washington Chronicle*, says a change can't be made. He maintains that "Congress has no power to change the seat of government," because Washington was ordained to be that seat permanently, and removal would interfere with the rights of property and impair the validity of contracts. Well, if a thing can't be done, it can't, and that's the end of it. But we had almost begun to think that "can't" had become obsolete. Perhaps we were mistaken, and perhaps Congress could not purchase rights of property, nor pass a bill of indemnification therefor, when the public good needed a movement necessitating such a thing.

J. J.

THE MINNESOTA COMPANY.—Elder W. C. Staines, writing from New York, September 8, says:—"The company per steamship *Minnesota* arrived on Monday (6th), and left here last evening (7th) for Ogden, all well and in good spirits."

DEPARTURE OF THE MANHATTAN.—The steamship *Manhattan*, Captain Forsyth, left this port on the 22nd for New York, with 242 souls of the Saints on board, including the following Elders returning from missions in this country:—Joseph Lawson, Robert Dye, and Alonzo E. Hyde. Elder Lawson is in charge of the company. We trust they will have a pleasant and prosperous journey across the ocean and to the mountains.

C O R E S P O N D E N C E .

AMERICA.

Off Sandy Hook, 7 P.M.

September 5th, 1869.

President A. Carrington.

Dear Brother,—It is with sincere pleasure and a grateful heart unto God, our eternal Father, that He has spared us thus far on our journey, that I take this opportunity of informing you of our voyage in the good ship *Minnesota* to the Land of Promise.

We left Liverpool on the 25th of August, and, after a very pleasant run of 280 miles, we arrived at Queenstown, with little or none of the direful effects of sea sickness. Remaining here just long enough to take on board some more passengers, going to seek their fortunes in the "Land of the West," we steamed out again to the bosom of the broad Atlantic. Here we began to feel the "swells," and an almost universal desire to turn into our berths was the consequence; but "duty before pleasure" is ever the motto of the

Latter-day Saints, and so we felt it necessary to organize the company into wards, which we did, appointing over each a president, whose duty it was to look after the comfort of the Saints entrusted to his charge, to see that they fulfilled their duties. We then selected the best man and most energetic for the office of captain of the guard, and brother J. F. Hardie clerk of the company, and this being accomplished satisfactorily we returned thanks to God and retired to rest.

One of the Swiss sisters, brother Jacob Huber's wife, was confined and gave birth to a boy on the 29th, but it died on the 31st. This has been the only mishap we have had on our voyage, and we are now about to land at New York City. We feel grateful to the Giver of all good for the general good health which we are enjoying at the present. One little boy had a slight attack of the measles, but he is now entirely well.

Ever praying for your continual welfare, we remain, your brethren in the Gospel of Peace,

M. ENSIGN,
Per J. F. Hardie.

ENGLAND.

Norwich, September 18, 1869.

President A. Carrington.

Dear Brother,—In accordance with a practice generally observed by my brethren when having fulfilled missions to preach the Gospel, and as I have endeavoured in my weakness to fulfil a mission to Europe, given for said purpose at the General Conference held in Salt Lake City, April 6, 7, and 8, 1866, I cheerfully, at my release by yourself therefrom, desire to give publicity through the *STAR* to a few items concerning it. Although I have been many years a member of the church, having embraced the Gospel in the Isle of Man previous to the death of our beloved martyred prophet, Joseph Smith, and emigrated from this country nearly twenty years ago, for the purpose of gathering with the Saints, I never left my home to go abroad among the world to preach the Gospel until my appointment to this mission.

I left my home at Ogden City April 23, and travelled east, with three other missionaries, in Capt. Thomas Ricks' company, going to Wyoming, on the Missouri river, to help that year's emigration of Saints therefrom to Utah. We left Cache Valley by way of north and east of Bear River until we arrived at the regular emigration road. After arriving at the Platte and Laramie bridges, with the privilege of driving over toll free, we travelled on the south side of the Platte River, arriving at Wyoming in the middle of June, all well. In carrying out the counsels given us on leaving home, we journeyed in peace and enjoyed ourselves. After an absence of a number of years from the civilization of the world, the contrast to me was very perceptible, and I felt glad that I had been absent, during which time I had been learning to live according to the requirements of the Gospel, with the rest of the believers in the mission of Joseph Smith.

After a delay of three months in the western and eastern States, I left New

York for Liverpool the last of September, on the steamer *Palmyra*, arriving in Liverpool October 11. Brother N. Groesbeck accompanied me on the steamer.

Arriving at 42, Islington, we were heartily welcomed by Brother W. B. Preston and the rest of the brethren then at the Office. I felt glad to meet with my brethren from home.

After remaining a few days in Liverpool, I visited my native island, having received an appointment from President Orson Pratt to labour there. I visited among the Saints, trying to encourage and comfort them; also my relatives and former acquaintances, endeavouring to disabuse their minds respecting the Saints.

I remained there until the latter part of November, when I returned to Liverpool and reported my labours. Having a desire to visit my wife's relatives in Wales, I received an appointment to labour in Pembrokeshire Conference, under the direction of Elder William White, where I remained, making new friends among the Saints, whom I had never seen before, and enjoying my labours in the ministry, until April, 1867, at which time I was appointed by President Brigham Young, jun., to preside over the Herefordshire Conference, to which the Worcestershire was added, making a large and extensive country to labour in. I felt my weakness, but endeavoured to do my best. I found warm friends among the Saints, and enjoyed my labours among them until June, 1868, when I was appointed by President F. D. Richards to this Conference, where I have remained until the present, endeavouring to fulfil my mission to the best of my ability.

The Saints here, as well as in other Conferences where I have laboured and visited, have been kind and have manifested their faith in the Gospel by feeding and clothing me and giving me money to enable me to fulfil the duties of my mission among them. I have been blessed of the Lord, whereby I have been enabled to do some little good. My only regret is that I had not the ability to do more.

I rejoice in the prospect of returning home to the society of the Saints and my family in Utah, after an absence of

nearly 3½ years. I thank the Saints and all who have administered to me of the necessities of life, and pray unto the God of Israel to bless them, inasmuch as they prove faithful in continuing to observe the counsels of the authorities of the Church, and that their way may open whereby they may obtain every blessing they desire that is needful. I am thankful for my experience, in which I have realized the hand of the Lord over me for good.

In conclusion, I thank you for your fatherly counsel and kindness, and pray for the extension of the Kingdom of God on the earth. Excuse my tedious awkwardness in writing, and accept of my best wishes for your future welfare, with that of the brethren labouring with you in the Office.

I remain,

Yours truly,

JOSEPH LAWSON.

UTAH NEWS.

—o—

FROM the *Deseret News* of August 28, 30, and 31, and September 1 and 3, we glean the following—

Mr. William Coplan, of St. George, had returned from Zanesville, Ohio, where he purchased a thirty horse-power sawmill, which was destined for the south side of Pine Valley Mountain, 25 miles north of St. George.

A terrible water-spout burst in American Fork cañon, August 18, the flood carrying away seven bridges and injuring the road to the amount of 1,500 dols. Such a flood had not been known there for twenty years.

The irrepressible George Francis Train lectured in the Theatre, Salt Lake City, Aug. 30 and 31, and, with his private secretary, Mr. Bemis, left for the east Sept. 1. After a five weeks' vacation, the theatre was to reopen on Saturday, Sept. 4.

The weather was decidedly squally, Sept. 3, in the city, with occasional showers. Rain fell all day in San Pete. At Provo the storm was severe. In Cache Valley and other portions of the north it rained very hard, accompanied by thunder and lightning.

At a meeting of numerous citizens of Salt Lake City, Aug. 28th, it was resolved to hold an indignation meeting at the New Tabernacle, at one o'clock on Monday, Sept. 6th, to take into consideration various subjects, amongst which the conduct of the Union Pacific Railroad Company in withholding the pay from the men who built their road, and other topics, would be discussed.

While David Lewis, 17 years old, an adopted son of Brother A. Norton, of Brigham City, was in the cañon, Aug. 27, with Stephen Wight, a youth of his own age, Stephen tried to fire an old Derringer, which missed. While he was putting on another cap, the pistol went off, the ball lodging in the heart of David, who stood near by, causing his instant death. It does seem as if people will never learn to be careful in handling deadly weapons.

Brother James Stoddart writes from Grantsville, Aug. 26, that the citizens of that settlement, Tooele, E.T., and the surrounding neighbourhood, held a social party in the Grantsville Woollen Factory, Aug. 20, on the occasion of the completion of that building, which is situated half a mile north of the county road, thirteen miles east of Grantsville, and two miles west of E.T. The building is of stone, and is 89 by 49 feet. President Clarke, Bishop Rowberry, and Father Atkin, of Tooele, were present, the two latter addressing the company. A substantial supper was done ample justice to, and then there was the sound of music and orderly revelry until daybreak. The Grantsville martial band and the Tooele brass band were there, "the latter under a distinguished professor recently from England." The machinery was to be placed in the mill and work commenced as early as possible. The mill was built on the co-operative principle.

We glean the following from the *Salt Lake Telegraph*, August 26 and 30 :—

Mr. W. H. Shearman, of Logan, reports the grasshoppers going north, apparently to finish up the late crops in Cache Valley.

Parties who had recently been on the Salt Lake, reported meeting with immense shoals of grasshoppers floating on the water in different places.

Mr. Pickuell, butcher, of Salt Lake City, was bitten by a common house fly, supposed to have been feeding on carrion, and his hand and arm swelled to quadruple size for a few hours.

The brethren recently called to go and settle the Bear Lake country had mostly arrived there. Some of them were making a settlement at Round Valley, and were busily engaged in hauling logs and making fences. The crops were good, and the people were in the best spirits.

The Provo Labour Convention unanimously adopted the following figures for produce and labour :—Wheat, 1 dol 25 cents per bushel ; barley, 1 dol. ; oats, 80 cents ; white beans, 2 dols. 50 cents ; molasses, 1 dol. per gallon ; day labour, 1 dol. 25 cents ; best mechanics, 2 dols. 50 cents ; second-class mechanics, 1 dol. 50 cents ; horse-shoeing a span, 4 dols. ; plastering per yard, 15 to 20 cents ; hard finish, 30 cents.

Mr. E. Stevenson, visiting Davis county, reports the crops very fair and mostly secured. Several grading parties were passed, busy completing the Utah Central roadway. The citizens of Tooele county had rafted large quantities of ties across the Lake, and an immense number were lying on the shore. The measles were bad at Centreville, and several children had died. The co-operative movement was prosperous.

Mr. Richard Pettit, of the 16th Ward, while engaged in threshing for Mr. Joseph Horne, met with a very serious accident. He was driving the horse-power and becoming dizzy he sat down on the platform. Almost immediately he fell across the tumbling rod, and was dragged about three-quarters around the circle before the horses could be stopped. His head was jammed against one of the supports of the horse-power, his face was shockingly mangled, and he was otherwise seriously injured.

Mr. John Hague reports good health and general prosperity in Nephi. An abundant harvest had been gathered. There had been some sickness, but it was rapidly abating. The grasshoppers had damaged late grain, oats, and corn, but 50,000 bushels of grain had been raised in the settlement the past season. Co-operation was flourishing, and handsome dividends were rejoiced in. Handsome dividends are sweet to the shareholders, if not so sweet to the general public.

SUMMARY OF NEWS.

—o—

The number of wrecks reported during last week is 92, making for the present year 1641.—*Liverpool Mercury*, Sept. 2.

A French provincial paper states that a German astronomer has just written a "pamphlet" of 2,000 pages to prove that we shall shortly have a second moon !

The almost unexampled drought that has prevailed so extensively, has borne with unexpected severity upon Virginia, and has shortened the corn crop to the extent probably of two-thirds. Its effect upon the tobacco crop has been scarcely less disastrous.—*Richmond Whig*, Aug. 25.

Among the usual agricultural implements now manufactured in Great Britain are large numbers of elephant plows, which are forwarded by way of the Mediterranean, the Isthmus of Suez, and the Red Sea and Indian Ocean, to the place of their destination. Every morning, at sunrise, the elephant takes his mahout by the waist belt, places him on his back, and starts into the field. Two assistants guide the plow-handles, and as long as the sun is above the horizon the elephant marches along, throwing up a huge ridge behind him, the furrow having a breadth of four and a half feet and a depth of three.

The *Choir* announces that the Prince of Wales has given a prize of £5 for bagpipe playing, to be competed for at an annual Highland gathering.

The workmen employed at the powder mills of Messrs. Curtis and Harvey, at Hounslow, were examined one morning lately, as they went on the premises, and no fewer than 58 of them were suspended for having pipes and lucifers in their possession.

Judge Jere. S. Black, of Pennsylvania, has brought suit in the sum of 25,000 dollars against the Louisville and Nashville Railroad Company, for injuries sustained some time during the early part of the summer.

Professor Faber's speaking machine has been exhibited at the International Horticultural Exhibition at Hamburg. It is said to articulate various words, and even to answer questions and simple sentences with wonderful distinctness.

The other day a revenue inspector in Philadelphia was examining the books of a whisky firm in that city, when three men drove up to the place in a coach, shot him, and made good their escape. The man was mortally wounded. It was a deliberate assassination, and the government have offered 5,000 dollars reward for the murderers.

The New York *Figaro* states that Miss Elise Holt, late of the Strand Theatre, finding the criticism in the *San Francisco News Letter* unsatisfactory, armed herself with a cowhide, and called four times at the office for the purpose of administering a thrashing to Mr. Marriott, the editor. Hitherto, however, Mr. Marriott has avoided an encounter.

When Mrs. Harriet Beecher Stowe rummaged about among Byron's very dirty linen and thrust it before the public, stoutly maintaining that it was incomparably dirtier than was generally supposed, though previously universally allowed to be dirty enough for any profligate, she stirred up one of the nastiest stinks of this or any other age. No doubt it pays, though, pecuniarily.

It is reported in French literary circles that MM. Thiers and Mignet accept as satisfactory the conclusions at which M. Marius Topin (Mignet's nephew) has arrived respecting the Man in the Iron Mask, and the publication of Topin's book is awaited with great interest. He declares that he has found in the archives all the papers relating to the trial of the prisoner, and that none of the current hypotheses and few of the stories about him are true.

The Chicago *Evening Journal*, of a recent date, says—"Two Mormon Elders have been proselyting in North Carolina, and managed in two counties to make one hundred and thirty converts. It is said that the people seemed to be deeply imbued with the peculiar doctrines of the sect, and to have full faith in their leaders. They have sold off their property, wherever practicable, and will make a fresh start in the land of promise. Some of them, being unable to dispose of their lands, let them rather than to be left behind."

The Moulvie Masseh-ood-deen, who accompanied the Queen Mother of Oude to England when she went to appeal to the Queen in person against the annexation of Oude, and who is now in the service of the ex-Nawab of Tonk, is (the Indian papers state) the defendant in a suit now pending in the Benares court. While in England, he married an English lady named Bilk, whom he afterwards divorced, and this lady now sues him to recover a sum of £2000 on account of dower, maintenance, &c. The marriage was celebrated according to the Mahomedan law.

DIED.

WILLIAMSON.—At Wellsville, August 22, James Williamson, senior, aged 56 years, 4 months, and 6 days.—"Deseret News."

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 40. Vol. XXXI.

Wednesday, September 29, 1869.

Price One Penny.

PROTESTANTS DEFENDING POLYGAMY.

BIBLE ARGUMENTS ADDUCED BY PROTESTANT MINISTERS IN DEFENCE OF
POLYGAMY OR PATRIARCHAL MARRIAGE.

[CONTINUED FROM PAGE 623.]

"7thly. I have mentioned the law being explained by the prophets. These were extraordinary messengers whom God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the severest terms of God's displeasure unless they obeyed. Their commission, in these respects, we find recorded in Isa. 58, 1, 'Cry aloud, spare not, lift up thy voice like a trumpet: show my people their transgression, and the house of Jacob their sins.' This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekiel, chap. 3, 18, 'When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.'

"These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if a plurality of wives was sin against God's law, for it was the common practice of the whole nation, from the prince

on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any of the prophets, bore the least testimony against it. They reprov'd them sharply and plainly for defiling their neighbour's wives, as Jer. 5, 8; 29, 23, in which fifth chapter we not only find the prophet bearing testimony against adultery, but against whoredom and fornication (ver. 7,) for that they assembled themselves by troops in the harlot's houses. Not a word against polygamy. How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any of the prophets?

"Lastly. In the Old Testament, plural marriage was not only allowed in all cases, but in some commanded. Here, for example, is the law (Deut. 25, 5-10.) If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel, &c.

"This law must certainly be looked

upon as an exception from the general law (Lev. 18, 16,) and the reason of it appears in the law itself, namely, 'To preserve inheritances in the families to which they belonged.'

"As there was no law against a plurality of wives, there was nothing to exempt a married man from the obligation of marrying his brother's widow. For, let us suppose that not only the surviving brother, but all the near kinsmen, to whom the marriage of the widow and the redemption of the inheritance belonged, were married men—if that exempted them from the obligation of this law—as they could not redeem the inheritance unless they married the widow (Ruth 4, 5)—the widow be tempted to marry a stranger—to put herself and the inheritance into his hands—and the whole reason assigned for the law itself, that of raising up seed to the deceased, to preserve the inheritance in his family, that his name be not put out of Israel—fall to the ground. For which weighty reasons, as there was evidently no law against a plurality of wives, there could be no exemption of a man from the positive duty of this law because he was married. As we say *Ubi cadit ratio, ibi idem jus.*"—Vol. i. pp. 108, 131, 260, 267; vol. ii. p. 244, 402.

I will now hasten to the examination of a notion, which I fear is too common among us, and on which what is usually said and thought on the subject of a plurality of wives, is for the most part built; I mean that of representig Christ as appearing in the world as "a new lawgiver, who was to introduce a more pure and perfect system of morality than that of the law which was given by Moses." This horrible blasphemy against the holiness and perfection of God's law, as well as against the truth of Christ, who declared that He came not to destroy the law, but to fulfil it—this utter contradiction both of the law and the Gospel—was the foundation on which the heretic Socinus built all his other abominable errors.

Christ most solemnly declared—that heaven and earth could sooner pass, than one jot or tittle pass from the law. Think not, said He, that I am come to destroy the law or the pro-

phets; I am not come to destroy, but to fulfil. So far from abrogating the law, or rule of life, which had been delivered by the hand of Moses, or setting up a new law in opposition to it—He came into the world to be subject to it in all things, and so to fulfil the whole righteousness of it (Matt. 3, 15). To magnify and make it honourable (Is. 13, 21), even by his obedience unto death. Speaking in the spirit of prophecy (Ps. 40, 8), He says, Lo, I come; in the volume of the book it is written of me—I delight to do thy will, O my God; yea, Thy law is within my heart. And in His public ministry, how uniformly doth He speak the same thing?

If we attend to our Saviour's preaching, and especially to that heavenly discourse delivered from the Mount, we shall find him a most zealous advocate for the law of God, as delivered by Moses. We shall find Him stripping it of the false glosses by which the Jewish rabbies had obscured or perverted its meaning, and restoring it to that purity and spirituality by which it reacheth even to the thoughts and intents of the heart. For instance, when He is about to enter upon a faithful exposition of the moral law, lest his hearers should imagine that what He was about to say was contrary to the law of the Old Testament, being so different from the teaching of the Scribes and Pharisees, He prefaces his discourse with those remarkable words (Matt. 5, 17-20). Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil; for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall not pass from the law, till all be fulfilled.

Let us take a nearer and more critical view of those passages of the Gospels, in which Christ is supposed to condemn the plurality of wives as an adultery. The first which I shall take notice of, as introductory to the rest, is Matt. 5, 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery.

[TO BE CONTINUED.]

GEORGE FRANCIS TRAIN AT SALT LAKE CITY.

GEO. F. TRAIN, the irrepressible, on the evenings of August 30 and 31, delivered the "187th and 188th of his series of 600 lectures" in the Theatre, Salt Lake City. A few extracts from those two lectures, as published in the *Deseret News*, may prove acceptable to our readers.

Referring to President Young and the U.P. railroad, Mr. Train said:—

"I am very glad to have met your President. For many a long year I have been desirous of seeing the President of this very wonderful institution here in Utah. In 1863, Dec. 2d, I telegraphed to Utah, inviting President Brigham Young to be present at the banquet when I broke ground for the Pacific railroad. I was astonished to get a reply that very night cheering us on, and saying he would do all he could to build the Pacific railroad. I am very sorry he has done so much, as our people have not paid promptly and I am highly ashamed of them."

Mr. Train referred to the principle of sustaining each other, now being practically carried out in Utah, and said it was the grandest system ever introduced, and that he wanted to do for the whole country what Brigham Young was doing for Utah. The American people were the most corrupt on the face of the globe, and Utah is the only place in which lawyers, doctors, and clergymen cannot thrive, and where you cannot find gamblers, drunkards, and prostitutes. While he was opposed to England sending her manufactured goods to this country, he liked to see the English people come with their brains, genius, and knowledge to put up factories, as he was glad to see the people of Utah were doing; and if they continued with their co-operative system, they would soon be able to supply a million people in the surrounding Territories.

From his lecture upon "The Doctor, Lawyer, and Clergyman," we make the following pithy extracts:—

"One thing more I would like to know, and that is, is a doctor a better man than a lawyer or clergyman? Has

he not the same desires and passions as other men have? Yet, according to the rules of our society in the East, every woman in the country must have a man-doctor, and he is allowed to go into the bedrooms of our wives, daughters, sisters, or mothers, and stay there all day if he likes, while we are shivering out in the cold. I would like to know why this is allowed, therefore I advocate woman suffrage, that we may have woman doctors there as you have here. In the East the people are being destroyed by the instruments of the doctors; thank God such a thing as a speculum is not known in Utah! Another thing I am glad to learn—that in your dispensation such a thing as syphilis or scrofula is unknown among the rising generation; but in the East, under our system of civilization, we are rotting off with those diseases in every city.

"The clergymen, I say again, instead of attacking the evils that are so fearfully prevalent in society, preach the dull, dead dogmas of the past. Why, I do more real preaching, in one of my lectures, when assailing the evils produced by the traffic in whisky and tobacco, than all the pulpits in the East in a year; and, of course, I damage their trade, and they call me names, for it will not do to have a man practice what he preaches. I want them, in their preaching, to talk in this style: 'Brother Jones, I really wish you would shut up that grog shop, for I think it is a horrible thing. I know women and children who have been starving through your accursed traffic, and if you do not stop it they will soon be in their graves, starved to death. You are setting a terrible example before the people.' Or, I wish them to say, 'Brother Robinson, I wish you to shut up that gambling den, and stop playing 'poker' all day on Sunday, you are ruining young men.' Or, again, 'Sister Johnson, I advise you to get married, it will improve the morals of the place, and set a better example.' But instead of doing this, and setting their faces against evils that exist on every hand,

the clergymen go back to Peter, Judas, or something of that kind, and not take the right path to improve mankind.

"There are thirteen hundred millions of people in the world, out of which only three hundred millions are called Christians—probably two millions of Catholics, the remainder Protestants. I want to know something of the Protestants about religion; they refer me to that old harlot Henry VIII., who, because the Pope refused to allow him to carry out his ideas in matrimonial affairs, established a religion of his own—the Protestant faith. I go to the Catholics and they tell me they got their religion from the Jews, and if I go to the Jews they say they are not ready to answer. The Saviour was a Jew and his mother a Jewess, and I find half the Christian world worshipping a Jew, and the other half a Jewess. But how about the other thousand millions? Are they all to perish? I cannot imagine any such thing. I travelled to China, after visiting the Islands of the East India Archipelago, and in China I saw five hundred millions of people. I said to them—'Will you be kind enough to tell me about your religion?' I found that they knew nothing about Protestants, Catholics, Methodists, Presbyterians, Universalists, or any of the orthodox parties of Christendom, nor even about my grandfather, the Rev. George Pickering, a prominent man among the Methodists in Massachusetts. Their spiritual head was Confucius, he lived six hundred years before the Christian era. He had no father, mother, uncles, or aunts, relations, or predecessors of any kind. There was a commotion among the elements, the sky opened, and Confucius made his appearance. Upon inquiry I found that the platform of their faith was the same as that of the Christians—honour thy father and thy mother, and love thy neighbour as thyself. I found there the most honest and the best educated people on the face of the globe. Five hundred millions of people who pay their debts on the first day of the year. The tea comes from far away in the interior of the country, and has been carried on a hundred and fifty years, and is sent in

cases packed by Chinese, yet such is their honesty that no white merchant ever found a case deficient in weight. There, too, every child is taught to read and write. But in this Christian land, which sends missionaries to China, there are tens of thousands who never learn to read or write, and all through the land we are robbing and cheating each other. It is, 'John, have you watered the rum and tobacco and sanded the sugar?' 'Yes, sir.' 'Then come to prayers.' Or, 'have you charged that barrel of flour?' 'Yes.' 'Then charge it again before you forget it.' You can't go anywhere but you are cheated; and we have shoddy for breakfast, dinner, and tea; shoddy inside, outside, frontside, and backside, and everywhere one continual cheat, and yet we are the people who send missionaries to Christianize China.

"I come to Utah and I find that is what you are aiming at, and I am astonished to find that you have got fairly started to accomplish that task, having in your midst scarcely a doctor, lawyer, drunkard, or prostitute, except they belong to the Gentile camp. I say you have been the most outraged people on the face of the globe, and if our government dares to interfere in future with any of your notions or social relations, you must fight; that is the first thing to be done. I would like to know what that camp is there on the hill for? Are you afraid of Indians? Have you not men enough to protect yourselves from them? Yes. Then will you tell me why those men are here? They are here by the orders of the United States Government as spies on the Mormon camp, and if possible to find some screw loose in your armour that they may break you up on the earliest occasion. Now, when I go East I shall demand of General Grant the instant removal of that camp. So far as the rest of the Gentiles are concerned, you carry out your co-operative policy and they will go with their tails between their legs very rapidly. The only mistake you have made is in not carrying out your plans sooner, and letting them get so much headway. But your co-operation system is a gigantic affair, and will yet accomplish all you desire to

accomplish by it, if you are faithful in carrying it out. There is nothing like association; it is a great natural law. Animals go in herds, fish in shoals, birds in flocks and insects in swarms. Sand by sand the mountains are made, drop by drop the ocean, tree by tree the forest, and so by association, man by man and woman by woman, you build up a gigantic faith like that of the people of Utah.

"I am satisfied that the ill-feeling and outrages to which the Mormon people have been subjected, are caused by envy and jealousy. I know the people in the East hoped that the Pacific railroad would bring in such a herd of "roughs" that they would carry off your women or break you up. That was the impression, and that was one of the principal reasons why they voted so readily to have it constructed. But for once I shall not be at all surprised to see the bitter bit, for I believe that you are now more powerful and will be more secluded than ever. And let me say this, your danger is all over, you will have no more trouble, because you cannot have any trouble when I am with you. You must bear in mind that I have no ax to grind in Utah among the Mormons. I don't want to make any money of you. I am independent of you, and if I saw any faults I would tell you of them; but I do not. As I said the other night, all over the country I have more power in directing public opinion than any other five hundred men in this nation. Therefore I say I have no ax to grind. You are a Territory; you can't vote; and even if you could I do not depend upon three or four electoral votes to make me President of the United States. You can see, therefore, that I do not come here to soft-soap you, but to tell you the truth.

"I did a very singular thing yesterday, when presented to your President. In fact, I did not come here to see you, I came to see Brigham. I asked Mr. Clawson to present me to the President, and he made an appointment to do so, and I supposed I should have a private interview. But instead of that I was introduced to President Smith, Mr. Cannon, Colonel Little, and several other gentlemen there, and I was waiting to see the President.

Pretty soon, a Mr. Young came out and I was introduced to him; and soon after another Mr. Young was introduced to me. He said, 'There are five brothers of us here,' and made some remarks, and I was busy with an argument with Mr. Smith and did not hear the gentlemen who introduced me say, 'This is the President,' and it was a considerable time before I became aware that he was the President. He sat there so modest and unassuming that I could not believe he was the President. But I say that a man, who has done what he has done, in pioneering this great Order over these mountains, ought to put on more airs. I told him so distinctly, and I also told him that he had more organizing brains than any man I had ever met with, although, I observed, I did not recognize him. O, said he, rather sarcastically, it was only the name, Mr. Train, there is nothing in my appearance that would cause you to recognize me as the man. Said I, now I recognize you phenologically, psychologically, physiologically, and every other way.

"Well, I came to your city, I found a new religion. I say it is marvellous; it is a wonderful thing for that man to come here and open a desert with irrigation, with nothing but the light of Heaven in the day time and frosts at night; and succeeding, without making any mistakes, in founding a great community like this, he has exhibited the highest order of intellect and statesmanship; and if he will only accept my invitation, when I am President of the United States, I would like him to have a seat in my Cabinet.

"I have been over this city to-day, and am much indebted to Mr. George A. Smith for taking me to the Tabernacle, Historian's Office, City Hall, and other places, and I am delighted to find that, in this great city there is no Democratic Club, nor Union League; and I hope there is neither Odd Fellows' nor Freemasons' Lodge. I have found a city so different from anything I have found anywhere else on the face of the globe! They do not use the speculum; they do not have gambling dens. I am sorry you have licensed one; but I learn that you have done that to hedge off the Gentiles. I

say it is so gratifying to me to go over a city where there is not a single loafer or drunkard ; but where everybody is busy. I was in three Mormon houses to-day, and saw carpets and coverlids made by the wives. And I am told that you are all busy and have plenty to do. Since I have been here I have not heard any profane swearing.

"It chills my heart to hear the Blessed Supreme
Rudely appealed to on every trifling theme ;
Maintain your rank, vulgarity despise,
Swearing is neither brave, polite, nor wise."

"In the East, in our Christian society, where there are so many churches, you constantly hear the brutal oath. I often think that if the ladies were to adopt the same style of language that the gentlemen use in this respect, it might have a tendency to cure some of them. I can not see that it is any worse for the wife to use vulgar language than for the husband. I would like to know how it is that men can break all the laws of their religion ! You know, we may rob, cheat, lie, and run away with another man's wife, and if we will only repent of it, in half an hour after, by paying the preacher, we may sit in the first pew in the church.

"For once I have got to a country where you do not pay the preacher ; this is the only place I was ever in where preaching was not a speculation. If it be a speculation with Mr. Young, with regard to carrying on commerce, thank God that we have got a speculator in the pulpit, who has organized a system here in which profanity and drunkenness are not allowed. Of course there are black sheep in every flock ; apostates have existed from the days of Judas Iscariot. But I maintain you have been misrepresented and outraged. In the East they are commencing a raid upon you ; it is going to be done by the press. When Colfax, Richardson, Bowles, and Bross came out here they calculated to write you down. There was a systematic plan to break up the Mormon camp, in order to cover up their own sins. I saw that they intended to divide up Utah. I got hold of a speech made by Mr. Hooper. I took some of the valuable points of that speech and sent them forth to the world, and in less

than thirty days they were before a hundred millions of people. They saw my name to it and Congress halted, because they knew that I represented a million fighting men, and rather than have the Irish fooled I will organize a mob, a riot, or anything else, because I will not have any more of these swindling, bigoted, puritanical attacks like those on the Catholics in former days. I saw that this was their plan ; they intended to break you up. I knew no Mormons ; I had only heard of their remarkable faith, and I saw they were trying to carry out my moral programme. I said it is a matter of envy. They were under the impression that you were overflowing with money, and they wanted to come out and rob you of it. I maintain that the first war against you was gotten up to get money out of the United States Treasury. It cost the country fourteen millions of money. The Pacific Railroad is built now, and that is your salvation ; you will have no more trouble. What you have to do now is to pass a bill in to your Governor for your co-operative societies. You have the same right to any law and to have any societies here that they have in any other State. If he don't pass that bill, let me know ; that's all. But I rather like your Governor ; I think he is a brick. I believe he is one of the cold water army, and I believe wants to aid you in carrying out your grand temperance and reformation movement throughout the world.

"I simply say, now, I want you to organize a State ; I do not want any more delay about it. Send your proper credentials ; let Mr. Hooper go to Washington, and if he wants any assistance let him call on me. I want you to be a State. I want to see Brigham Young and Mr. Smith, or any two members of your community you have a mind to send, in the United States Senate. They have as much right there as members of any of the recognised orthodox bodies, either Methodists, Baptists, Presbyterians, or Episcopalians. You have been rebuffed long enough. I ask what they can find against you ? Not a single point. They would like to do so, but have sought in vain. When your gallant band of pioneers started to

come out here, they said these men are traitors and disloyal, we will call upon them for five hundred men. In an hour these men were furnished, went to Mexico, and fought the battles of our country. During the days of the Southern Confederacy they said the Mormons are a secession camp, and they sent out regiments to watch you to see if there was any danger. But you still proved your loyalty. What right has Nevada in the Senate, a disloyal State and nothing but treason from first to last, who talks about greenbacks and loyalty, and repudiates the national debt? What right has she, I say, with her two senators owned by the Bank of California, to be in the Senate of the United States?"

Mr. Train then congratulated the Mormons on the fact that they had given the women of the Territory the suffrage, they having the right as well as the men to vote for the Church authorities.

Mr. Train's peroration was very eloquent. While delivering it, he warmly congratulated his hearers on the work they had performed, and upon the bright prospects before them; and though barriers, seemingly insurmountable, might oppose the progress of truth and reform, success invariably crowned the efforts of all laborious and faithful workers.

The *Deseret News*, in commenting upon the lectures, says:—

"Though we knew of the plot that was being arranged by our enemies to have a combined attack of the press, of public lecturers, and of the pulpit upon us in order to create a public opinion throughout the nation adverse to us, we were scarcely prepared to have Mr. Train reveal it with such charming frankness during his second lecture. The expression used by a prominent journalist in speaking about this plot was 'to stink us out.' The press was to open upon us, lecturers were to bespatter us and the pulpit was to denounce and hold us up to execration. This is the manner in which they endeavoured 'to stink us out' when the Buchanan war was originated. We were exceedingly pleased at Mr. Train's lecture to see among the audiencesome of the poor, miserable tools who are

being used here in this 'stinking out' process. They hear the truth very plainly told when they come to listen to our public speakers, and they get terribly enraged about it, and can only relieve themselves by writing infamous lies about affairs here. But here was a man, to use his own language, right from the midst of the 'Gentile camp,' who was telling their secrets in a most reckless manner, and telling them, too, to the very people from whom they were to be kept profoundly secret! No wonder they looked at him with blank amazement and chagrin. They were the most angry, chopfallen specimens of humanity we have seen for some time. A few succeeded in sitting through the lecture; but it was too strong for several, and they incontinently left. We have heard it stated that some of these individuals got together at the Hotel on the eve of the lecturer's departure with the design to give him some manifestation of their disapproval, such as throwing eggs at him, before he left. But if they had any such intention, the presence of the police or some other cause, prompted them to think better of it.

"It is probable their disgust will find vent, and we shall be surprised if the howls in the papers which publish their falsehoods do not give evidence of the severity of the castigation which they received from Mr. Train. Mr. Train did that in his lecture here, which, if followed up, will test his courage as it never has been tested—he told the truth about President Young and the people of Utah. To follow this up he will need more nerve and a greater indifference to popularity than have been required by him in the past. A man may assail the vices and ridicule the follies of the age, and though the truths he tells may be unpalatable to many, yet he may be, to a certain extent, popular. But let him tell the truth about the Latter-day Saints, and their conduct, and especially if he draw a contrast between them and their accusers, and all hell will be aroused against him. Every influence—the press, the telegraph, the rostrum and the pulpit—will be brought into operation to 'stink him out,' and if he flinch not, he will prove that he is a man of exceeding honesty and pluck."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, SEPTEMBER 29, 1869.

DECEASE OF ELDER EZRA T. BENSON.

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(From the *Deseret News*, September 4.)

At about eight o'clock last evening, while the telegram from Elder John Sharp, now in Boston, relative to the settlement of the U.P.R.R. indebtedness, was being talked over in President Young's office, and all rejoicing over the news, another telegram was handed to President Young from Elder Franklin D. Richards, dated Ogden, which abruptly changed the current of the thoughts and cast deep sadness and gloom over the entire circle. The despatch read as follows:—

Ogden, 3.

President B. Young:

Brother Ezra T. Benson arrived here to-day, and about 7 p.m., while doctoring his sick horse, he dropped down suddenly and to all appearance dead. If you will please keep the office open a short time I will inform you of resuscitation if possible.

It was hoped that resuscitation would be found possible, for no one was prepared to hear of the death of a man, so healthy and active and so likely to live to a very good old age as Elder Benson. But not many minutes had elapsed before another dispatch from Elder Richards conveyed the startling intelligence that Elder Benson was DEAD, and that the mournful tidings had been telegraphed to Bishop Maughan, of Logan, to break the sad news to the family of Elder Benson, and also to obtain directions respecting the disposal of the corpse.

An event more unexpected than this could not have occurred. Had our community been told that one of the Twelve Apostles had died, without the name of the deceased being mentioned, and they had been asked to say who it was, they would probably have mentioned Ezra T. Benson among the last. He was so hale and vigorous and full of energy, that his prospects for life seemed excellent. Brother Benson was associated with brothers Lorin Farr and Chauncey W. West in a large contract for the grading of the Central Pacific Railroad. The obligations which rested upon him connected with this work, in consequence of not being able to obtain a settlement with the C. P. R. R., have caused him considerable anxiety. His visit to Ogden was doubtless connected with this business. We telegraphed this morning to Bishop C. W. West, of Ogden, to obtain from him all the particulars of this sad occurrence, and received from him the following dispatch:—

Ogden, September 4.

Brother Benson, accompanied by brother Crocket left Logan on Thursday late in the afternoon, and came to Wellsville and stopped for the night. On

Friday morning he left Wellsville and came on to Brigham City, and dined at brother Lorenzo Snow's. In the afternoon he came to Ogden, but before getting there one of his horses was taken with colic. He arrived at President Farr's at about six o'clock in the evening, and was assisted to unhitch his team, which was put in brother Farr's barn. The sick horse appeared to be very much distressed; he bled it himself, and after doing all he could for it, he lifted a little boy on it to walk it around for exercise. He then left the barn with brother Crockett and father Ephraim Turner to go to brother Parr's house, and while on his way he fell on his right side, his head to the north. As he fell he struck brother Turner on the leg. After falling he turned on his back and breathed about four times, when pulsation ceased. This was at seven o'clock p.m. Judge Aaron F. Farr was immediately on the ground, and, with others, applied many restoratives; but they all proved unavailing. His body was then conveyed to President Farr's house, properly laid out, and put in a coffin, in which it was forwarded to his family at Logan, leaving here at a quarter-past one a.m., a suitable guard accompanying.

Brother Crockett said that on the way to Ogden he seemed to enjoy life as well as he ever did, and talked encouragingly of his future prospects. At the time of brother Benson's arrival at President Farr's, Presidents Richards and Farr and myself were attending a pic-nic party of the Female Relief Society of Weber County, at a grove about one mile from President Farr's.

I am, yours truly,

CHAUNCEY W. WEST.

Ezra Taft Benson was born on the 22nd of February, 1811, in Mendon, Worcester County, Massachusetts. He was the first son of John and Chloe Benson. His father was a farmer and a very industrious man—a quality which his son inherited—and Ezra T. lived with him helping him on the farm until he was sixteen years old. He then went to live with his sister and her husband, who were keeping a hotel in the centre of the town of Uxbridge. He remained with them three years. His grandfather Benson was also a farmer, and while engaged at work in the field he fell and suddenly died. It is remarkable that the grandfather and the grandson should both die so suddenly and under such similar circumstances.

At the death of his grandfather by the request of his grandmother he went and took charge of the farm.

When twenty years old he married Pamelia, the daughter of Jonathan H. and Lucina Andrus, of Northbridge, Worcester Co., Massachusetts. In 1832 he moved from the farm and bought out his brother-in-law, the hotel-keeper, and kept the house about two years. In this business he made considerable money, which he invested in hiring a cotton mill and commencing, with his wife's brother, the manufacture of cotton in the town of Holland, Mass. Through a combination of causes, over which he had no control, he lost money in this business and retired from it, and took an hotel in the same town. He was also appointed postmaster. Though he made money in this business he could not be content; he had a desire to visit the West. In the spring of 1837 he and his family started. While in Philadelphia he made the acquaintance of a gentleman who spoke discouragingly about the West, and persuaded him to go to the town of Salem and he would assist him to go into business. He remained in this place one year, and though his neighbours offered to render him any assistance he might need to establish himself in business he still yearned for the West, and he started in that direction. He touched at St.

Louis, obtained a small stock of goods, and then went up the Illinois river, not knowing where he should land. But while on the river he made the acquaintance of a man, who proved to be his father's cousin. He was living at Griggsville, Illinois, and at that town he concluded to stop. But he did not remain long there. He moved to Lexington, in the same State, and afterwards to the mouth of the Little Blue, where he and a man by the name of Isaac Hill laid out a town and called it Pike. Here he built himself a dwelling-house and a warehouse. But the place was sickly, and he was restless. In conversation with the writer of this brief sketch in relation to these days, he said that he felt that the Lord was preparing him for the future which awaited him, and he afterwards could understand why he could not feel contented in the various places where he visited, and where, so far as worldly prospects were concerned, he had every opportunity of doing well.

He heard of Quincy, Illinois, and he was led to go there in search of a home. This was early in 1839. At Quincy he met with the Latter-day Saints, who had just been driven out of Missouri by mob violence. He heard they were a very peculiar people, yet, in listening to the preaching of their Elders, and in conversation with themselves, he found them very agreeable. He boarded during the winter with a family of Latter-day Saints, and formed a high opinion of them. In the spring of 1840 he secured two acres of land in the town, fenced it in, and built a house upon it. During this time he still associated with the Latter-day Saints, and his sympathies were much moved towards them, and he held conversations with them about their principles. A debate was held in Quincy between the Latter-day Saints and Dr. Nelson, who was opposed to them, at which the Prophet Joseph was present. From this debate he became convinced that the Latter-day Saints were believers in and observers of the truths of the Bible. Though pleased that the Saints had come off victorious, he had no idea at that time that he would ever become one himself, yet their principles were the chief topic of conversation with himself and family and neighbours, and he and his wife attended their meetings. His wife was the first to avow her belief in the doctrines, and when the word went out that they were believers in what was called "Mormonism" a strong effort was made to get him to join a sectarian church. Elders Orson Hyde and John E. Page visited Quincy about this time, having started on the mission to Jerusalem to which they had been appointed. Their preaching seemed to have the effect to remove whatever doubts there were remaining, and himself and wife were baptized by the President of the Quincy branch.

In the fall he went to the Conference at Nauvoo, and was ordained an Elder. After his return Quincy was visited by President Hyrum Smith, who ordained him a High Priest, and appointed him to be second counsellor to the President of the Stake, which he had organized there. About the first of April, 1841, he moved to Nauvoo. He bought a lot, fenced and improved it, and built a log house upon it. On the 1st of June, 1842, he started on a mission to the Eastern States, where he remained until the fall of 1843. He returned and remained until the first of May, 1844, when he again started east in company with Elder John Pack. When the news of the death of Joseph, the Prophet, reached them, they returned. That Fall he was called to be a member of the

High Council, and in December of that year was again sent East on a mission. He presided over the Boston Conference until the beginning of May, when he was counselled to gather up all the Saints who could go and move them out to Nauvoo. This was in 1845. The remainder of that summer and fall he worked on the Temple; and at night frequently stood guard to keep off the mob. He moved out of Nauvoo with his family in the first company. He was appointed a counsellor to Father William Huntington at Mount Pisgah. While at this place he received a letter from President Young informing him of his appointment to the Quorum of the Twelve in the stead of John E. Page. He moved up to the main camp at Council Bluffs, where he was ordained to the Apostleship. He shortly afterwards was sent east on a mission, from which he returned November 27, 1846. The next spring he accompanied President Young as one of the pioneers to this valley, and after their arrival here he was sent back to meet the companies which were coming on, to inform them that a place of settlement had been found. After he met the companies he returned to the Valley, and then started back to Winter Quarters with the pioneers. Another mission East had to be performed, and he left the camp about the last day of 1847, and was absent several months. Upon his return he was appointed to preside in Pottawattamie county, Iowa, being associated with President Orson Hyde and George A. Smith. In 1849, in company with President Smith, he moved to the Valley. He was dangerously sick on the road, and was not expected to live; but the camp fasted and prayed, and he recovered. In 1851 he left the Valley on a mission to Pottawattamie county to gather up the Saints, and returned in August, 1852. In 1856 he was appointed a mission to Europe, and with Elder Orson Pratt, presided over the British mission until the fall of 1857, when he returned home. In 1860 he was appointed to preside in Cache Valley, at which point he has continued to reside ever since. Besides performing these missions Elder Benson has filled many important positions at home. He was a member of the Legislature of the Provisional State of Deseret, previous to the organization of the Territory; was a member of the Territorial House of Representatives for several sessions, and for the past ten years has been elected to the Territorial Council every term.

[With Elder Lorenzo Snow, and accompanied by Elders Joseph F. Smith and Wm. W. Cluff, he went on a mission to the Sandwich Islands, in 1864-5, and the boat in which they were landing at the islands having capsized, Brothers Benson and Snow were almost miraculously saved from drowning, Brother Snow being in a death-like and insensible condition for some time, and Brother Benson nearly in a similar state. Having successfully performed their mission they returned to Utah, this being the last time he left the Territory.—*S. L. Telegraph*.]

This brief epitome of his labours gives an idea of the energy, activity, and industry of the man whose loss we this day deplore. He never hesitated when work was to be performed, and never suffered an opportunity of traveling with President Young in visiting the settlements to escape him. He has had no lingering sickness, and though the suddenness of his departure will doubtless be a severe shock to his family and friends, it is such a departure as we do not

think he would have shrunk from contemplating. It would have suited his nature better to have known that he would die in the harness, than to linger through a period of inaction and decrepitude.

Elders Brigham Young, jun., and Joseph F. Smith have gone to Logan to be present at the funeral obsequies, which are appointed for 1 p.m. to-morrow. They will probably be accompanied by Elder Lorenzo Snow from Brigham City.

We deeply sympathise with the bereaved family of the lamented deceased. The loss is theirs. Of his happiness there is no doubt. A man so faithful and true will receive a glorious reward. He has fought the good fight; he has finished his course; he has kept the faith, and there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in the day of reward. Elder Benson's family have the sympathy and prayers of a great people in their behalf, and the Lord, whom the beloved departed served, will most assuredly comfort, console, and help them in the midst of this their deep affliction.

FUNERAL OF ELDER E. T. BENSON.—We have received the following particulars of the funeral of Elder Ezra T. Benson, by the Deseret Telegraph line :—

Logan, Sept. 6.

Editor Deseret News :—The remains of Elder Benson reached this city at a quarter past one on Saturday afternoon. At one o'clock yesterday the corpse was borne to the bowery by the Bishops of Cache Valley, preceded by a military escort, including General Benson's staff, and followed by his family, Elders Lorenzo Snow, Franklin D. Richards, Brigham Young, jun., and Joseph F. Smith of the Quorum of the Twelve Apostles, and a large concourse of people. A congregation estimated at four thousand, including thirteen bishops, assembled in the bowery. All the members of the Twelve present addressed the meeting. They spoke encouragingly respecting the past labours of Elder Benson, and added much good instruction to the living. At four o'clock the procession was formed to accompany the remains of Elder Benson to his resting place, in the following order :—First, martial band, next, a company of one hundred infantry, then, the brass band, followed by a company of one hundred cavalry, next, Col. Crockett and staff, Gen. Benson's horse and military equipments and his staff, then his family and mourners, the members of the quorum of the Twelve Apostles, bishops and citizens. Nearly two hundred carriages and other conveyances followed to the cemetery. The flags were at half mast throughout the county.

PETER MAUGHAN.

THE SOUTHERN STATES.—Elder Joseph Mathews, on a mission to the Southern States, U.S., as we learn by the *Deseret News*, writes to his friends at Santaquin, that he is labouring in Mississippi, among as kind a people as live on the earth. The calls for preaching are far more numerous than he can attend to, and a rivalry is going on among the people as to who shall have him to preach to them first. He was desirous of going among his relatives in Alabama, but the people of Mississippi, where he is labouring, desired him to stay there. There is great poverty among the people, and it is a source of grief to many that, when baptized, it will be out of the question to obtain the means to gather to Zion. The health of Elder Mathews is, at present, very feeble, he having recently had the chills and fever; but he is gaining slowly.

APPOINTMENTS.—Elder Josiah M. Ferrin is appointed President of the Leeds, Elder J. Q. Knowlton President of the Norwich, and Elder Winslow Farr President of the Kent, Conferences.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T., Sept. 4, 1869.
President Albert Carrington.

Dear Brother,—Again we have the pleasure of writing you with a view to give you general news items, and such other matters as may occur to us.

We have constant reason to praise the Giver of all good for His manifold blessings bestowed upon His people.

Notwithstanding the malice of many enemies Zion still flourishes, and the Saints are increasing in faith and good works.

Business also continues to increase with the growth of the kingdom. We are in receipt of gratifying news from Brother John Sharp, in Boston, who telegraphs, "Amicable settlement" (with the U.P.R.R.), iron and rolling stock (for railroad between here and Ogden) will start immediately.

Business of late has been so pressing that it has seemed almost impossible to get away from the City for a brief respite, but we will take opportunity to visit Brigham City, and expect to start to-morrow on a short tour.

The grasshoppers have been very destructive here in some localities this season, and have deposited large quantities of eggs, boding us no good for next year, but notwithstanding these pests we are having an abundant harvest. Barley and oats are somewhat injured, and the corn severely so. Still there will be a plentiful harvest.

For the last three days my health has not been so good, though I feel very much better this morning.

The grand organ is rapidly nearing completion. It is certainly a handsome specimen of art, and is pronounced by those who visit us a perfect masterpiece.

We have cheering accounts from the Elders in the States, who report that

there is considerable interest manifested in the work of the Lord in that field of labour, and our missionaries, particularly in the Southern States, are in great demand.

We are pleased with the success attending the immigration thus far, and anticipate the like favourable results for the future.

The great drain upon the people to pay for or secure their lands, and the failure of the railroad companies to settle up, has necessarily cramped the immigration, and much care and judgment are necessary to use all our means to the best advantage, but it was of vital importance that our lands should be secure.

Praying continually for your welfare, in common with all Israel, and that you may have every blessing needful for your important calling,

BRIGHAM YOUNG.

We have been permitted the use of the following extracts from a letter from Brother Joseph Hall:

Ogden, Sept. 7.

Cash is an article that has become very scarce in this Territory, and we have returned, almost entirely, to barter in our trading. The harvest has been an abundant one the present year, and produce of every kind is very low. Flour is from \$3 to \$3 50c. per hundred; wheat \$1, barley \$1, and oats 80c. per bushel; but merchandise does not come down in proportion.

The grade on the Utah Central is progressing very fast, and will soon be completed. A great many ties are laid on this end of the track, and the bridge across the Weber will soon be finished. Yesterday (6th) the "Mormons" in and around this place turned out in great numbers and commenced to build a switch at Ogden for the U.P.R.R. Our people are to build

the grade and lay the ties, the generous company will then furnish the iron and lay the rails. All right. It is expected to be completed the present week, so that the next batch of our emigrants will come direct to Ogden, instead of being left at Uintah. Our freight will also come direct to this place. Wells, Fargo, and Co. will also return here next week. This looks a little more promising for Ogden.

There has of late been considerable sickness and mortality among children in and around Ogden. It still continues. The "hoppers" have about all left us, but the flies are more numerous than I have before seen them. I have been confined to the house for several days with sickness, suffering severe pains in the back and hips. To-day is the first time I have been able to sit up since last Friday. My wife also has been very sick, but we are now both better.

Improvements still continue here, a number of new buildings are going up, and the people, both insiders and outsiders, are anticipating a future for Ogden.

AT SEA.

Steam-ship *Manhattan*, off Queens-town, 8 p.m. Sept. 23, 1869.
President Carrington.

Dear Brother,—We have had a strong head wind, nearly all our emigrants experiencing sea-sickness. Our company are organized into four wards in the usual way. I feel first rate myself, as also the brethren with me. I expect to get along all right. Got all our passengers on deck. The Saints generally remember their songs of Zion, which helps to cheer. We also have some musicians in our company, with musical instruments, and when our sea-sickness is over we shall

endeavour to make our time agreeable and interesting.

With respects to yourself and Brother Carlson, with all co-labourers in the love of the Gospel,

I remain, yours,

JOSEPH LAWSON.

Steam-ship *Manhattan*, off Queens-town, 8 p.m. September 23, 1869.
President Carrington.

Dear Brother,—As the tug will be alongside in a few minutes, I hasten to "report progress."

Up to the present we have had a strong head wind, though the sea is moderately smooth. About nine-tenths of our passengers are sea-sick, and the other tenth are singing the songs of Zion. Brothers Dye and King have been "discharging cargo" pretty freely all the morning, and Brother Lawson has just ascertained that he and his dinner cannot agree, and they are now going through with the ceremony of separation. Up to the present I remain *compos mentis*, and my appetite is ferocious.

We organized the company into four wards last night, and appointed a good many over each ward, to look after the sick, see that order and cleanliness are maintained, &c. The officers of the ship are very gentlemanly and obliging, and grant us many little indulgences, which tend greatly to promote the comfort of the passengers, all of whom seem perfectly satisfied with the arrangements which have been made, and, with the exception of sea-sickness, are in excellent spirits; in fact, we have yet to find the first cause for complaint.

With kind love to yourself and the Saints, in which the brethren and all the Saints on board join me,

I remain,

Your Brother in the Gospel,

A. E. HYDE.

UTAH NEWS.

We glean the following from the *Deseret News* to Sept. 9:—

A distinguished party of gentlemen and ladies from Cincinnati visited Salt Lake City, on their way to Chicago.

The Theatre reopened with the Captain of the Vulture; Miss Annie Lockhart and the stock company. Neil Warner the tragedian, was engaged to appear.

The indignation mass meeting on railroad and other matters, resolved to be held at Salt Lake City on Sept. 6, was postponed.

The First Presidency, accompanied by several Elders, started Sept. 9 for Box Elder county. The intention of President Young was to hold meetings at Brigham City on Saturday and Sunday, and return home on Monday.

On the evening of Sept. 4, the Regency of the University of Deseret met at the Historian's Office. Amongst other business transacted it was determined to establish a model school in the building fronting the south gate of the Temple Block, for pupils not sufficiently advanced to enter the University courses. R. L. Campbell was appointed a committee to solicit local aid and support for the institution, also means to procure fuller sets of mathematical, chemical, and philosophical apparatus. It was decided to issue a circular, asking Elders and others at home and abroad to collect curiosities and specimens of art and nature, donate books to the library of the University, etc. The city had donated \$700 for the above purposes.

The Powell expedition, concerning the supposed loss of which there was so much excitement a few weeks since, arrived safe at the mouth of the Rio Virgen, on the Colorado river, Aug. 30. Major J. W. Powell himself had arrived at St. George in good health, and expected to reach Salt Lake City, *en route* to his home East, in a few days. It is interesting to know that all that was necessary to the success of the expedition was saved at the time the boat was lost, of which accident mention has been made in previous communications from him, and that his trip has been a successful one. The Colorado River has now received a thorough exploration. Lieutenant Ives explored the river up to about the point where Major Powell landed, and the Major has doubtless given it a thorough examination from the place where he launched upon its waters.

SUMMARY OF NEWS.

—o—

The United States Secretary of War, Mr. J. A. Rawlins, died Sept. 6.

Canterbury, New Zealand, has been startled by several severe shocks of earthquake.

Peru has recognized the independence of Cuba. But that doesn't make much difference.

Mr. James O'Connell, only surviving brother of the immortal Dan. O'Connell, has been offered a baronetcy.

It is understood that the Duke of Cambridge has the gout in the knees. Princes and kings are not exempt.

The Lydia Thompson troupe of Eve-like "blonde burlesquers" cleared 75,000 dollars in 45 representations in New York. They have gone to Philadelphia, the sober people of which place are much exercised thereat.

At Koningsberg, Prussia, Sept. 13, during the visit of the King, a great crowd assembled on one of the bridges over the river. The railings gave way, and 24 persons, some of them of high rank, were drowned.

Australia is still in luck. A considerable number of diamonds and other precious stones have been found at Mudgee, New South Wales, a new discovery of rich copper ore has been made at Ballarat, and a number of fine pearls have been found near Nicol Bay, Western Australia.

The Dean of Carlisle (Dr. Close), alluding incidentally to the disestablishment and disendowment of the Irish Church, said he regarded it as a great calamity; and he believed before God a great national sin had been committed in casting aside and tearing from the British Crown one of the most glorious emblems of harmony and love—the Irish Church.

In every industry, the rich are growing richer and the poor poorer. This giving to him who hath, and taking away from him who hath not even that he hath, is certain to bring about fundamental social changes even more important than its economical effects. We may regret this or rejoice at it as we choose, but it is foolish to blink it and impossible to deny it.—*New York World*.

The *Musical World* says that at a concert lately given by the Auckland Choral Society to the officers of the fleet, his Royal Highness the Duke of Edinburgh took part as "first fiddle." In the opening piece he played with Colonel Balneavis and the other violinists. The duke subsequently played in Mozart's "Jupiter" and other orchestral pieces. In all he is said to have acquitted most himself admirably. Why should not a Duke and a Royal Highness be as able as any other fiddler?

A plainly-dressed woman asked a young man from the country, on a visit to Liverpool, to show her the way home. She persuaded him to enter the house, telling him her mistress would thank him for his trouble. When both were inside, she locked the door and told him he must stay for the night, or pay her for her trouble. He refused, obtained the key after a severe struggle, let himself into the street, and narrowly escaped a bottle flung at his head through the window.

A French savant has calculated that the coal burnt in Europe produces annually eight hundred thousand million cubic metres of carbonic acid gas; the deleterious effect of which on the atmosphere we breathe is enhanced by the decrease of woods and forests, and the consequently diminished production of oxygen. As both these sources of disease are likely to become yearly intensified, the author despondingly concludes that the final result of human industry will be the extinction of the human race. The present mania for piercing isthmuses also gives him much uneasiness, and he prophesies unheard-of disasters from the disturbance of the "équilibre des océans."

This is how the *Reveil*, a Paris paper, maps out a piece of the future respecting Napoleon: "The digestive functions of his Majesty will gradually deteriorate, and will prove unequal to repair the strength which is daily diminishing in consequence of the bodily suffering endured and the loss of blood; and, finally, in a month, in three months, in six months at the most, the lamp for want of oil will die out, unless some unforeseen complication, for which one ought always to be prepared, in the course of a chronic disease, puts it out suddenly. France, therefore, must be prepared to hear soon a *De Profundis* sung, immediately to be succeeded by a *Te Deum*, unless indeed * * *." That is almost as good as Zadkiel's prophecies.

It would be a benefit to society if, in these days of penny papers and telegraphic paragraphs, we could keep from the multitude the record of sensational crimes. It has been remarked before now that a suicide under what may be termed out-of-the-way circumstances is generally followed by another of the same kind and in the same neighbourhood. Still more strange, murder appears to excite persons to the commission of the same crime. This is a phenomenon to which our coroners and the police in the metropolitan districts have repeatedly called attention. *Cor. Liverpool Albion*. Yes, but so long as newspapers are published solely for sale, sensation articles will be published, morals not taken into account, only so far as they will pay.

ADDRESS.

J. S. Richards, 48, Dale Street, Cheltenham.

DIED.

TINGEY.—At Bountiful, August 28, Mary Elizabeth, daughter of Henry and Ann Tingey, aged 12 years, 8 months, and 20 days.—"Deseret News."

BAIN.—At Salt Lake City, September 7, William Bain, aged 63 years, 7 months, and 9 days.—"Deseret News."

McORMIE.—At Lehi City, Utah County, August 23, Janet Pringle, wife of Peter McCormie, aged 62 years, 1 month, and 11 days.—"Deseret News."

MOFFATT.—At Logan City, Cache County, August 29, Elizabeth, wife of Joseph Moffatt, aged 67 years, 5 months, and 14 days.—"Deseret News."

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 41. Vol. XXXI.

Wednesday, October 6, 1869.

Price One Penny.

PROTESTANTS DEFENDING POLYGAMY.

BIBLE ARGUMENTS ADDUCED BY PROTESTANT MINISTERS IN DEFENCE OF
POLYGAMY OR PATRIARCHAL MARRIAGE.

[CONTINUED FROM PAGE 636.]

"The next scripture to be farther considered is Matt. 19, 9. I say unto you, Whosoever shall put away his wife (except it be for fornication) and shall marry another, committeth adultery, and whoso marrieth her which is put away, committeth adultery.

"Christ was surrounded at this time by a great multitude of people, who, in principle, as living under the law of the Old Testament, were polygamists, and, doubtless, numbers of them were so in practice—many there must have been among this great multitude of Jews, who had either married two wives together, or having one, took another to her, and cohabited with both. Had our Lord intended to have condemned such practices, he would scarcely have made use of words which did not describe their situation, but of words that did. It is very plain that—He that putteth away his wife, by giving her a bill of divorcement—could have nothing to do with the man who took two wives together, or one to another, and cohabited alike with both. But we are apt to construe scripture, by supposing persons to whom particular things are said, were in the circumstances then in which we are now; but it was far otherwise: they had no municipal laws against a plurality of wives, as we have. So far

from it, their whole law (as has been abundantly proved) allowed it. Which said law, and every part thereof, was, at the time Christ spake what is recorded in Matt. 19, 9, in as full force and efficacy as at the moment Moses had delivered it to the people. He therefore could no more state a plurality of wives as adultery by the law of Israel, than I can state it as high treason by the law of England.

"Can it be imagined that Christ, so remarkable for his precision, so thoroughly accurate in all He said on every other point, should use so little in this, as not to make Himself understood by His hearers? Nay—that He should observe so little precision, as not to describe an offence, which we are to suppose Him to condemn? The most flagrant instances, the most obvious and palpable definitions of a plurality of wives cannot be understood from what He says.—He that putteth away his wife, by bill of divorcement, and marrieth another—does not describe a man's taking two wives together, and cohabiting with both; nor—a man's having a wife, and taking another to her, and cohabiting with both. Such was the Old Testament plurality of wives, not the putting away one in order to take another.

"Now, if a plurality of wives was unlawful, and of course null and void before God, then was not Christ legally descended of the house and lineage of David, but from a spurious issue, not only in the instances above-mentioned, but also in others which might be mentioned. So that when Christ is supposed to condemn a plurality of wives as adultery, contrary to the institution of marriage, and to the seventh commandment, He must at the same time be supposed to defeat his own title to the character of the Messiah, concerning whom God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne. See Acts 2, 30; with Psalms 132, 11.

"The lawfulness of a plurality of wives must of course be established, or the whole of Christianity must fall to the ground, and Christ not be He that was to come, but we must look for another. Matt. 11, 3.

"The learned Selden has proved, in his *Uxor Hebraica*, that a plurality of wives was allowed, not only among the Hebrews, but among most other nations throughout the world; doubtless among the inhabitants of that vast tract of Asia, throughout which the Gospel was preached by the great apostle of the Gentiles, where so many Christian Churches were planted, as well as in the neighbouring states of Greece; yet in none of Paul's epistles, nor in the seven awful epistles which St. John was commanded to write to the seven churches in Asia, is a plurality of wives found among the crimes for which they were reprov'd. Every other species of commerce between the sexes, is distinctly and often mentioned, this not once, except on the woman's side, as Rom. 7, 3; but had it been sinful and against the law on the man's side, it is inconceivable that it should not have been mentioned on both sides equally.

"Grotius observes, 'Among the Pagans, few nations were content with one wife;' and we do not find the apostles making this any bar to church-membership. It can hardly be supposed, that if a plurality of wives were sinful, that is to say, an offence against the law of God, the great

apostle should be so liberal and so particular, in his epistle to the Corinthians, in the condemnation of every other species of illicit commerce between the sexes, and yet omit this in the black catalogue, chap. 6, 9, &c., or that he should not be as zealous for the honour of the law of marriage, and of the seventh commandment, which was evidently to maintain it, as Ezra was for that positive law of Deut. 7, 3, against the marrying with heathens. Ezra made the Jews put away the wives which they had illegally taken, and even the very children which they had by them; how is it that Paul, if a plurality of wives was sinful, did not make the Gentile and the Jewish converts put away every wife, but the first, and annul every other contract?

"No man could have a fairer opportunity to bear his testimony against a national sin, than the Baptist had; for it is said (Matt. 3, 5), Then went out to him Jerusalem and all Judea, and all the region round about Jordan; and among the numbers who were baptized of him in Jordan, confessing their sins (ver. 6) there were many harlots (chap. 21, 32.) So that it is evident he did not spare to inveigh most sharply against the sin of fleshly uncleanness; had a plurality of wives been of this kind, he doubtless would have preached against it, which, if he had, some trace would most probably have been left of it, as there is of his preaching against the sin of whoredom, by the harlots being said to believe on him; which they certainly would not have done, any more than the Scribes and Pharisees (Matt. 21, 32), if the preacher had not awakened them to a deep and real sense of their guilt, by setting forth the heinousness of their sin. He exerted his eloquence also against public grievances, such as the extortion of the public officers of the revenue--the publicans--tax-gatherers, likewise against the oppressive methods used by the soldiery, who made it a custom either to take people's goods by violence, or to defraud them of their property, by extorting it under the terror of false accusation. These were public grievances, against which the Baptist bore so open a testimony, that the publicans and soldiers came to him, saying--What shall we do?

This being the case, is it conceivable that a man of the Baptist's character, who was so zealous for the honour of the law, as to even reprove a king to his face for adultery, should suffer, if a plurality of wives be adultery, a whole nation, as it were, of public adulterers, to stand before him, and not bear the least testimony against them? I do not say that this is a conclusive, but it is surely a very strong presumptive argument, that in the Baptist's views of the matter, a plurality of wives, whoredom, and adultery were by no means the same thing.

"While this system of a plurality of wives was revered and observed, we

read of no adultery, whoredom, and common prostitution of women among the daughters of Israel; no brothels, street-walking, venereal disease; no child-murder, and those other appendages of female ruin, which are too horrid to particularize. Nor were these things possible, which, since the revocation of the divine system, and the establishment of human systems, are becoming inevitable. The supposing our blessed Saviour came to destroy the divine law, or alter it with respect to marriage, is to suppose Him laying a foundation for the misery and destruction of the weaker sex."

[TO BE CONTINUED.]

VISITS TO SALT LAKE CITY.

(From the *Deseret News*, August 24.)

THE remark was made to us by a prominent gentleman this morning that there was not another city in the Union that had been visited this season by more Senators, Representatives, and leading citizens than Salt Lake City. All who have kept themselves informed respecting our visitors know that the remark is a correct one. Our place has literally become a city set upon a hill which cannot be hid. The eyes of the entire nation are directed towards it, and there is no other community which excites the thoughts and draws the attention which this does. The effect of this stream of travel and close observation of us and our institutions must be very marked. We are a people concerning whom it is very difficult to avoid having very pronounced opinions. We are so distinct and peculiar on many points, and yet our connection with the other parts of the Republic is so intimate and every year likely to become more so, that men cannot visit us and go away without adopting some views more or less clearly defined respecting us.

If our visitors were left to form their own conclusions about us from what they can personally see and hear, unbiassed by other people's insinuations, prejudices, and malignity, there would be no question about the feelings they

would leave here with. But there has scarcely been a party of gentlemen here this summer without one or more of them stating to us that soon after their arrival they were met by certain persons whose only object in conversation seemed to be to poison their minds against the people of this Territory, and to malign them in every possible way. Distinguished visitors especially have been sought after by this clique. It is satisfactory, however, to know that the venom which they drop carries with it its own antidote. The motives which prompt their tirades are so apparent to every man of sense, that the only feeling he can have for them is one of contempt.

On Monday afternoon the Joint Congressional Committee on Retrenchment—Hon. James W. Patterson, Hon. Carl Schurz and Hon. Allen G. Thurman, of the U.S. Senate, and Hon. M. Welker, Hon. J. R. Reading, and Hon. Jacob Benton, of the U.S. House of Representatives, accompanied by Hon. A. G. Cattell and Hon. J. S. Morrill, U.S. Senators, and D. F. Murphy, Esq., Clerk of the Committee, J. I. Christie, Esq., Deputy Sergeant-at-arms, Sidney Andrews, Esq., of the *Boston Advertiser*, and several other gentlemen and ladies, left this city for San Francisco. They had

scarcely gone when three other members of the U.S. Senate—Hon. Richard Yates, of Illinois, Hon. Wm. P. Kellogg and Hon. J. R. Harris, of Louisiana—accompanied by other prominent citizens, reached the city.

The number of members of both houses of Congress who have been here will give the Senate and House of Representatives a tolerably good knowledge at least of the character of our settlements, the good order which prevails in them, and the material prosperity which has resulted from the incessant industry of the people. There will be but little difference of opinion probably among all our visitors upon these points. Upon other points various views will, doubtless, prevail. But whatever be the result of these visits, whether Congress shall discuss Utah affairs this coming season or not, one result is inevitable—we will be better known. The stale falsehoods of our enemies, which have been their stock of trade for so many years, and which, but for our isolation, they could not have used, are exposed, and they will have to resort to the manufacture of others to keep up their warfare. Some of the people in the East, who were never in Utah, have been made to believe that our citizens are in a state of chronic rebellion, ready at any moment to rise up against the Government, and that the lives and property of those who are not of the church are in constant jeopardy from the "Danites," or "Destroying Angels," and that it is exceedingly unsafe for a stranger to walk the streets at night; but these infamous lies are now exposed to those who have been here. Every man possessed of ordinary sense who comes here requires not more than twenty-four hours to convince him of the utter falsity of these reports; and such a residence does more, it causes him to distrust every statement from the same source, and allow considerable margin for exaggeration in every story which he may hear against the people.

It has been said by various ones of these distinguished visitors that there could be but one objection against the people of Utah. Their industry, perseverance, union, temperance, and good order are strikingly manifested on

every hand. To these no reasonable objection can be offered. They acknowledge also that where desert solitude reigned they have created fertile fields and populous cities and settlements, erected a prosperous State, and organized good government; that the Republic has been enriched by their labours, and a stretch of country made habitable which but for them would to-day have been a barren, undesirable waste. All this, and much more, is frankly conceded; for no unprejudiced man can be in this city many hours without feeling pleased at all he sees; but the great objection is our system of patriarchal marriage. Yet the time is not far distant when fair, honest men in this nation will look very differently upon this institution to what they do at present—when, in fact, it will not be viewed as an objection.

We have heard repeated expressions of surprise from hundreds of visitors this summer at the entire absence of lewd females and houses of ill-fame in our cities and settlements. It is a condition of affairs which men, who have heard the Latter-day Saints described as vile and licentious, are not prepared to find here. And this surprise is not lessened when they examine the columns of our newspapers and see no advertisements such as disgrace the columns of many papers elsewhere, and learn that no necessity exists for such here, because secret diseases are utterly unknown among Latter-day Saints.

Honest, unprejudiced men will reflect upon these things. The question will occasionally arise in their minds despite their traditions, whether a system which bears such fruit as this, can be as radically bad as its opponents declare. This is one advantage that we will derive from the contact of thinking, independent men—and out of the thousands who have visited here there must be many such—they will think and talk. Whenever they are present where the evils which afflict society abroad, and which cause every philanthropist to groan, are alluded to, it will be strange if the Latter-day Saints and their institutions are not mentioned and discussed.

It is only a few months since that a

celebrated medical lecturer, in addressing a class of students in New York city on the subject of secret diseases and their universality, made an exception of Utah—there was only one place in Christendom within his knowledge, he said, where these diseases did not exist, and that was the Territory of Utah. One such fact as this is more potent in establishing truth and right than fifty lies are in opposing them.

The question will naturally present

itself to men of advanced minds: "Shall we tolerate a system under which vice and disease flourish and men and women are degraded and prostituted and the strength of the nation sapped, and at the same time denounce, persecute, and punish the advocates and practitioners of a system to which these evils are unknown?" This is an important question and we are quite willing to leave to the arbitrament of time the correct answer.

REMARKS ON THE DEATH OF ELDER EZRA T. BENSON.

BY PRESIDENT GEORGE A. SMITH.

(Delivered in the New Tabernacle, Salt Lake City, Sept. 5, 1869.)

REPORTED BY DAVID W. EVANS.

WE have listened to a very interesting address, the circumstances of which are calculated to produce in our minds lasting reflections. It appears to have been the fate of many of those men who have received the holy apostleship to die as martyrs. I rejoice that, in this generation, one, at least, of the Quorum of the Twelve Apostles, has been permitted to die a natural death. The blood of David W. Patten and Parley P. Pratt cries from the ground for vengeance. Elder Benson died in the harness, labouring to fulfil his duties in the midst of his friends. The office and calling of the apostleship rests upon many individuals. We have been told that it was through this office Joseph Smith laid the foundations of this Church. His martyrdom and that of his brother Hyrum were crowns upon their heads, to prepare them for that exaltation which their services to the world, as servants of God and apostles of Jesus Christ sealed upon them.

It was my design to say a few words in relation to the personal history of Elder Benson; it may be considered unnecessary after the remarks of Elder Woodruff. When God called His apostles in the days of the Saviour and also in the present day He did not settle a salary upon their heads: He said to them, Go without purse or

scrip and preach the gospel, and preach it freely, to all nations, kindreds, tongues, and people. In this way Elder Benson has travelled through many countries, labouring and toiling for the spread of the work.

When the Saints were driven from Missouri, and many landed helpless and penniless in Quincy, Ills., he was living there. He saw their sufferings, and heard and received their testimony. He was soon ordained an Elder, and went forth to preach. He preached throughout the Eastern States. He received a good deal of abuse and many insults; but he continued to labour. After the death of the Prophet he was appointed to preside in the Eastern States, which he did for a season. He laboured upon the Temple at Nauvoo, that Temple which God had commanded us to build, and which we erected under circumstances of extreme poverty and privation. When the Saints were driven from Nauvoo Elder Benson was among the first to journey in this direction, labouring with untiring zeal to make the roads and build the bridges across the wilderness through the State of Iowa, there being only a skirting of settlements on the east side about fifty miles wide. While on that journey the Latter-day Saints established several farms in the wilderness, and put in

some thousands of acres of grain for the benefit of those who might come after and those who were unable to proceed further. Elder Benson was left at one of these settlements, called Mount Pisgah, to act as assistant President.

Soon after the apostasy of Elder John E. Page, Elder Benson was called to fill his place in the Quorum of the Twelve. His first mission was to the Eastern cities. He left the Saints in a destitute condition on the Indian lands in the Omaha country, about 150 or 200 miles from any point where they could obtain supplies. After they had been driven from their homes in Illinois, Elder Benson went on a mission to the East to prove the people and to see what they would do for the children of God in this extreme strait. He visited Cincinnati, Pittsburgh, Philadelphia, New York, Boston, and many other cities, and laid before the people the condition of the Latter-day Saints. This was an unpleasant duty, but it had to be performed or we could not rise up in judgment against them. Brother Benson performed it manfully. He visited the Mayors and leading men of these great cities; but had he gone to splitting rails with his own hands during the winter he might have earned more money and more bread and food for the hungry than was donated in the principal cities of this Christian land, and than was donated altogether if we except the donations of three personal friends.

In the spring of 1847 he, with the pioneers, commenced the journey to this place. The road had to be sought out. We had no pilot or guide. We made about seven hundred miles of new road to arrive at this spot, passing over some four hundred miles of trappers' trail, where teams had passed before. As soon as we arrived here it became necessary for somebody to go back to meet the emigration, as we were aware that six hundred wagons were on the road. Elder Benson and O. P. Rockwell performed this duty, and they went alone four hundred miles across a desert in an Indian country, before they met the advance of the emigration, to impart to them the glad news, that a spot had been found where the standard of Zion

could be raised, and where there was a prospect that we, at last, might enjoy our religion in peace. He continued his journey meeting the camps until he had imparted these glad tidings to the whole of the emigrating companies. He then returned. Afterwards he went with the pioneers to Winter Quarters, and remained there during that year. In '48, in company with Elder Orson Hyde, and myself, who had been appointed to preside, he remained in the Pottawattomie country to assist in fitting out the emigration. In '49, in company with the rear division of the emigration he crossed the Plains with his family. An incident on this journey is worth narrating. He was taken violently sick and his family and friends gave him up, for they had lost all hope of his recovery. The fifty with which I travelled were in the rear. When I came up to his encampment I found him in this position. I called upon the Saints to hold a prayer meeting, and they prayed and fasted for him. I took some of the elders on to one of the highest mountains in the neighborhood and we besought the Lord with all our powers to heal him. He was healed as if by magic and he was able to pursue the journey, reaching the Valley with his family in the fall of '49.

He was a Senator of the State of Deseret, an organization which governed this Territory for three years previous to the organization of the Territory of Utah. He was sent to develop the county of Tooele, and built the first saw and grist mills there, and did much to improve the county, and afterwards represented it in the Legislative Assembly. Subsequently, on the commencement of settlements in Cache Valley, he went and laboured for the development of the settlements there, making, however, in the meantime, a mission to the States to assist the emigration, and a mission to Europe. While on the latter he laboured in Great Britain and Scandinavia. In the development of settlements in Cache Valley he was among the first to build saw and grist mills there; he also organized a regiment of militia in that county, there being then many hostile bands of Indians living

in the vicinity. He was elected Colonel of that regiment, and the regiment increasing until it became a brigade he, of course, became its brigadier general. The brigade now contains three regiments, and is, probably, one of the strongest in the Territory.

Elder Benson was elected from that place to represent, in the Legislative Council, the district including Cache and Bear Lake valleys. This position he has held for several years. He was elected at the last election for the next ensuing two years.

He was a man exceedingly zealous in the performance of his duties; and like the ancient apostles, laboured without purse or scrip, by his gigantic exertions in business at home, maintaining his family, besides performing these missions and discharging every other call made upon him.

About four years ago, he took a mission to the Sandwich Islands, his escape from a watery grave while attempting to land there being very remarkable. That was the last time he went beyond the limits of the Territory. When the cry was raised from one end of the Territory to the other, "We must put through the Pacific Railroad," Benson, Farr, and West formed an association for grading 200 miles of the Central road. They laboured, under many disadvantages, to accomplish their contract during the winter; and when the road was completed, I am sorry to say that they who had promised to pay up immediately the work was done, failed to fulfil their agreements, and they are yet indebted to Benson and Company 200,000 dollars or thereabouts. This failure on the part of the Railway Company involved Elder Benson in serious pecuniary difficulties, which should have been closed up six months

ago, and probably produced a worry and vexation which may have hastened his death; though it is said that on the day of his death he was remarkably well, and seemed to be in the enjoyment of very fine spirits and good prospects.

I am thankful that he died in the harness, having done his duty manfully, which should be inscribed upon his tombstone, and that no wicked man had the pleasure of spilling his blood, as in the case of Joseph and Hyrum, David Patten, Parley P. Pratt, and other martyrs.

We rejoice in the blessing and privilege of freedom of thought and freedom of opinion and in the right to administer the ordinances of the Gospel. When we built the Temple at Nauvoo, we built a font expressly for the baptism of the dead. It was built after the fashion of the seal of King Solomon; it was a beautiful place, standing upon its twelve oxen; but when the mob had succeeded in driving the Saints, a Baptist minister got possession of the Temple, and broke the horns from the oxen, and otherwise marred them, mashed up the font, and rendered the place, as General Kane says, in his historical address, "too noisome for any man to abide in it," and finally consumed the Temple to ashes. We thank God that we enjoy the freedom of the Constitution, which guarantees the right and the liberty to worship God as we please. We thank Him for this privilege and that our apostles can lie down and die in the midst of their friends, and not be murdered. It is a change in our history. Thank God for it!

May the blessings of Israel's God be upon you, and peace dwell and abide with you, is my prayer, in the name of Jesus. Amen.—*Deseret News*.

It is among the commonest of human experiences that "our own way," which, with more or less energy, we all desire, proves, when gained, to be but a painful, thorny way—a way plentifully strewn with sharp stones, and leading to quite other issues than such as we anticipated when, in spite of dumb opposition from facts, we entered so eagerly upon it, mainly because it was "our own way." In truth, we see clearly the beginning of the pathway; but the end whither it conducts us is hidden. There comes a turn in the road, and, behold! we are no longer in "our own way," but in some far different way, none the less we must follow to the end.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, OCTOBER 6, 1869.

PUGGISHNESS—WHY?

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It is highly amusing to witness the remarkable change that comes over the countenances of many people, and especially religious people, whenever the subject of Mormonism is broached, and in nothing is that change more manifest than in that very important feature, the nose. No matter what may be the normal character of that distinguishing member, whether Roman, Grecian, Jewish, or what not, you can't mention the name of Mormon without inducing general, almost universal, nasal transformation, and the pug nose, several pug noses, almost all noses pug noses is the result, like a pack of Scotch terriers, or a swarm of Milesian servant girls, in spite of the traditional warning—"No Irish need apply!"

Only to think of it—one pug nose, two pug noses, ten pug noses, twenty pug noses, a hundred pug noses, a thousand pug noses. Turn which way you will, every nose a pug nose. Nothing but noses, and all pug noses, all the noses pugged by the mere mention of that magic word, Mormon! Talk of the age of miracles being long past and gone, was there ever another miracle equal to this miracle?

Now the aforesaid nasal transformation is a very curious physiological and psychological study—physiological, in that so apparently slight a cause should produce such a general and remarkable featural effect; psychological, as to what occult repellant power there is in Mormonism to produce such general and unmitigated disgust that it cannot be disguised, but inevitably manifests itself in such a sudden, simultaneous, and surprising turning up of things as would have delighted a thousand Micawbers.

Let us consider what there can be about Mormonism to effect such a wonderful change in the human face divine. The Mormons teach faith in God and in Jesus Christ. Nobody should turn up his nose at that. The Mormons teach repentance of sins. That is excellent doctrine, and if it were universally acted upon, earth would become heaven and heaven would be upon earth. The Mormons teach baptism for the remission of sins. So do the Scriptures. Nobody should turn up his nose at repentance or baptism. The Mormons teach the laying on of hands for the gift of the Holy Spirit. So do the Scriptures. Nobody should turn up his nose at that. The Mormons teach that apostles and prophets were set in the church for the work of the ministry, &c. So do the Scriptures. Nobody should turn up his nose at that. The Mormons teach the laying on of hands, the anointing with oil, and the prayer of faith, for the healing of the sick. So do the Scriptures. Nobody should turn up his nose at that. The Mormons teach the gathering together of the people of

God. So do the Scriptures. Emigration is also a very popular principle. The noses, then, cannot be turned up at that. The Mormon system of emigration is one of the best. Why should people be disgusted at that? The Mormons teach the living of a virtuous life. So do the Scriptures. Why turn up the nose at that? The Mormons teach that marriage is honourable in all—in all, mind you, not in a portion of mankind only. So do the Scriptures. Why upturn the nasal organ at that? The Mormons teach that a man may have more than one wife and still be a good and pure man, and a man of God. So do the Scriptures, and they give numerous eminent examples of that sort, too. Why, then, should anybody turn up his nose at that? In short, why, yes, why, all this ridiculous pugnosedness? Tell us that. What in the world does it all mean? Are people going crazy in regard to this matter of Mormonism? Or does the pugish curve improve the comeliness of the human countenance? Can it be that the pug line is the true Hogarthian line of beauty? We pause for a reply.

J. J.

THE WORK IN THESE LANDS.

THERE is a peculiarity about the work of God among the nations of the earth, that there is not in the work at home in Utah. This peculiarity is the effect of the gathering. Here the work is to seek out those people who are honest in heart, not upon the outward surface merely, but honest to the backbone; those who are earnestly seeking the truth, those who are earnestly looking for the light of the Gospel and willing to live according to it when it shines upon them. When such are sought out and they have rendered obedience to the first principles of salvation, the object with them is not to build up large and prosperous branches of the church, but to gather to Zion as quickly as the way shall be opened before them, and they are gathered out of the Babel of nations—those who are able by their own means, some by the means of their acquaintances and friends, and others by general public donations by the Saints. When the opportunity is given to the President of this mission to choose such as are to be helped to gather, the endeavour always is to send first the most deserving of those who need help—for with Saints, as with everything else, the best are the best all the time, they are the least trouble, and of the most service in building up the Kingdom of God.

The operation of this principle of the gathering, then, produces this peculiarity, very noticeable occasionally, that while the work in Zion increases, the work in some localities abroad decreases. The best and the ablest Saints emigrating first, leaves the indifferent and the partially helpless behind. Thus, on this account alone, Mormonism, as it appears frequently among the nations, is a very different thing to what it is at home in Zion, very different in the degree of vigor and energy manifest, although wherever the Saints may be, whether at home in Utah, or scattered abroad among the nations, there is still the family likeness among those who are faithful to the principles of the Gospel.

As a result of this constant drain, this incessant weakening, this continual abstraction of the best material from the branches of the church

among the nations, and the consequent leaving of the work upon the shoulders of those who are less able, less vigorous, less zealous in the cause of truth, the work abroad frequently can hardly be regarded as a fair index of the work at home, unless indeed it is interpreted by the rule of contrary. The branches among the nations are the recruiting stations, they are the quarries where the stone is dug out to build the great superstructure of the Kingdom of God at home in Zion.

This draining of the strength of the missions abroad, therefore, having this natural tendency to weaken those missions, it follows that unless that strength is speedily renewed by fresh accessions of converts from the world, the missions must go down, or at most be kept among the most insignificant portions of the population, rendering it exceedingly difficult to introduce and spread the principles of the Gospel among any but the lowest classes in countries where the distinctions of classes are strongly marked and generally regarded.

What is the consequence of all this? The consequence is, that the poor, emphatically the poor, as Scripture says, have the Gospel preached to them. It is kept among them a long time, that they may have the first chance, and plenty of chances, of obedience. Another consequence is, that the well-to-do classes, because of their own pride of class, have very few favourable opportunities to hear the Gospel, or to observe the excellent effects of obedience thereto, as, among the nations the preaching of the Gospel and the practical exemplification of the effects of the same, in the lives of the Saints, very seldom come up to the plane of social life of the middle and higher classes, though the principles of the Gospel are the same in whatever plane of society they may be preached and practised. Hence, then, while the poor have the Gospel brought home to them, theoretically and practically, the higher classes among the nations hear little of it theoretically, and very rarely indeed see anything of it practically. Hence also, if those classes would learn the practical nature of Mormonism on their own plane of social life, they must needs go to Zion. Many of them will go to Zion, partly for this purpose and partly out of common curiosity, in the years to come, for the increasing power, influence, and fame of Zion will attract their attention, and from all nations will they flow to Zion, to learn of the ways of the Lord, as the Scripture says. This will be all right enough, for if the people who have means go to Zion to learn what the Gospel really is, and to obey it, such of them as are seeking the truth, there will not be so great a necessity for the Elders to go abroad among the nations to preach it. They will be able to preach the first principles of the Gospel in Zion, as well as the more advanced principles, as effectively as anywhere else, and much more effectively to some people. J. J.

ARRIVALS.—Elders William Pidcock, William Douglass, Thomas Tarbet, and Thomas Richardson arrived in Liverpool, per steamship *City of Antwerp*, September 30, mostly well, on missions to this country. They left Ogden on the 9th and New York on the 18th of that month. Brothers George Stanger and Richard E. Davies also arrived at the same time on a visit to this country.

CORRESPONDENCE.

ENGLAND.

42, George's Street,
Devonport, Sept. 22, 1869.

President A. Carrington.

Dear Brother,—Our meetings are well attended in one part of this district, viz., East Downs. Many are believing, baptisms have commenced, and there is a good prospect here also in Devonport and in Plymouth. We have two places open for preaching on Sundays, and the people are beginning to attend better, and are believing. I baptize one now and then, and have good hopes of doing good the coming winter.

This place is very isolated. I have seen but one of my brethren of the Elders from Zion, except President A. W. Brown once, since I had the pleasure to see you at the Bristol Conference. I do not say this to complain. I am willing and thankful to labour in any place where God wants me. Still it would be a great pleasure to hear your good counsel and teaching personally, as most of my good brethren do, and which was a treat and proved a benefit to me at our conference. I would like to invite you, if it would not encroach upon your valuable time.

The Saints in general here, though poor in this world's goods, are not poor or lean in spirit, but are striving to live the truth. Our meetings are very happy ones, with much of the spirit of testimony and rejoicing. Some of the Saints, although they are very patient, think they are almost forgotten, for not one has been able to make his escape to Zion through this entire season of emigration. May God bless them and help them to wait patiently His own due time, and acknowledge His hand in all things, and then deliver them from all evil. Their kind acts and good feelings have won my best feelings of affection. I must now close with kind regards to you and all who labour with you in the office, in which Elder Irwin joins. I pray God to give you much joy in all your labours of love and give you the desires

of your heart, that your soul may be abundantly satisfied.

From your brother and fellow-labourer in the kingdom of peace and truth.

JOHN ALBISTON.

Leeds, September 25, 1869.

President Albert Carrington.

Dear Brother,—As I am now released to return home to Utah, I feel it my duty to state my feelings to you and all the good Saints with whom I have directly and indirectly been acquainted.

Allow me in the first place to state that myself and many others were called at the April Conference of 1867 on a mission to Europe.

During my trip across the plains, when death was on our right and left, before and behind, also while crossing the great and mighty deep, I was preserved, and finally have been in three instances brought as it were through the valley of death with sickness, but thanks be to God I am still alive and was never better in my life, in mind or body. I do know that my heavenly father has been and is watching over me.

After my arrival in my native country I was appointed by President F. D. Richards as traveling elder in the Leeds Conference, where I laboured with pleasure amongst some of the Lord's poor, and for the many acts of kindness to me I shall ever feel grateful.

In 1868 I was appointed to preside over the Kent Conference, succeeding the late Brother Ezra Clark, who has left behind the fruits of his good labours. All speak well of him as a true gentleman, which is truly a man of God. During my stay with these dear good souls I have been blest, and have laboured with pleasure with those who would do right, and never shall I forget the many acts of kindness to me in sickness and in health. Nothing was too good for me, and always have I felt a pleasure in being with such good souls as the Saints of Kent and Leeds Conferences, for a

better or a warmer-hearted set of beings do not live. I speak this knowingly. I hope and pray that the day will soon come for such people to leave this land and be gathered where God's people dwell, for some of them are almost like the great pioneers of the Latter-day Kingdom, who have grown old and grey in the service of our Lord and King.

I have been released by you to return home in health and strength, having finished my mission in this country for the present. I gladly accept of it, and thank you with all my heart for your great kindness to me on this mission. I pray God to bless you continually with every blessing. I have often thanked God that I was appointed to labour in Kent for a season, as I consider it the hospital for the British mission, and the garden spot of England, for what the climate fails to accomplish the Saints will make up in attention. I have spent a very happy time with the Saints in a portion of this my old field of labour, and the Saints feel as they always felt, happy in the Latter-day work, ever anticipating the wants of the servants of God.

Hoping soon to meet again in Zion, I say farewell to you and all the Saints.

Yours in the Gospel,

JAMES NEEDHAN.

7, Tower Hill, Old Market Street,
Bristol, Sept. 28, 1869.
President A. Carrington.

Dear Brother,—Being released from the labours of my present mission, with permission to return to Utah, I feel it my duty to express my thanks to you for this favour, and for all the good and wholesome advice you have given me.

I am certainly grateful to God for all His mercies and blessings. I have continually been a subject of his parental care, especially since being called to this foreign mission.

At the April Conference, 1867, I was called to go to the nations to preach the Gospel, and when set apart by the servants of God for that work, I received certain blessings and promises, with the condition of keeping faithful, all of which I have realised, also many

other things that would appear very strange to those unacquainted with the Gospel. Since coming here in England I have seen the sick healed, the lame restored to their strength and walk, the ears of the deaf opened, all through the power of God. I have also witnessed other of those blessings necessary for the comfort and confirmation of those who are obedient to God.

I left Salt Lake City on the 17th of May, 1867, in company with several other missionaries, *en route* for Liverpool, Wm. Streeper giving us a free passage in his mule train to the terminus of the U.P.R.R., which was then at Julesburg.

The first part of our journey from the City to Fort Bridger, was very tedious, it raining or snowing on us every day, especially so until we passed Quaking Asp Ridge. The roads were a swamp and the streams swollen so as to make crossing dangerous and difficult. Our necessary labours in order to get along, many times having to unload and load the waggons and lift them out of the mud, or work our way up the side of some mountain, caused us every day to be thoroughly bedaubed with mud. While undergoing these difficulties I heard but few complaints, more I believe came from the undersigned than from any other person in the company.

That year was also noted for its Indian difficulties, therefore we kept a strong guard on all occasions, as a necessary precaution, and, according to promise from our brethren before leaving, though danger and trouble were before and behind us, still we passed unscathed.

After a pleasant ride in the cars from Julesburg to New York, and a favourable voyage across the ocean. I arrived in Liverpool on the 19th of July, and from there was appointed to the Newcastle and Durham Conference by President F. D. Richards. In that field I laboured with much satisfaction and success for one year and three days. The Saints there were very kind to me, administering to all my wants. I remember their benevolent acts with the kindest of feelings. There is a sacredness in the memory of my first field of labour, and with feelings of deep regret I bade them good

bye, on the 24th of July, 1868, to commence my labours in the Bristol Conference. There I have laboured up to the present date, with all my ability, to further the cause of truth. I sincerely hope my labours have been satisfactory to my brethren placed over me. The position I was here placed in has afforded me an excellent school of experience, especially in economy. The Saints of this Conference also have been extremely kind to me, and I have received considerable kindness from persons not in the church. They all have my thanks. I can say in leaving them I feel like being separated from dear friends.

It would render this tedious to de-

tail the various ways and means I have adopted to bear my testimony to the world. Suffice it to say, I have spared no pains nor left any apparent means untried. I have to a considerable extent seen the fruits of my labour, which to my feelings has been a strong incentive.

My desire is still to help to build up the kingdom of God on earth, at home or abroad, as my brethren may direct. Hoping God will ever keep me humble, and praying God to bless you in your mission and office,

I am,
Truly your Brother in the Gospel,
A. W. BROWN.

UTAH NEWS.

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THE following are from the *Deseret News* to Sept. 11 :—

Mr. J. T. Caine and Mr. Spencer Clawson left the city Sept. 6 for California.

Frederick Woesner, clerk in the store of Frederick J. Keisel, of Montpelier, Rich county, was shot and killed near the store, on the morning of Aug. 25th, by one of two men, who also robbed the store and made off.

Specimens of coal from the new "Mammoth bed," five miles north of Fairview, and 32 from Springville, through Spanish Fork cañon, are reported the best produced in the Territory, and admirably adapted to the wants of blacksmiths.

Mr. Miller, of the firm of Faust and Houtz, Salt Lake City, was thrown out of a buggy, through the horse taking fright, Sept. 8, dashed on some stones, badly bruised on the hip, and rendered insensible for a short time, but he was not seriously injured.

A portion of the troops of General Burton's Division of the Nauvoo Legion assembled on the military parade ground east of the Jordan river, Sept. 10, where a general review and inspection of arms took place, followed by an election of officers.

Brother S. D. Spencer, of San. Francisco, informs the *News*, that Elder Robert Beauchamp sailed from that port Aug. 24, for Littleton, New Zealand, that being the only place in the Australian mission to which he had the opportunity to sail. He embarked buoyant in faith.

Brother John Goddard, 17 years of age, and son of Brother George Goddard, of Salt Lake City, went into the Jordan river, near the bridge, Sept. 10, to have a swim, but was carried down stream as soon as he got into the water, being probably seized with cramp, and drowned.

On Sept. 8 Mr. Hoops, of Beaver, picked up John Ross, a miner, who, with a partner, left the Sevier mines a fortnight previously, to go to Arizona. When near Circle Valley, six Indians attacked them, killing Mr. Ross's partner. Mr. Ross crawled into the brush and hid for two days. He lived for thirteen days on choke cherries and other wild fruit, and when picked up by Brother Hoops was much exhausted, his clothes were torn to shreds, and his body was badly scratched.

J. H. Skidmore telegraphs to Theo. F. Tracy, from Corinne, Sept. 10—"A party under Robbins had a fight with 'Road Agents,' back in the mountains east of Devil Creek. Poor Dan, I fear, is mortally wounded; one robber dead and another wounded. Nine thousand five hundred treasure recovered."

Elder J. W. Crosby, jun., writing from Rome, Ga. Aug. 30th, informed the *News* that a company of Saints would leave there for Zion on the 10th Sep. He added "there are a good many of the Saints who cannot get away this year, as the emigration will close before they can gather their cotton and corn crops."

Elder Edward Stevenson writing from Ogden, Sept. 6th, says "Ogden city is being enlarged, new and substantial buildings are being erected, and from the crowd of teams and people on Main street, business would seem to be lively. To-day men and teams are busily engaged building a switch from eight to twelve hundred feet long, connecting with the Union Pacific Railroad near where it is crossed by the Utah Central. The latter road is progressing finely, the ties having been already laid on both sides of the U.P.R.R., and the piles are nearly all driven for the bridge over the Weber. All feel encouraged at the thought of the iron and rolling stock soon reaching Ogden. As we passed Kaysville we noticed several fine new brick buildings in course of erection, amongst them a large tavern by bro. Egbert. A new brick Co-operative store with a good stock of goods, has recently been opened."

Elder Henry Holmes, writing from North Ogden, Sept. 3, says—"Our crop is excellent, but we shall also have an excellent crop of grasshoppers another year, as they have deposited their eggs in abundance all over the settlement, warning us to lay away at least two years' bread. The health of the people is good, except a very few troubled with the 'blues,' caused by so many being involved on account of the non-payment of railway dues. In fact, it seems that both money and credit are for the present gone. There is about \$10,000 due this little ward. We have held no indignation meetings on the matter, but I assure you the people feel indignant about the treatment they have received, alter labouring as earnestly as they did to complete the great national highway. Our co-operative store is doing a good business, we have been organized nine months. Our commencement was but a small one, but we have gradually and steadily grown, and the majority of the people are rapidly learning its benefits."

From the *Salt Lake Telegraph* to Sept. 9 we glean the following:—

On August 29, Benjamin Ashdown, a boy about 12 years of age, residing in Bountiful, fell into a water sect, face downward, and was drowned before he was discovered.

Brother Joseph Birch, of St. George, reports the wheat crop at St. George this year light, about 2,000 bushels, but corn and cane had done splendidly, and the yield of molasses was very large.—"Washington is in a thriving condition, and seems to be increasing more rapidly in home enterprise than any of the southern settlements. The best crop has been raised there this year, of cotton, corn, wheat, cane and fruit, that they have yet gathered; and the people have an abundance of everything. President Young has sent down some power looms to the factory there; and if the people of the south will grow sufficient cotton, there is no doubt but the factory can supply them with sufficient of the fabrics made by it, such as denims, factory, gingham, &c. It is believed that Washington could sustain a hundred more families than are there now. Good health is enjoyed by the people, and there have been but five deaths there in two years. Harrisburg and Bennington lost their wheat crops and fruit by the locusts, but the corn and cane, which were planted after the other crops were destroyed, look well. Tokerville has lost most of its fruit by the locusts. Parowan lost nearly all its wheat, and Kanarra half its wheat, but its corn, cane, and potatoes are excellent. From Beaver north the crops are most excellent."

Bishop A. O. Smoot reports all quiet at Provo, and the people feeling well. The action of the late convention held in that city was exercising a beneficial influence through Utah county.

G. L. Farrel, Esq., of Logan, reports that "in consequence of the ravages of the grasshoppers for the past four years, the people of Logan have resolved to farm on a co-operative principle, and will commence by putting in a six hundred acre field of fall wheat. Their farming will be superintended by Bp. Preston with the five local bishops of Logan to assist. It is believed that had they pursued this plan during the past season they might have saved many hundred bushels of grain, by concentrating their forces to fight the locusts. It is designed to extend the principle throughout the county; and a move has been made in some other places besides Logan to adopt it."

SUMMARY OF NEWS.

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Among the recent notable dead are William Pitt Fessenden, of Massachusetts, and John Bell, of Tennessee.

A Mrs. Love, of Ithaca, has published a love of a billet doux, rasping George Francis Train as a tool of the Jesuits.

A young woman of Memphis has followed the advice of the *Revolution*, "proposed" to a man she liked, and married him the next day.

Somebody says the reason why Chicago did not fall within the line of the total eclipse was because the Lord did not dare to trust that city in the dark.

An editor, alluding to the demand for female suffrage, female doctors, and female clergymen, remarks that another want presents himself—that of female women.

A gentleman of St. Louis, Mo., recently received a letter from Chief Justice Chase, in which he said:—"I am out of all future political contests, and no one need be jealous of me hereafter."

Sereno Edwards Todd has of late been replaced by a vigorous and stalwart English-woman (only 5 feet 10 inches high) as reporter of the bullock pens about New York for the *Times* of that city.

Said United Secretary of War Rawlins, "My chief regret in dying so soon is that I leave my family paupers." Many other men in view of death have said or thought exactly the same thing.

A woman died recently in Trenton, Mich., in giving birth to her thirty-first child. Among the thirty-one were three pair of twins, and the eldest of them all, if living, would be only twenty-nine years old.

The Russian Minister of the Interior strictly forbids newspapers to publish any extracts from literary periodicals, as the latter often contain matter harmless to educated persons, but very prejudicial to the masses.

At the Martha's Vineyard prayer meeting a sister singled out General Butler and urged him to go up to the altar to be prayed for, and the minister in charge said if he *would* come, the meeting should be kept open all night. He declined.

A couple whose united ages amounted to 176 years were joined in holy wedlock in St. John's Church, Sligo, lately, the bridegroom, who is an old decrepid shoemaker named Anderson, being over 90 years of age, while the bride has seen 86 summers. Sensible to the last.

Henry Timson, medical man, and William McGrath, clerk, were sentenced, at the Central Criminal Court, the first for ten years and the second for seven years penal servitude, for attempting to procure abortion. That is not severe enough for the offence, but it is better than they do in New England.

Major-General Freeman Murray, commanding the troops in the Chatham district, has issued a divisional order to the forces under his command, in which he censures the practice recently adopted of wearing tremendous beards, also massive gold watch-guards and other articles of jewelry.

Two parallel columns of the *Liverpool Mercury* contained accounts of "A Gentleman Shot by his Son," "Attempted Wife Murder in South Wales," "The Tragedy near Bolton," "Robbery and Attempted Murder at Rochdale," "Dreadful Murder in London," "Assassination by a Mob at Tarragona," "Fearful Tragedy near Paris." Pretty good for one day.

At Mirfield Mrs. Howe, with a child in her arms, was hurrying along the railway platform, when some person accidentally trod on her dress, causing her to stumble and fall. The child was thrown out of her arms, and, rolling off the platform, it fell beneath the wheels of an advancing train and was literally cut to pieces.

Two hundred colliers were recently suffocated by fire in a mine at Plymouth, Pennsylvania. The accident made 73 widows and 200 orphans. In the village or town of Avondale only five heads of families are left, including Mr. Conrad, the superintendent. A busy throng might have been seen there a short time ago, but desolation most desolate now reigns over the once smiling little village.

It is stated as one of the effects of the construction of the Suez Canal that in the adjacent deserts, where a drop of rain was never known to fall, showers are now not unfrequent, and heavy fogs prevail. These climatic changes are attributed to the number of trees planted along the canal, and the shrubbery in the villages which have sprung up at every station along the great water course.

Soon after a young Frenchwoman has left the convent at which she has received her education, a marriage between her and some person, considered eligible by her parents, is settled by the latter; and it often happens that, as "the heart" has not been consulted in the matter, the husband will soon have his female friends, and the wife will have her male ones; and where religion, or a sense of morality, prevents this from taking place, the married strangers are indifferent to each other; but of course they treat each other with French politeness, and generally occupy separate rooms. It is notorious that comparatively few Frenchwomen above the working classes nurse their own children. Baby-farming, which is here the exception, is in France the rule. In France children may be considered a nuisance, and few Frenchwomen have more than two or three.—*R. C. Milner in News of the World.*

Dr. Cumming has announced that he will ask the Pope's permission to attend the forthcoming Ecumenical Council, and, if granted, the Doctor will tell his Holiness something to his advantage, something different to what he has been accustomed to hear. The Pope, hearing of the Doctor's intention, informed Archbishop Manning that the Doctor cannot be allowed to do it, as "the primacy both of honour and of jurisdiction which was conferred upon Peter and his successors by the founder of the Church is placed beyond the hazard of disputation," and consequently the Doctor would at once "perceive that no room can be given at the Council for the defence of errors which have once been condemned, and that we could not have invited non-Catholics to a discussion." The Doctor answers, in a long letter, that he wished to prove to the Council assembled that dissenters from the Church of Rome are not therefore subject to dark and hopeless perdition, as such doctrine is not warranted by the Word of God, nor borne out by the general councils held in the first 500 years of the Christian era.

The late International Peace Congress at Lausanne is thus spoken of:—"The chairman inaugurated the sittings by a speech. Philosopher Barni spoke after the chairman, then followed M. Goegg and Victor Hugo. The *grand homme* was terrifically applauded, and when the storm of enthusiasm had ceased a lady ran to the tribune—it was Madame Goegg. Then we had a volley of orations, all different in their conclusions. A speaker thunders at the god of armies and all the Napoleons, past, present, and to come. Another hurls anathemas at Emile Ollivier and Jules Favre. A citizen of 'the States' supports pacific means; others, Yankees, are for violent means. A lady asks for the emancipation of women; another, a blue stocking, from the said States, translates in English all that is said with much animation and gesture. The youngsters are noisy, it is almost impossible to hear the speakers, but that does not prevent the chief of the congress from proposing to the auditory to vote that 'Europe is formed in united states.' The motion is voted by acclamation, and about one hundred people thus change the form of all the European governments."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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Wednesday, October 13, 1869.

Price One Penny.

PROTESTANTS DEFENDING POLYGAMY.

BIBLE ARGUMENTS ADDUCED BY PROTESTANT MINISTERS IN DEFENCE OF
POLYGAMY OR PATRIARCHAL MARRIAGE.

[CONCLUDED FROM PAGE 653.]

IN the preface to the second edition of "Thelyphthora, or a Treatise on Female Ruin," the author says—"I now conclude this preface with the contents of a paper received from a very respectable clergyman, who was candid enough to let his prejudices submit to his judgment, and had honesty enough to own it."

The following is the larger portion of that "paper":—

"As the subject of a late publication entitled 'Thelyphthora; or, a Treatise on Female Ruin,' &c., is much misunderstood and misrepresented by many people, who have, some of them, never read it at all, and the rest but partially, and not without prejudice, and therefore oppose it, 'tis judged best to send its opposers the following questions for them to answer. The doing of this 'tis thought will bring the matter to a point, enter upon particulars, and be a means to discover where and with whom truth is, and where and with whom error is.

"1. Are the mischievous, shocking crimes of whoredom, fornication, and adultery got to an enormous and increasing height in the land, and is the land defiled and deluged by them, or not? and is the frown of God upon the land, or is it not?

"2. Is it needful, and is it our

bounden duty, to cry aloud against these God-provoking and nation ruining sins, and to seek a remedy against this monstrous evil, or is it not?

"3. Is there anything destructively horrible in the lives, and anything shockingly dreadful in the deaths, of abandoned women, *alias* common prostitutes, or is there not?

"4. What number, how many thousands, are there of these miserable creatures in our land? and have they any evil effect on the male sex, or not?

"5. Do our laws, as they now stand, hinder this ruinous evil, or do they not? and can they, or can they not?

"6. Is there any remedy at all spoken of in God's word against the great evil of lewdness? and, if there be, what is that particular remedy?

"7. Does God, in his word, order that whores, adulterers, and adulteresses shall be put to death, or does he not? (See Lev. xx., 10; Deut. xx., 11, 21, 22.)

"8. Is there any particular recompense that God in his words orders an unmarried man to make to a virgin whom he has defiled, or is there not? and if there be, what is it? (See Ex. xxii., 16, 17; Deut. xxii., 28, 29.)

"9. Is there any particular recompense that a married man is enjoined

to make the virgin whom he has defiled, or is there not? If there be, what is it? Is the virgin in the above case to receive a recompense, and the virgin in this case to receive none, and to be abandoned? (See the Scriptures above noted.)

"17. In what way, or by what form, were all those people of old joined together, whose marriages are recorded in Scripture history?

"18. In what way, or by what form, were Christians married for upwards of a thousand years immediately after the birth of Christ?

"19. Was our church marriage ceremony the consequence of Pope Innocent III. putting marriage as a sacrament, into the hands of Popish priests, or was it not?

"20. What reason can be assigned for God's permitting so many people, and particularly some of his distinguished Saints of old, to live allowedly in the practice of polygamy, and to die without ever reproving them, calling them to repentance, and without their ever expressing any sorrow for it, and showing any evidences at all of their repentance? and if God's word be the rule of our conduct, and if the example of these Saints be written for our learning, what are we to learn from them respecting polygamy?

"21. If these Saints of old lived and died in *sin*, by living and dying in the allowed practice of polygamy, what is the name of the sin? By what term is it to be distinguished? Was it adultery? or whoredom? or fornication? Was their commerce licit, or illicit? What commandment did they sin against? Were they adulterers, whoremongers, or fornicators? What does the Scripture history of the lives and deaths of these Saints teach us to call their practice?

"22. Were Hannah and Rachael and (after Uriah's death) Bathsheba whores or adulteresses? or were they lawful and honoured wives? How are they spoken of, and how were they treated, as the Scripture history informs us?

"23. Were Joseph, Samuel, and Solomon bastards, or honourable and legitimate sons? In what character were they spoken of and treated? Did

God show favour to them, or dialike of them?

"24. Were not Hannah, Rachael, and Bathsheba whores or adulteresses? and Joseph, Samuel, and Solomon bastards, according to the laws of our land?

"26. In what way can a stop be put to these following ruinous, detestable, horrible, and national evils; namely, brothel-keeping; murdering of infants by seduced women; pregnant virgins committing of suicides; the venereal disease; seduction; prostitution; whoredom; adultery; and all the deplorable evils accompanying and following the mischievous sins of lewdness in this land? If God's law respecting the commerce of the sexes was observed, and if the laws of our land were to enforce that, might we not expect his blessing on such means used to accomplish so needed and so desirable an end?

"After these questions are answered in a plain, fair, and scriptural manner, and the answers are honest, free from paltry subterfuge and equivocation, we shall find out whether the scheme in that book has a good or a bad tendency; whether to be reprobated or received; and whether the friends and abettors of it are friends or foes to their country, the cause of God, the temporal, spiritual and eternal welfare of their fellow creatures?"

Having given the above extracts from the writings of the Rev. Martin Madan, in his "Thelyphthora," we now make the following extracts from a tract published by the eminent divine, Bishop Burnet, who was elevated to the see of Salisbury, England, by William III., and who is described as a learned, judicious, and excellent Bishop. He is known principally by his "History of the Reformation," and by that of "His own Times."

The tract was written on the question: "Is a plurality of wives in any case lawful under the Gospel?"

"Neither is it [a plurality of wives] anywhere marked among the blemishes of the patriarchs; David's wives, and store of them he had, are termed by the prophet, God's gift to him: yea, a plurality of wives was made in some cases, a duty by Moses' law;—when

any died without issue, his brother, or nearest kinsman, was to marry his wife, for raising up seed to him; and all were obliged to obey this, under the hazard of infamy, if they refused it; neither is there any exception made for such as were married. From whence I may faithfully conclude, that what God made necessary in some cases to any degree, can in no case be sinful in itself; since God is holy in all His ways.

"But it is now to be examined, if it is to be forbidden by the Gospel. A simple and express discharge of a plurality of wives is no where to be found.

"It is true, our Lord discharges divorces, except in the case of adultery, adding, that whosoever puts away his wife upon any other account, commits adultery; so St. Luke and St. Matthew in one place have it—or commits adultery against her; so St. Mark has it—or causes her to commit adultery; so St. Matthew in another place.

"But, says an objector, if it be adultery then to take another woman after an unjust divorce, it will follow that the wife has that right over the husband's body, that he must touch no other.

"This is indeed plausible, and it is all that can be brought from the New Testament, which seems convincing; yet it will not be found of weight.

"For it is to be considered, that if our Lord had been to antiquate the plurality of wives, it being so deeply

rooted in the men of that age, confirmed by such fashions and unquestioned precedents, and rivited by so long a practice, he must have done it plainly and authoritatively, and not in such an involved manner, as to be brought out of his words by the search of logic.

"Neither are these dark words made more clear by any of the apostles in their writings: words are to be carried no farther, than the design upon which they were written will lead them to; so that our Lord being, in that place, to strike out divorce so explicitly, we must not, by a consequence, condemn a plurality of wives; since it seems not to have fallen within the scope of what our Lord does there disapprove.

"Therefore, to conclude this short answer, wherein many things are hinted, which might have been enlarged into a volume, I see nothing so strong against a plurality of wives, as to balance the great and visible imminent hazards that hang over so many thousands, if it be not allowed."

[To the above we might appropriately add a reference to the well-known written defence of a plurality of wives by Luther and Milton, each of which eminent persons was well satisfied that the doctrine named was perfectly in accordance with the Divine will, and was practised by the best men that ever lived, not only without condemnation, but with the sanction and blessing of the Almighty.—ED. STAR.]

QUEENS OF SOCIETY.

THE testimonial wreaths gracing the memory of Lady Palmerston are so numerous as to revive a belief that the character of a True Woman is not altogether disregarded in England; and although fools, and something worse, are permitted to force the "Girl of the Period" into notice and attraction, the good sense of the country prefers what is honourable and wise. A lady who became the undisputed leader of English society without apparent effort, "without aiming at the fame of a wit like Madame de Staël, or that of a beauty like Madame de

Recamier, or that of a party idol like Georgiana, Duchess of Devonshire; without once overstepping by a hair's breadth the proper province of her sex; by the unforced development of the most exquisitely feminine qualities, by grace, refinement, sweetness of disposition, womanly sympathies, instinctive insight into character, tact, temper, and—wonderful to relate—heart," is a subject not for study and admiration only, but for hope to cling to. At eighty-two years of age this fine English lady (preserving her juvenility of heart to the last) is spoken

and written of in terms which are refreshing after the maudlin nonsense and slang in which it is a fashion of very small-witted persons to talk of girls of whom they have no higher idea or purpose than that of making them as much like their silly selves as possible. I have seen a picture in one of the publications of the period wherein three individuals, intended to represent young gentlemen, are lolling in a yacht, with three female companions in semi-masculine costume toying with ropes and spars, one of them making herself nasty by smoking a cigar. They are supposed to be in a state of perfect enjoyment—realizing what they consider a “jolly” life; lounging at ease in the laziest attitude, “whilst the smart schooner skims over the sea.” The following rhymes further develop the idea :—

“Sweet little sailor-girls laughing deliciously,
Soften the skipper with maidenly wiles;
Climb where they oughtn't to, pouting capriciously,
Vanquish the boatswain with sunniest smiles.
If a squall blows—as it will most unluckily—
Dear little damsels, the best of A. B.'s,
Face the salt spray, reef their petticoats pluckily,
Laugh at wet jackets, and sing in the breeze.”

“Finical maidens,” who do not like “brown hands,” and have no affection for the “discourse of a bobstay or binnacle,” are favoured with a sneer. The spooney gents endure girls only who can “reef their petticoats pluckily,” and who “e'en at the pumps can take their turn;” “sweet little salts,” who can “reef, bear a hand, or p'raps go aloft.” That is one scene of their lives; the rest are equal to it. For this they live, and nothing more. The character of the “girls” these gents prefer is recognized in the pictures in the shops, ladies whose virtues consist of the power of pleasing, whilst their attractions are new. Such men have lodgings which they call “chambers,” do a little betting, visit the parks, and snigger at the short skirts of the ballet-girls. They smoke a great deal, because they would otherwise die for want of thought. If the mind be not fed, it must be soiled. Thus it happens that a softening of the brain is a more common malady now than ever it was.

“The number of lunatics is steadily on the increase.” There are autho-

rized statistics confirmatory of this; The French census of 1851 gave a total of 40,625 persons bereft of reason. In 1855 the number had advanced to 60,290. In 1861 it was 84,214, and in 1867 the number of persons out of their senses was 90,739. The forcing system of lunacy has similar results in England, where, according to the last annual report, the number of lunatics was 53,177, which was an increase of more than 2,000 on the previous year. The habits of modern life are undoubtedly accountable for this. The mind which cannot bear the riot of the senses succumbs under its influence. Men live fast, and go mad. The above figures represent only those who are put under restraint. Of the lunatics who peester society, disgracing themselves and their connexions, account is not taken.

Such persons would be pitiable, for the days of their revelry are numbered, if they did not reduce and degrade the female character by their companionship and solicitations. Delicacy is gone when a woman is induced to put a cigar in her mouth to smoke it; and it is considered “fun” to persuade a girl to do this. We turn with pleasure from the contemplation of the Spoonneys of the Period and their female admirers to the brilliant character and example of Lady Palmerston, who, for a long succession of years, charmed and delighted society, whose infinite grace and affability became a theme of universal praise :—

“Whose laugh full of mirth, without any control,
But that sweet one of gracefulness, rang from
her soul.”

and whose wifely affection and devotion made a glory in her husband's home. We have here a lady in her eighty-third year, whom young and old delighted to gather around. The “Girl of the Period” is old at five-and-twenty, when the charm of womanhood should really begin. “The motive power,” in the case of Lady Palmerston, says the author of a biographical sketch in the *Times*, “was love of her husband. It was her intense interest in him and in his political fortunes that made her a politician; her source of inspiration was not an abstract idea or principle, but the man. To place him and keep him in

what she thought his proper position ; to make people see him as she saw him ; to bring lukewarm friends, carping rivals, or exasperated adversaries within the genial atmosphere of his conversation ; to tone down opposition and conciliate support—this was thenceforth the fixed purpose and master passion of her life."

It is surely a better life than that of the "fast girl," whose pleasure it is to assume a masculine swagger, and imitate male companions in their ways. Lady Palmerston was a recognised Queen of Society, to whom hearts and heads offered willing homage ; yet all her characteristics were feminine. She was even used to sit up for her husband, however late he might be detained in Parliament. Who can tell what effect her clear intellect and judgment had upon occasions when the great statesman returned home harried and confused by hostile partizans ? It is not impossible that the affairs of Europe may have been discussed by this loyal couple whilst they were occupied in the undignified act of, let us say, putting on their nightcaps.

One of the results of mental feebleness and moral obliquity in the consideration of female character is found in the savage brutality of men towards women among the lower orders. "The truth is," says a daily paper, "that we have got so fatally habituated to these depraving outrages that it needs some effort to awaken a right sense of their enormity, and still more of the necessity there is for measures of vigorous repression. Every day brings some case of outrage of husband upon wife before the police magistrates, and so we learn to pass on as if the sentence merely recorded the state of the weather, of the markets, or any other bit of every day intelligence." Girls being treated merely as playthings, cease to be respected, and the lower orders, under the influence of the spirit of the time, use their playthings brutally. "We look upon the man," says Ralph Waldo Emerson, "as the representative of intellect, and the woman as the representative of affection, but each shares the characteristic of the other ; only in the man one predominates, and in the woman the other. We know woman as affec-

tionate, as religious, as oracular, as delighting in grace and order, possessed of taste. She holds man to religion. There is no man so reprobate, so careless of religious duty, but that he delights to have his wife a saint." M. Eugene Pelletan, whilst his fellow-countrymen are inundating France with meretricious literature, and mixing virtue and vice in an undistinguishable mass, has depicted the character of a real Queen of Society, placing her far beyond the sensuous frivolities and spooneyism into which it is the fashion to drag the sex. She reads and studies, and yet finds time to busy herself with household cares and duties. Her *salon* is made cheerful with birds and flowers, "for she loves to inhale the perfume of the rose, and often takes music lessons from those 'incarnate joys' which form the intermediate link beneath earth and sky." Artistic and poetic feeling are displayed in all the furniture and arrangements. Everything is disposed with an apparently careless grace, by no means inconsistent with unity of design, for this is shewn in an harmonious selection of engravings, porcelain, and statuettes. She does not understand slang, and would avoid those who talk it. M. Pelletan holds that the influence of woman must, according to the development of her faculties, be either noxious or beneficial to the State. Woman, as much as man, he observes, "belongs to the world, and like him is made to live a double life. She needs to develop herself socially no less than individually, and to dispense largely the fruit of introspection. It was destined that this social life should not be sought abroad, but in the circle of a hospitable hearth." How far beneficial to the State, or otherwise, those women are whose ideas and manners are moulded by Spoonies of the Period may be readily inferred from the following passage of a letter purporting to be written by a young lady to one of the flash periodicals :—

"Will you allow me a little space to make known a grievance, or as my brother, who is down with me, styles it, 'a nuisance.' I never swear, but I like his emphatic way of putting it. Fred is a very fine fellow ; six feet, black hair, charming

blue eyes ; and when he rowed in the regatta the other day the girls said such a biceps they never saw."

This may not have been written by a female—indeed, we might say it was not—but the encouragement it gives young girls to *think* in this way is fraught with mischief ; and when men can find no greater pleasure than in putting such thoughts into girls' heads, we may cease to wonder at the decay of society, and the increase of lunacy. Intellectual pastime is avoided, and the mind, soddened in frivolous and vicious pursuits, loses its vitality. It is not desirable that time should be wholly engrossed by serious thoughts ; for relaxation is necessary for mental as well as bodily health ; operas, theatres, concerts, balls, with other diversions of a similar nature, are all innocent until the abuse of them makes

them otherwise. The tendency of the age is to set up sensuous relaxations as the only things worthy of enjoyment—despising everything else. Literature, poetry, and the drama are all strongly tinged with the prevailing vicious ideas, the latest exemplification of which is calculated to enlarge what is called the "social evil" by exhibiting an alluring phase of it. The death of Lady Palmerston is an event to be deplored, because it is only the example which such women set that can stem the tide of dissoluteness, and redeem the character of the age. Unhappily, there are few such examples, and their influence is weakened by bad taste in a quarter where refinement should prevail, and the highest tone of thought be established.—*Hampden, in News of the World.*

SALT LAKE CITY.



THE American people have ever held in just veneration the moral heroism of the "Pilgrim Fathers," which induced them to brave the perils of the ocean in mid-winter to seek a home in the New World, where they might worship God according to the dictates of their own conscience.

Without excusing, but, on the contrary, reprobating the religious views of the Mormons, no one can fail to admire that devotion to conviction, which induced three women and one hundred and forty men, under the lead of Brigham Young to flee from persecution and seek a home among mountains, which should be inaccessible to their enemies.

The patient toil, the long suffering, the fatiguing journey, of these 143 Mormon pioneers, over desolate plains, arid and cheerless as those of Arabia—and over mountain ranges and through mountain gorges, until then only traversed by the savage Indian ; exposed to hunger and thirst and disease, will form a page in our history long to be remembered.

Each recurring anniversary of their landing in the valley is daily observed

and celebrated, and on the 24th of July, 1869, at least 140,000 Mormons, in various parts of Utah, will join in this anniversary. We regretted very much that we could not prolong our stay in this Territory long enough to witness so interesting an event.

Every portion of the Territory through which we passed gave evidence of the industry, thrift, sobriety, and economy of the Mormons. They have taken possession of a valley sterile by nature, and, by a system of irrigation, costing much labour and money, have converted it into a land of beauty and exceeding fertility.

The farms, villages, and cities all bear the impress of their constant thrift and industry. Good houses, highly cultivated fields, and abundant crops are visible on every side. As a general rule, all towns and cities have their parallels. In each of them are found the same general characteristics, but Salt Lake City is an exception to all, and in hardly anything resembles any other city in the world.

Its location is exceedingly beautiful. On the east side it is encircled by the Wasatch range of mountains, whose

snow-clad peaks apparently overhang the city—yet distant twenty miles, such is the illusive character of their pure atmosphere—furnish streams of the purest and sweetest water in great abundance, for irrigation and other purposes. On the west stretches the Great Salt Lake, a body of water fifty by seventy miles in extent, while north and south is the valley teeming with its busy population.

The city occupies a level plain, and all its streets are threaded by pure snow water from the mountains, giving cheerfulness and health, and promoting the growth of trees, so that what was, twenty years ago, without tree or even shrub, now presents almost a forest of shade and fruit trees of almost endless variety.

The squares (lots) are large—from one to four acres—in the centre of which you will find neat, substantial, and, in many instances, elegant residences.

The population is about 20,000, of which less than 400 souls are Gentiles, and a more quiet, cleanly, peaceable, and orderly community I have never seen.

The theatre is a massive and elegant structure, most elaborately finished, and I am told will easily seat 3000 persons. We visited it on Saturday night; the play was well rendered, mostly by amateurs, including some members of Young's family.

In general demeanour, comeliness of person, and neatness of apparel, the audience (not less than 2000) would compare favourably with any similar audience in an Eastern theatre, and

yet this is 2500 miles west of the Atlantic, and in a community where the earliest settlement dates only twenty-two years in the past.

Rev. Dr. Tiffany, of the M. E. Church (one of our party), was tendered the use of the Tabernacle by Young, which he accepted, and on Sunday afternoon preached a most eloquent and powerful sermon to the largest indoor audience in his life, there being nearly, if not quite, 6000 persons present, of whom less than 250 were Gentiles.

Brigham Young closed the exercises of the day with an half hour's exhortation to the faithful.

The liberality of the Mormons in tendering their house of worship to a Gentile (and which, I am told, they do on all occasions), is worthy of praise as well as imitation on the part of some of our Christian churches and divines.

On Saturday afternoon, we had a brief interview with Brigham Young and some of the leading spirits of the church. The interview was purely social, and the conversation entirely confined to the ordinary topics of the day.

"The President," as he is called by his people, is a gentleman of refinement and intelligence, about seventy years of age, and in a fine state of physical preservation.

That he is a "man of mark" is most abundantly attested by his success in life, and the authority which he possesses over the thousands who acknowledge him as their chief.—*Lafayette Journal*.

Horrible murders are just now of daily occurrence, and Lancashire, unfortunately, is furnishing more than its due share to the ghastly catalogue.—*Liverpool Mercury*.

Mr. D. Van Etten, of this city, has been selected to survey the boundary line between the State of Nevada and the Territory of Utah, and if certain stipulations which he has made be approved, he will accept the position and commence operations as soon as his partner, Mr. Bradburn, returns from his surveying tour, making the southerly portion of the line during the winter. The importance of this survey results from the fact that a great portion of the country through which the line passes has been almost wholly unexplored, making the party not only a surveying, but an exploring party, including topographical surveys, astronomical, barometrical, geological, and mineralogical observations, and climatology. These distinctive qualifications, as well as his great engineering ability, make the selection of Mr. Van Etten a very appy one.—*Omaha Herald*, Aug. 31.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, OCTOBER 13, 1860.

THE E M I G R A T I O N .

—o—

THE steamship *Minnesota*, Captain Price, left this port, October 6, with 294 souls of the Saints on board, including the following Elders returning from missions to this land—James Needham, Henry Woodmansee, A. W. Brown, Wm. H. Homer, John Toone, H. F. Smith, and Edmond Eldredge. Elder Needham was in charge of the company. Also included in the company were 39 Saints from Scandinavia. The company appeared to be in excellent spirits. They were blessed with a pleasant day, a high tide, and a fair wind.

So far as we know, this is the last company of Saints that will leave this port for America the present season. Had the U. P. Railroad Company paid our people in Utah promptly in cash for work done on the road, the operations of this season's emigration would have been greatly extended and many more good Saints would have been assisted to escape from Babylon. But the Lord will control events for the furtherance of His purposes and for the good of those who serve Him with full purpose of heart, and every faithful Saint will be gathered and saved in His due time.

During the present season a trifle more than 2,300 Saints have emigrated from this port, of whom about 650 were from Scandinavia, a few others were from the continent, and 39 were Elders returning from their missions. Of the above the *Minnesota* has carried four companies, the *Colorado* one, and the *Manhattan* one.

The Lord has signally blessed the emigration of the Saints the present season. The companies have been highly favoured, both on the sea and on the land. They have had excellent ships, attentive, courteous, and considerate officers, superior accommodations, good and abundant food, quick and pleasant sea voyages, quicker and still more agreeable trips across the continent of America to the Valley of the Great Salt Lake, where, though five or six thousand miles distant from their native sod, they have found themselves not among strangers, but among friends and brethren, and in many instances among relatives and old acquaintances. Everything connected with the emigration has prospered to a most satisfactory degree. Health and comfort have prevailed, and serious sickness has not been permitted to afflict the gathering Saints. In all these emigrating companies, persons of both sexes and all ages, unaccustomed to travel, and yet travelling long distances continuously, in strange countries by land and sea, in varying climates, through cultivated fields and across uncultivable deserts, we have heard yet of but two deaths, and those of weakly infants, one of which was born on the journey, and the other was not expected to live many days when its parents started with it. This is truly encouraging, and to God be the praise and glory.

That the Lord has blessed the emigration the present season in a remarkable manner, is evidenced even to outsiders, for, when not acted upon by a malevolent spirit, they can scarcely refrain from according praise liberally to the operations of our emigration. We have before alluded to this subject and republished testimonies in support of our allusions. Speaking of the company which went on the *Minnesota* in August last, the *New York Tribune* says :—

The zeal and business talent displayed by the Mormons in obtaining converts to their faith suggests a lesson worthy of consideration. In England and other parts of Europe there are Mormon missionaries, who spend their time and money in establishing churches and encouraging those already founded. The disciples of Brigham Young are far from wholly trusting the Mormon Providence with their work. Every human effort is put forward before spiritual aid is looked for. The first thing to be done by a missionary is to make converts. It matters little how poor they may be ; all persons are received. The agents and elders spoke well of the captain and his officers. The passage occupied eleven days and six hours. It has been frequently asserted that the European Mormons, as a class, are ignorant and poor. This cannot be said of those who landed yesterday. There were modest appearing maidens combing their long yellow tresses, while their brothers and sisters played hide-and-seek behind the benches. The mothers seemed happy and hopeful, and the fathers chatty gayly about pounds, shillings, and pence, while their companions were coming in from the ship. The first thing on landing was to get a lunch and to apprise anxious friends of their safe arrival.

The business talent manifested by the Mormons is not so very remarkable. There is far greater business talent in the world. But the fact is, when moderate abilities are faithfully applied to the Lord's work, they accomplish more for the salvation of mankind than even genius does in the service of Satan. It is not the great abilities of the Mormon Elders that enable them to extort the admiration of outsiders, but it is the fact that they are engaged as co-workers with their Father in Heaven, who has begun His great work of the latter days. They work intelligently and unitedly to the best of their ability, whatever it may be, and He blesses and prospers their endeavours, and the world, imputing it all to human agency merely, is considerably surprised thereat.

W H I C H ?

THAT the world does not like Mormonism has long been known. That the world opposes Mormonism and tries to put it down, is equally well known. That a new crusade ought to be inaugurated against the Mormons is conceded, openly or tacitly, by many. But the question seems to be undecided as to what sort of a crusade it shall be, whether Mormonism shall be attacked by the sword of the spirit or the sword of steel, whether soldiers of the United States or of the cross shall be engaged in the enterprise, whether parsons or generals shall command the expedition. Some of the papers advocate a physical contest, and others an intellectual contest. Meanwhile Mormonism marches on triumphantly.

The *Philadelphia Ledger* is disposed to favour a carnal warfare. It says :—The Pacific Railroad has been completed, and the difficulties experienced in 1857 in sending out troops and supplies to Utah will not be incurred. Polygamy is forbidden by the laws of the United States ; the present or future administrations may endeavour to enforce the statute, and the success of the United

States army will be certain. Again, the Mormons desire to build a railroad from Salt Lake City to Promontory Point (Ogden), and assistance in land grants and bonds from the Government cannot be asked for unless obedience be promised to the laws.

Now that is almost amusing, particularly about obedience to the laws, it being so notorious a fact that the Congress of the United States only legislates in favour of the honest and law-abiding. No jobbing, no lobbying, no bribery, no wireworking in Congress. O no. That's decidedly rich on the part of the *Ledger*. It reminds us of Peter Simple. Mr. Ledger man, we owe you one. We are greatly gratified to hear that Congress will grant favours only to the obedient and law-abiding. When did you make the discovery? You are a public benefactor anyhow for doing it, and for making it known.

As to the covert threat of "sending out troops and supplies to Utah," it may be recollected that the nation made very little by former attempts at that business. Millions of dollars have been foolishly spent in that direction already, with no corresponding benefit. The Mormons, however, did try to put to good use so much of the "supplies" as fell into their hands—oxen, mules, wagons, harness, provisions, and hundreds of other articles, and we believe they did turn some of the instruments of death into instruments of life, did convert some of the implements of war into implements of agriculture and other peaceful arts, and they will do so again and more if they have the opportunity, that the Scriptures may be fulfilled and peace and righteousness may prevail.

But why don't people recollect that resort to physical argument is always a sign of a weak cause? If soldiers are the only effectual argument against plurality of wives, then the opposition may as well give up at once, for soldiers never yet were successful in destroying any principle, nor in proving error to be error. Truth is mighty, and armies cannot stand before it. Armies and mobs are the most inefficient of all missionaries, and the people who employ them are to be pitied.

The *Denver Rocky Mountain News* does manifest more sense than the *Ledger* in the matter of the sort of crusade to be engaged in, as will be seen from the following:—

Will the government attempt to enforce the law against polygamy? It is next to impossible, and men shrink from it because, although polygamy is vile in itself and at war with the welfare of society, the Mormons are generally honest in their belief that it is right and proper. It is a real offence against society, and yet, being committed with the free consent of the parties directly interested, it is difficult to treat it as we do crimes that assail the rights of others. And the prevailing feeling is that we shall continue to wink at it, and trust to other than legal influences for its removal. If there should be a collision with the government it is more likely to originate in Mormon resistance to the revenue laws or to the rights of Gentile settlers in the Territory. The government will not seek a controversy, and will be likely to err on the side of prudence and conciliation in order to avoid it.

How then are Mormonism and polygamy to be extirpated? Providence has destroyed the chief of the "twin relics of barbarism"—how long shall the lesser defiantly hold up its head? Is there not a special work for the Christians of the United States in this matter? Thus far the Mormon prophet has been able to point to the Gentile population of Utah in illustration of the debasing influence of modern Christianity, and it must be admitted that even Mormonism is pure in contrast with the vice and degradation of a large portion of our western pioneers. If the Mormons are drawn away from their error by

moral influence it must be by contact with live Christians, and not merely anti-Mormon Gentiles. How can this be accomplished except by missionary colonies? *There must be a Christian crusade in Utah.* The Christians of the States give their money freely to establish missionary stations among the benighted races in all parts of the globe. Is there not now a pressing necessity for giving at least equal attention to the home field? The Mormons have shown what can be done in redeeming the waste places of the continent, and transforming a desert into a paradise. There is still room for a large population in Utah, and attractive homes can be made there by industry and energy. Christian settlers should go in companies large enough to occupy townships, and carry educational and Christian institutions with them. By this process there would be a prospect of eventually supplanting the Mormons, and securing the control of the Territory and the State. We see little hope of success in any other measure.

Now that is far more consistent than the proposition of the *Ledger*, but it makes us laugh immoderately, there is in the extract above such a curious mixture of truth and error, of wisdom and folly. The *News* is right in assuming that Mormonism is not a proper subject for either legislative or executive action, that neither Congress nor the army has anything to do with it. That plurality of wives is necessarily vile in itself, is at war with the welfare of society, or is a real offence against society, is most untrue. Plural marriage is not a crime, it is not vile, it is not an offence to the pure. We do not think that the Mormons will originate a collision upon any point, and if the Federal Government will not seek a controversy, but will rather err on the side of prudence and conciliation in order to avoid it, we have great confidence^o that the *entente cordiale* will be permanent.

It is a capital idea, however, to leave the extirpation of Mormonism and polygamy to be the special work of the Christians of the United States. We wish them joy in their enterprise. They will have their work before them, and their reward—well, we don't know where that will be, they will have to hunt for it after they get through with their work, but that will not be during the present century, so they need not trouble about the reward yet. O yes, let there be a "Christian crusade in Utah." That's the sort. Christian settlers, Christian townships, Christian institutions and moral influence, those are the things to bring to bear against Mormonism. Bring them on, take them on to Utah, and let the Christian crusade go peacefully on. All we wish is for the best system to win, and we know exactly which that is, for we have tried both, and we know the virtue of each. J. J.

THE MANHATTAN AT NEW YORK.—The steamship *Manhattan*, which left the Mersey, Sept. 22, with a company of Saints on board, arrived at New York Oct. 7, making the passage in fifteen days, from which it may be inferred that old ocean was by no means in his calmest mood during the voyage.

CHANGES AND APPOINTMENTS.—The Redditch Branch of the Warwickshire Conference is attached to the Birmingham Conference, the Banbury Branch to the Bedfordshire Conference, and the other Branches of the Warwickshire Conference are attached to the Leicester Conference. These changes are to be deemed to take effect on and after the 1st of the present month, October.

and the quarterly and other reports are hereafter to be made in accordance therewith. The Elder now in charge will deliver the books, &c., of the Warwickshire Conference to the President of the Leicester Conference.—Elder Joseph S. Richards is appointed President of the Bristol, Elder Winslow Farr, of the Kent, Elder Amos H. Neff, of the Cheltenham, Elder Peter Nebeker, of the Leicester, Elder H. B. Clemons, of the Bedfordshire, Elder J. Q. Knowlton, of the Norwich, and Elder George H. Knowlden, of the Southampton Conference.—Elder James Lavender is appointed Traveling Elder in the Leicester, Elder William Pidcock in the Nottingham, Elder William Douglass, in the Glasgow, Elder Thomas Richardson, in the Manchester, and Elders Samuel M. Price and Thomas Tarbet, in the Liverpool Conference, Elder Tarbet being assigned to the Isle of Man.

MINUTES OF THE NOTTINGHAM CONFERENCE.

HELD AT THE ASSEMBLY ROOMS, NOTTINGHAM, SUNDAY, SEPT. 26, 1869.

MORNING.

Elders present from Utah—Albert Carrington, President of the European Mission; George Lake, President of the Nottingham Conference; L. W. Shurtliff, President of the London Conference; Frank Hyde, President of the Sheffield Conference; Wm. H. Homer, President of the Leicester Conference; W. Farr, President of the Kent Conference; Geo. W. Groo, Travelling Elder in the Nottingham Conference; P. Nebeker, Travelling Elder in the Leicester Conference; and M. B. Shipp, Travelling Elder in the Sheffield Conference.

The services each meeting commenced and concluded with singing and prayer.

Elder Groo stated the condition in which he found the various branches of the Conference. Though surrounded by temptations and wickedness, the people were endeavouring to show unto the world that they were indeed Saints. He found them kind-hearted, but very anxious to reach the land the Lord has blessed for His people. He bore his testimony to the Gospel of Christ.

President Lake said the people generally felt more fervent and zealous in the Gospel every time that he visited them. He was thankful that they seemed to realize who and what they were.

The Financial and Statistical Reports were read, the authorities pre-

sented, and the general business of the Conference was transacted.

President Carrington gave some excellent views in relation to the tithing, emigration, and other moneys, and explained the principles upon which the emigration had been conducted this season.

President Farr stated the pleasure which he had experienced in the kingdom in which he has grown. He said the Saints were people who were being gathered from all nations. Therefore to live in harmony they must be united in faith and works. He thought it was a great blessing to live in this age of the world.

Elder Nebeker said, a universal remark of the brethren was, that they were happy in arising before the people. Why? In one respect they were again associated with friends, but the real joy which we experienced was the joy unspeakable spoken of in the Scriptures. He showed that an excellent way to get assistance to emigrate was to serve the Lord honestly, and He would do the rest. The way to be happy was to defend the Gospel, and we would be happy, though we suffered persecution and death.

2 30 P.M.

President Carrington spoke more explicitly in regard to the emigration, which had been conducted by the Spirit of the Lord. He gave illustrations of the gift of patience, which is one of the best gifts to be obtained,

showed that more responsibility requires more care to live righteously, and our individual salvation depends entirely upon our own exertions. All must seek for themselves the glory of our Father's kingdom.

6 P.M.

President Carrington addressed the assembly upon the principles of the Gospel of Jesus Christ.

President Homer said it was a pleasure to be instructed in the things of God. We loved to listen to those things pertaining to our happiness. It was by the spirit of truth that we knew these things.

The meetings were all well attended, and an excellent spirit prevailed.

Reported by G. W. Groo.

CORRESPONDENCE.

AMERICA.

Fillmore City, Utah Territory,
September 9, 1869.

President A. Carrington.

Dear Brother,—In company with the Elders and the Saints with us, we arrived all safe and well in Salt Lake City, August 21, after a pleasant and prosperous journey of only 24 days. I for one met with a warm reception from President Young and all other good folks there, and it really caused me to rejoice to think that I had returned so as to merit the love and esteem of those that had sent me, and given me their faith and prayers, while travelling abroad.

While in the city I called to see Zebulon Jacobs, also your family. It is almost needless to say that they were glad to see me, and they showed it by their good-will towards me. I was pleased to see your family all well, and above all feeling and acting as Saints of the most high God.

Since my return I have not lost my interest in the work in the British Isles, but have endeavoured to promote it all I can.

So far as business is concerned, it seems to be rather dull. Many in the city are complaining of the stagnation

of trade, and money seems to be very scarce. Still, so far as the blessings of the Lord are concerned, I suppose never have they been greater than at the present time. The crops here are almost universally good, in fact they are excellent. Wheat is so plentiful that it can be bought for \$1 per bushel, barley about 80 cents., and oats in some places I believe as low as 60 cents. per bushel. The counsel now, as it ever has been, is to lay up the grain for a time of need and I am in hopes that we may be wise enough so to do, that we may hope to reap the reward of listening to the counsels of those placed over us.

Some of the incoming immigrants are somewhat disappointed in what they see and hear here; but you, like myself, can testify that Utah has been fairly represented to them while they were in the old country. To me my mountain home is everything that is good and noble, and I return home with a feeling of thankfulness for such a retreat as the Lord has prepared for His people.

With best love to all your fellow-labourers, I remain, your brother in the Gospel, N. B. BALDWIN, Jun.

UTAH NEWS.

From the *Salt Lake Telegraph* to Sept. 20th we glean the following:—

On August 28, a girl about 13 years of age, daughter of Mr. Henry Tingey, of Bountiful, while engaged in housework, was taken with paralysis, and had three attacks in rapid succession, causing death within half an hour after the first attack.

The Wyoming coal company, whose mines are within two miles of Evans-town, on the U.P.R.R., had the grading done and were about to commence laying track over that distance, with the design of running coal into Salt Lake Valley.

On August 28, a girl about 13 years of age, daughter of Mr. Henry Tingey, of Bountiful, while engaged in housework, was taken with paralysis, and had three attacks in rapid succession, causing death within half an hour after the first attack.

The question of the President's right to remove a United States judge before the expiration of the usual four years appointment has been decided by Judge Wilson in the affirmative, in the case of Judges Hawley and Hoge, Hawley getting the seat and Hoge submitting.

Nothing has been definitely decided concerning the junction of the Union Pacific and Central Pacific roads, though both parties were anxious to remove it from Promontory before winter. The Western Company are determined to have the junction where they can secure a portion of the Utah trade, if they have to continue their own road to Ogden.

James A. Little, writing from Eagleville, Iron county, Aug. 25, says the grasshoppers began to leave that valley about the last of June, and the brethren planted the eaten up fields with corn, cane, potatoes, etc., which promised an abundant harvest. In Meadow Valley the "hoppers" hatched out in myriads, threatening entire destruction to the spring crops, but when partly grown they disappeared within a few days, and an abundant harvest is there enjoyed.

We are indebted to the *Deseret News* to Sept. 20 for the following:—

Elder Orson Hyde has republished his sketch of his travels and ministry to Jerusalem, in pamphlet form.

Charles Atwood, of Salt Lake City, had his foot crushed by a thrashing machine, Sept. 11. Dr. Anderson amputated the foot between the instep and the toe joints.

Elder John Taylor had arrived home from Boston, in fine health and spirits. Bishop John Sharp and his son James arrived in the city from the East, Sept. 15, looking and feeling as well as ever.

The body of the son of Brother Geo. Goddard, drowned in the Jordan, Sept. 10, was found on the 16th, near Brother Pettit's, a considerable distance below where the accident happened.

The *Minnesota* company of emigrants, in charge of Elder Marius Ensign, arrived at Taylor's Mill Sept. 16, and moved on to the switch at Ogden next morning. About 100 immediately left with their friends, 100 more desired to go north, and about 200 expected to go to Salt Lake City and the settlements south.

President Young and company held meeting at Willard City on the afternoon of Sept. 10, Presidents Young and Wells and Elder Geo. Q. Cannon addressing the congregation. The company shortly after started for Brigham City, and on the way were met by President Snow, accompanied by a company of cavalry and lancers, two bands of music, large wagons filled with children carrying banners with appropriate mottoes, etc. On entering the city almost the entire population turned out to greet them. Two meetings were held there on Saturday (11th) and two the next day, the audiences being addressed by Presidents Young, Smith, and Wells and Elders G. Q. Cannon, W. Woodruff, F. D. Richards, and Thomas Taylor. The meetings were excellent, there was a very full attendance, the weather was bright and clear. The party started on the return trip, after the afternoon's meeting, reaching Ogden at seven o'clock, which city they again left at nine o'clock on Monday morning, stopping to dine at Farmington.

SUMMARY OF NEWS.

Garibaldi "feels he is growing old." That feeling is before us all, more or less.

Mrs. Park lately celebrated her 105th birthday in Cleveland, Ohio. She attributes her longevity to a cancer in her stomach, of fifty years standing.

A child in Hartford, Connecticut, fell out of a third story window, and was picked up unburnt from the pavement. The next morning it fell from the bed and broke its neck.

The *Saturday Review* is of opinion that Americans speak "a language resembling the English, and with an emphasis and intonation which resembles nothing ever heard before."

The Isle of Man is the place to stop and feed at. Lately potatoes sold at Douglas for 3d. per stone of 14lbs., cheaper than ever before. Natives of Erin, make a note of this.

A fortune-teller in Milwaukee, Wisconsin, told a poor widow, for 15 dols., that she was destined to die a horrible death, and in consequence the woman went insane and disembowelled herself with her scissors.

The *Illustrated London Times* recommends the introduction in England of a custom of formal betrothal, for the reason that then, first, such engagements would be more circumspectly made; second, breach of promise cases would be much simplified; third, love letters need not be exposed.

The doctors now feel patients' pulses by telegraph. The beatings of the heart are made automatically to send currents of electricity along a wire, so that a doctor can sit in his office and know how his patients are, especially if the "wire" will reveal the colour and state of the patients' tongues also.

Dean Shaw, parish priest of Tralee, has expressed, in a local paper, his firm determination to attend no Fenian amnesty meeting, but if a meeting is held and a memorial framed, expressing abhorrence of the acts of the Fenian prisoners, "as he believes the Fenian conspiracy to be utterly ruinous to the peace and prosperity of the country," he will sign it.

Miles Grant, the Advent preacher, for sixteen years has used no meats, butter, tea, or coffee, nor any sugar, salt, pepper, ginger, mustard, horse radish, pies, cakes, or sweetmeats. His diet consists of Graham bread, oatmeal pudding, beans, peas, pop corn, apples, and other fruits in their season. For many years he has not taken a particle of medicine, and purposes never to do so.

The *Nenagh Guardian* states that a threatening notice has been posted on the chapel gates of Cloughjordan, Moneygall, Barna, and Dunkerrin, county Tipperary, warning a farmer of the district that if he perseveres in using a thrashing machine in his granary, his own and one of his servants' lives will be the forfeit. His dwelling-house was also visited, and a "death's head and cross-bones" chalked upon the door, and shots fired. Is that the way to redeem Old Ireland?

Messrs. Fisher and Parrish, contractors, are now putting down a street railway in Liverpool. The work was commenced July 12. The line from the Adelphi Hotel to the borough boundary, and the centre line from the Adelphi down Lime-street and John's-lane, along Dale-street, Castle-street, Lord-street, and Church-street, and up Elliott-street back to the Adelphi Hotel, are completed. The road is expected to be open for traffic in the latter part of this month (October).

While the number of marriageable women is rapidly on the increase, the number of marrying men is—at least, above a certain line in the social scale—rapidly on the decrease.—*Illustrated Times*. Bad omen, that. Very demoralizing. Sorry for it. Must do all we can to repair the damage. If the Gentiles won't marry, the Saints must all the more. If the Gentiles are ashamed of their posterity, are ashamed to have any, the Saints are not by any means. That is one of the identical things they glory in, Heaven be praised.

Geo. F. Train lectured at Omaha, Sept. 2. In the course of his remarks he said, speaking of the *Herald* of that city:—"I wish Dr. Miller, who fills up his paper with so many good things, would find space to copy that speech I made at Utah, defending Brigham Young and the Mormons. It is an earthquake! Brigham Young is the only man who has been always loyal—the only man who has been loyal throughout, on greenbacks—the only man who has been modest and long suffering. If you have got any spite against religion, tear down the Methodists, Episcopalians, Catholics, and the Presbyterians, as well as the Mormons."

HOW THE GERMANS DO IT.—The following paragraphs, from the *Gazette de Cologne*, show the peculiar manner in which some things are done among the Germans:—Wilhelmina Johanna v. Frorreich, Wilhelm Muller, betrothed. Blankenberg and Attenbach, August, 1869.—E. G. Modes and wife hereby announce the betrothal of their daughter Mathilde with Mr. Paul Schwarze, engineer, Stollberg, near Aix-la-Chapelle. Freiberg, Aug. 15, 1869.—Early this morning we were highly gratified by the birth of a strong, lively boy. Iserlohn, Aug. 17, 1869. Arnold Wintzer, Marie Wintzer, maiden name Konig.—I have the honour politely to announce to my relations and friends the happy delivery of my dear wife, Julie, maiden name Saatmann, of a healthy, strong boy. Cologne, Aug. 17, 1869. Eduard Fomm.—A threefold thundering cheer, which shall resound from Bonn to Streitzeng-street and Hammer-street, Cologne, to fat Benard on this his birthday. Congratulations also on the new business which you have established. A friend well known but anonymous.

INFORMATION WANTED, by Edwin Davies, Asterley, near Minsterley, Shropshire, England, of the whereabouts of Thomas Davies, who emigrated from near Pool Quay, Montgomeryshire, Wales, to Utah, about 1848.—*Deseret News and Telegraph*, please copy.

P O E T R Y.

THE COMING WOMAN.

The coming woman!	She will, some one asserts,
When is she coming?	Be a Samson in skirts,
Where is the place of her birth?	Or a terrible female Goliath;
Shall we know, when she comes,	With a tongue like a sword,
By the fifes and the drums,	Though now, on my word,
And the grand jubilee through the earth?	This bodes not the change (? we desire).
Or will she creep in,	The coming woman!
(Like original sin),	How is she coming?
So quiet as not to alarm us?	We would know who go forward to meet her—
And banish our fears,	In wrath or in love,
And dry up our tears,	To a hawk or a dove
And otherwise solace and charm us?	Shall we make our best bow when we greet her?
Will she come in her might,	If her motto be "peace,"
And "dare to do right,"	"May her tribe then increase,"
Protected by freedom's broad pinions?	And we'll leave out the fife and drumming;
Will she strike for her sex,	But if noise rules the day,
In questions that vex	With no action to weigh,
And undermine Fashion's dominions?	We'll prefer to dispense with her coming?

A D D R E S S.

J. S. Richards, 7, Tower Hill, Old Market Street, Bristol.

D I E D.

WIGGLE.—In Salt Lake City, August 29, Susannah Bentley, wife of Eli Wiggle, late of South Africa, aged 56 years.—"*Deseret News*."
 BOWDEN.—At Mill Creek, August 23, Ann Ireland, wife of Henry Bowden. Born February 3, 1822.—"*Deseret News*."
 COATS.—At Carlin, September 18, Betsy B., daughter of William and Elizabeth Coats.—"*Deseret News*," please copy.
 McMURRIN.—At Salt Lake City, Sept. 17, Margaret McMurrin, aged 75 years.—"*Deseret News*."

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 43. Vol. XXXI.

Wednesday, October 20, 1869.

Price One Penny.

THAT CRUSADE.

EVERY once in a while a crusade is attempted against the Mormons and Mormonism, apparently with the determination of crushing them. Occasionally little local crusades of this sort are instigated and conducted with the usual virulence. Lately an intention has been indicated in America to excite another of these crusades, not of the limited local sort, but of a more general character, and designed to extend throughout the United States, popular lecturers of both sexes to be hired (engaged is the more fashionable word) to excite and inflame the public mind to a high pitch of indignation, against the Mormons, of course with the view of breaking them up again.

We do not know that we ought to have any objections to those who wish, trying to get up such a crusade, nor to those who lecture for money, engaging to lecture against Mormonism. Men and women are free to choose the master whom they will serve, and if it be filthy lucre, why filthy lucre be it. For our own part, while Heaven blesses us with good sense, we shall not sell our soul for either money or fame, wine or women, but for truth and righteousness and the gift of eternal life, if for anything at all. Those are the precious jewels of earth and heaven.

The promoters of this contemplated crusade have evidently opened their little game, their very little game,

by trotting out Miss Anna Dickinson, one of the woman's rights women, and an advocate of Caucasian-negro amalgamation, miscegenation they also term it in America. Anna made a trip from the Atlantic to the Pacific shores, staying a few days at Salt Lake City, where she was courteously and hospitably entertained, or, as she ungratefully and impudently phrases it, "humbugged with civilities," an experience which will probably never fall to her lot again in Utah.

Arrived at San Francisco, she commenced a course of lectures upon her usual stock subjects, but with indifferent success. She didn't "draw." As that sort of work would not pay expenses, and consequently would never do at all, something else must be done and done quickly. So the lovely Anna cast about for something still more sensational, and adopted more thoroughly the popular policy of pandering to the prurient proclivities of the times. Incurable spinster though she avowed herself, she evidently flung herself unreservedly into the arms of the crusaders, to be one of their tools in their projected enterprise, a hired assassin to stab the reputation of a worthy community, and, probably smarting under the recollection that she was not encouraged to lecture at Salt Lake, proceeded to "humbug," to use her own elegant word, the San Franciscans, not with hospitality, nor courtesy, nor civility,

perhaps those things are not in her line, but with a tremendous lashing of the Mormons with woman's weapon, the tongue, assisted possibly by those other potent and peculiarly woman's weapons—tears, though simulated, albeit Anna may be little given to tears.

Anna had it all her own way for two hours before "a large and appreciative audience," thrashing the poor Mormons with a will and with all her powers of invective, showing that they are a terrible people, a fact which they never deny, for it is bad to deny facts of any kind. But, what is more than a large and appreciative audience, there was the still pleasanter consequence—there was money in it, it paid, pecuniarily and at once. Anna had struck a paying lode, had struck oil. An apposite paraphrase of an old proverb will readily occur to the minds of our readers—Money makes the maid to go. Money made Anna to go, she did "go in" amazingly, as only Anna can "go in." She made her expenses that night, and doubtless felt it was good to be there at the treasurer's box. Anna may thank Mormonism for the money she made on the Pacific coast. But for Mormonism her trip might have been pecuniarily a failure, and consequently a failure altogether. Considering how tremendously she laid about her, the only wonder is that there was a shadow of a Mormon found in the land the next morning, that there was even so much as a "grease spot" left of the last of the Mormons, that they were not annihilated, root and branch, tooth and toe-nail. Yet, strange to say, they did survive Anna's castigation, they still live and they feel as lively and kickaboutish and as prone to plural marriage and all other good works as ever, which marvellous deliverance from utter destruction can be credited wholly to the special interposition and overruling of a Divine Providence. Indeed, it may be highly encouraging to Anna to learn that there are more Mormons in the world to-day than previous to her attempt at their annihilation, and she may try again to-morrow with the same satisfactory result. It is a question whether it is not really healthy and invigorating to be laboured over so earnestly and

zealously and passionately by such a lively, spirited, clever, and fascinating, though possibly slightly erring, young woman as Anna. For our own part, we rather like it. So lay on Anna. Your friend and fellow-labourer in the cause of human progress, Geo. Francis Train, will take the opposition with you. When Greek meets Greek, then comes the tug. Geo. Francis and Anna would make a magnificent team, especially when pulling in opposite directions. Why it would be better than a play, almost as interesting as getting married. You may as well take up the subject of Mormonism as any other. It will bring a deserving people and an important movement into more extensive and more prominent public notice, and Heaven will evolve good out of it, never fear. Mormonism is the Lord's work, and it is marvellous in our eyes, as well as in Anna's.

Anna says the children playing in the streets of Salt Lake City are "debased, wretched, unhealthy looking, bearing in their countenances the impress of the most brutal passions of men." Is not that a piece of very tall fibbing on your part, Anna? We are inclined to think it is, and we have seen more of the Salt Lake children than you have, Anna. Many persons of more extensive travel and wider and keener and more discriminating observation than you, Anna, have given an exactly opposite judgment of Mormon children. We have a great mind to answer personally that objection of yours. It is well enough understood by the high contracting parties that we, individually, are in an important degree responsible for the existence of a number of youngsters who sometimes play in the streets of Salt Lake City, and we have often thought that they were a remarkably fine lot of children too. Certain we are that such was our desire, intention, and earnest endeavour in the premises. When the first came to our house, we thought that there never was such a child born into the world before. And the others were like unto it, for there was a decided family likeness among them, and to their immediate progenitors also. So we cannot allow that your words apply to our children, Anna. If we had the slightest idea that they did apply, we would try

again, and again, as long as Heaven should give us ability and opportunity, that peradventure we might become an honoured means of assisting to improve and elevate our race, by producing the best specimens possible.

We believe in production and reproduction, Anna. It is at once the most sacred duty and the highest, most glorious, and most delightful privilege, and we will never give it up in despair, while life or health or being lasts, or immortality endures. If we try our best, in faith, we certainly shall accomplish our object in some satisfactory degree, and a most laudable object it is, and our work will be accepted of Heaven, and we shall in no wise lose our reward. In the end, that will be much better than lecturing against the Mormons, much better than doing as you are doing, Anna—producing nothing, reproducing nothing, but gadding about and finding all manner of fault with those who are producing something, and trying their best to produce the best too, and in the face of the bitterest opposition.

Anna went to the Salt Lake Theatre and expected to be disgusted, that is, she meant to be disgusted, and she was disgusted. When she saw the Mormon men, with their numerous wives and still more numerous olive branches, decently enjoying the drama, her heart sank within her, and she cried out in despair, "O God, let me die where I stand!" Well, Anna, why didn't you? Who objected? Anna was perfectly overcome, it is to be presumed, by the comparison with her own loneliness and unproductiveness, as comparisons are peculiarly odious. To see the Malthusian effect of her own incontinent continence so overwhelmingly counteracted and overborne by the generous conjugal relations of the Mormons, was certainly most painfully trying. Now we have been to the Salt Lake Theatre scores of times, and have seen Mormon husbands and Mormon wives there, yet we never saw just cause to be disgusted thereat. Marriage is not a proper subject for disgust to pure-minded men and women. Scripture says it is honourable, and it is considered by the best men and women a holy estate. Our opinion goes that way

most decidedly. We consider marriage an institution worthy of all respect and reverence, and therefore it is impossible for us to be disgusted at it, whether monogamous or polygamous. But we are thoroughly disgusted with all substitutes for marriage, of which the civilized world is so ruinously full. As for life, even the life which now is, we prize too highly that precious gift to be so presumptuously and insolently foolish as to ask God the giver to take it away from us. We have felt to thank God many a time that we are living in a day when there is one place in Anglo-Saxondom where men are exhorted to marry and cherish and save women, instead of corrupting and ruining or at least neglecting them, for it is manifestly better to husband the women than to either debauch or neglect them. We have thanked God many a time that He has broken down the barriers that shut out half the women in Christendom from honestly and honourably fulfilling the purposes of their creation, and for instituting a means whereby they can be married to men who appreciate and respect them, and who are worthy of them. We have felt many a time to thank God and take courage, for you will allow that it requires a little courage in a man to marry half a dozen women, won't you, Anna? As it is said, "none but the brave deserve the fair," and those are really brave men who are willing to marry several women, but who will corrupt none. Notwithstanding this to some people strange talk, in the intensity of our desires for the true welfare of womankind, and in the fervour of our aspirations for the elevation of humanity at large, we will not give in to you, Anna, so much as the breadth of the one thinnest hair in your fair head. No, we won't. But we endeavour to develop those aspirations and desires in a very different manner to what you do, and we are well satisfied that we are nearer the right than you are.

Anna painted for a Mormon wife the picture of the little cottage at home, and the courtship and at last the marriage and the early married life, and asked if she was not happy then. And the Mormon wife dropped a tear and said yes. Anna might ask

nearly every married woman in England and America, with the same result. Who does not remember with moist eyes the early years of wedded love? Anna does not, because she does not know what wedded love is, either early or late. Anna might have added that there are thousands of wives in merry England and in smart America who think, with scalding tears and unspeakable mental agony, of vanished or once anticipated wedded happiness, of the blasted hopes of which the increased facilities for divorces and their multiplied frequency, the suicides, the feticides, the infanticides, and many other common follies and startling crimes are ample indications.

We happen to know persons who have been married many years, and whose mutual affection has lost none of the beauty and freshness of bud and blossom, but has grown fresher and more beautiful and precious as the years have rolled on, promising the fullest and most perfect golden fruition, with the most delicate bloom to grace the same. Those married people are Mormons, and further, Mormonism places within reach of all men and women the same exquisite happiness, and all may enjoy it who will. No other system but Mormonism promises this. But to speak frankly, Anna, we could not wittingly invite such a fault-finder, intermeddler, tittle-tattler and mischief-maker as you evidently are, into such charmed circles as those we speak of. We should not feel justified in so doing, and you would be entirely out of place there.

Anna was perfectly disgusted with the "shameful conversations of the members of Congress, who accompanied Miss Dickinson on her journey, and who declared that Mormonism was a fine institution, and that it was jolly to live in a city where one could have a dozen wives and yet be respectable." She was equally disgusted with the intimation of a "well-known and much talked of divine with a white necktie," in the Tabernacle at Salt Lake City, to the effect that "the Mormons were just as eligible for heaven as anybody else." Anna, in the fulness of her professional wrath, was for consigning them in a jiffy to the other place.

To her hearers Anna rather nullified her own testimony against the Mormons, during her lecture, by declaring that, with all their faults, the state of things at Salt Lake was no worse than that at New York. Thank you, Anna. Salt Lake is certainly *not worse* than New York. By no means. Anybody who knows will agree to that, and those crusaders will please remember it and consider whether it will not be the proper thing to begin their war by attacking New York, on the principle of turning their attention to the evil that lieth nearest thee. Anna further admitted that Salt Lake was a marvelously beautiful and well-conducted city—"A beautiful town indeed it is, with its broad, cool, clean streets, with its little streams of water in all their mountain freshness and icy coolness, so pure and clear that one may stoop down and get a most refreshing drink of the purest water from the gutter itself. . . . In Salt Lake there is no noise, no drunkenness, no gambling, no riots, but order and quiet day and night." She thus left it to the acumen of her audience to reconcile the inconsistency between this description and that redolent with "modern Sodom," "most brutal passions," and all that claptrap sort of thing. In fact, it does not speak very well for Anna, that in a city so beautiful and clean, so quiet and orderly, with neither rowdy, drunkard, gambler, nor prostitute, she should be disgusted with nearly everything she saw and heard. How's that, Anna? Vitiating taste, eh?

The public will understand, those who know a thing or two, that public lecturers, many of them, like lawyers, advocate or depreciate that which they are paid to advocate or depreciate. Their talents are in the market and the highest bidder has them at his bidding. If the Mormons were to offer money enough, they could buy plenty of able and popular lecturers and preachers too. But that is not the design. It is not desirable that Mormonism should be popular just yet. It might be hardly strong enough to endure popularity safely at present. Let it rather go forth on its own naked merits awhile longer, that the record may if possible be clear and undeniable as to who love it for itself alone. Such a

record will be invaluable in the great day of reward. You recollect the beautiful allegory—

A poor wayfaring man of grief, etc.

But now let us talk to Anna as seriously as the constitution with which Heaven has blessed us will permit. She chooses a poor business when she chooses to lecture against the Mormons, a business which leaves those who follow it far poorer than it found them, for those who win only money and the favour of a corrupt world, a world leprosed with licentiousness, are poor indeed. Anna Dickinson, you are a smart and an able young woman, but when you elected to attack the Mormons, you elected to attack the best and truest friends your sex has upon the earth, the only friends who know how or are disposed to rescue woman from the abyss of degradation into which an imperfect civilization and false religions have plunged her, and to place her upon that exalted plane of conjugal and matronly dignity and honour and esteem upon which her Creator designed that she should walk. You have thereby made yourself liable to become a far greater simpleton than nature ever intended you to be, for clever fools are the greatest fools, they go to the greatest lengths in folly, imagining they are manifesting superlative wisdom all the time, as Scripture intimates that the wisdom of the wise of this world is foolishness with God. Mormonism has saved many a better woman and vanquished many a better antagonistic man than you are, Anna, and although you may and undoubtedly do think yourself "some punkins," yet the man of either sex

who posts himself in opposition to the march of truth, or to the progress of Heaven's great movements, will find his arm powerless to oppose and himself ground to powder before the irresistible goings forth of that which has been decreed by the Almighty. Mormonism is not the work of man merely. It is the work of that God who rules in the heavens and does as it pleases Him among the inhabitants of the earth, and it should be the constant and earnest endeavour of every man and woman to be a co-worker with Him.

We have enlarged upon this subject because it has been understood that it was intended for the inauguration of a more general offensive movement against Mormonism. The crusaders, however, appear to have made very little by the firing of their first big gun. As for Anna, after all, we shall have to forgive her, if she will sit down upon the stool of repentance, eat humble pie, and then go her way and sin no more. In that case we won't be so unkind as Mr. Tom A. Hawk, in the San Francisco *Golden Era*, who admonishes the gentle Anna after this fashion:—"The truth is, Miss Anna, you don't know what you are talking about half the time. You set your talking apparatus at work and seem to care only that the thing works right along. You have said some clever things and some villainous things, but I regret to say the latter predominate," nor as the editor of the *Cincinnati Times*, who is so cruel as to say, "The lecture of Anna Dickinson which most delighted the San Franciscans was her 'Last Word.'"

J. J.

VISIT TO PROVO AND WEBER VALLEYS.

(Editorial Correspondence of the *Deseret News*.)

At 11 30 on the morning of Thursday, Sept. 16th, Presidents B. Young, Geo. A. Smith and D. H. Wells, and Elders W. Woodruff, Geo. Q. Cannon, President Joseph Young, sen., and Elders J. Squires, H. J. Faust, and J. F. Smith, left the city for the purpose of holding a two days' meeting at Heber

City, Wasatch county, visiting the settlements on the Weber river and dedicating the new meeting-house at Coalville. Stopping to dine and to feed the animals at American Fork, where the Elders were hospitably entertained by Bishop L. E. Harrington, the company reached Provo at

dark. The next morning, the 17th, accompanied by Bishop A. O. Smoot, the company left Provo for Heber city. This place is situated in a small valley known as Provo valley, about 28 miles from Provo city. The road for nearly the entire distance runs up the canyon of the Provo. To reach the canyon, from Provo city, a mountain has to be climbed, from which a grand view is obtained of Utah Lake and valley and many of the settlements. Admirers of the picturesque and beautiful are amply repaid for the trouble of climbing by the magnificent view which they obtain of mountains, lake, and valley; but in the case of wood haulers, and others who have frequent occasion to pass in and out of the canyon with loaded wagons, the romance soon wears off; and for their sakes we were glad to learn that the building of a new road is contemplated, by which the ascent of this mountain can be avoided.

The road up Provo canyon is a very excellent one, and when the rugged nature of the country through which it passes, and the violent character of the stream on whose edge it is built are considered, it is a great credit to its builders. The people of Provo city keep it in repair to a point supposed to be near the boundary line of Utah and Wasatch counties, and the citizens of Heber City and Midway perform labour on it from their end to that point, and also from their settlements up the stream—a labour of no small magnitude for them. Though this road may be occasionally blocked up by snow slides there is no reason why the citizens of Provo valley should not, by it, be able to keep communication open through the winter between their settlements and Utah valley. In other lands this canyon would be a place of resort for its fine scenery. A grand waterfall is formed by a stream nearly as large as City Creek tumbling over the precipitous side of the mountain, several hundred feet in height, and other tiny ones pour over its bold front, looking like ribbons of silver as they descend to the bottom of the canyon.

After ascending the canyon some

ten or twelve miles the country became more open, and the mountains on each side of the stream were not so high, bold, and precipitous as they were lower down. Excellent feed covered them, and large flocks of cattle and sheep can be kept on them to advantage through the summer. From the point of which we speak until we reached Heber City the most striking feature, from a utilitarian stand point, is the great abundance of grass. Excellent meadows are to be found in the bottoms, and the finest of grazing on the surrounding hills. Before reaching Heber city we came to a considerable quantity of land fenced in for cultivation and the production of hay, and at every place, as well as Heber City, there were the most satisfactory evidences of the excellence of the crops to be seen in the huge stacks of grain and hay which stood in the vicinity of every house. The season has been a most bounteous one, and the people should now profit by past experience and store away at least two years' supply of grain.

On the opposite side of the river from the road which we travelled and close to the base of the mountains, nestled the little flourishing town of Midway. This place is distant from Heber city about four miles, and is seen by a person coming from below some time before a glimpse is obtained of the latter place. We intended to visit Midway, but the storm on Saturday prevented our doing so. It is well worth a visit to see the remarkable mounds which are formed by the springs in the neighbourhood. We were told that it is not more than eight miles from Midway to the lake at the head of Big Cottonwood Canyon, and that there is a trail across the mountains between the two points. In these mountains, on the side nearest to Midway, a fine quality of marble has been found.

At the edge of Heber City the President and his company were met by the children and an escort, and the usual demonstrations of welcome were extended to them.

THE IRREPRESSIBLE AGAIN.

GEO. FRANCIS TRAIN still scintillates upon the subject of Mormonism, as will be seen from the following telegram, dated Laramie, Sept. 2, and addressed to the editor of the Omaha *Herald*:—

"An epigram history of Salt Lake in prose. The power of condensing a volume in a telegram. Homeward bound on a Pullman car.

"Have seen a remarkable man, a marvellous city, and a wonderful people—a man with gigantic self-reliance, who practices what he preaches with Napoleonic power—a city without a lawyer, doctor, clergyman, drunkard, gambler or pauper—where there is no Democratic Club or Union League, no Oddfellows' Lodge or Freemasons' camp; no old bachelors and no old maids; where one hundred feet streets lined with locust trees divide ten acre blocks, and perennial streams irrigate city orchards and metropolitan public gardens; where there are no jails or alms houses, paupers or prisoners; a people, who, outraged by unjust laws and bigoted prejudices, have made the sage-brush desert blossom with fruit trees and vegetables; who did not forget to be loyal in Mexican and civil wars; who have built the largest church in America, but do not pay their preachers; who give water instead of wine at the sacrament; who have manufactured themselves one of the largest organs in the land; a people whose women assist each other at childbirth; who know nothing of the speculum, infanticide, or Restelism, and whose children do not die of scrofula and syphilis; who never backbite each other, or are afraid to express an opinion; whose word is their bond; who allow strange ministers to preach in their Tabernacle; who have a large population, yet are denied the right of a state; whose loyalty was never questioned, yet have a Government army to watch and insult them; a people who live in their own homes and love their fellow men as well as God; who allow their women to vote; who prove that the Christian world must either admit the truth of this religion, or throw overboard the Patriarchal Bible; the

only religion ever established where the founder thereof had a father or mother.

"Such is the Mormon chief, city and people. Dynasties like Napoleon's may die, but the faith may live on, if Brigham adopts my advice and orders Clawson to build a Turkish Bath. If he does he will live a quarter of a century, otherwise he will die, and a great ground swell of ambitious spirits will strike for the succession; but Mormonism will live, for it is the headquarters of spiritualism. So, please notify Gen. Grant to remove the Gentile army. Tell the Union Pacific and the Central Pacific to pay the two million dollars they owe the Mormons; and make it known that Utah must be admitted into the Union at the next Congress, or this deponent proposes to know the reason why.

"GEO. FRANCIS TRAIN."

The London (Canada) *Prototype* of Sept. 7 publishes the following silly canard:—

"WHAT ABOUT THE MORMONS.—Mormondom is rapidly going to the dogs. The Smiths, the sons of the original Joseph, the founder of the peculiarism, have bearded the lion, Brigham Young, in his den, and are making terrible war upon his system of polygamy. And by the Pacific railroad, the Gentiles are crowding around, and for him and his extraordinary despotism the handwriting will soon be visible on the wall. Adieu, Brigham."

Mr. Train, passing through London the next day, forwarded the following to the editor of the *Prototype*, which was published in that journal on the 10th of the month named:—

"TO THE EDITOR OF THE PROTOTYPE.

"On Pullman Car, passing through London from San Francisco to Newport, R.I., Sept. 8, 1869.

"Sir,—May I correct a mistake? Have just left Utah, where I lectured twice in Salt Lake City. Mormonism never was so strong. The Smiths have not left a ripple on the ocean of Mormon life. The Gentiles are all being driven out by Brigham's co-operative movement. The Pacific railroad has left the Mormons more secluded and powerful than before.

"GEO. FRANCIS TRAIN."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, OCTOBER 20, 1869.

THE POOR HAVE THE GOSPEL.

—o—

It was anciently remarked that the poor have the Gospel preached to them, and the same remark will apply, perhaps with equal force, now. In the history of the English mission, at least, that remark has always been applicable. The Gospel was preached to the poor first in these islands, and among the poor it has kept. The middle classes appear to be too much absorbed in the business of money-making, and some of them are too much afraid of their good name and their "respectability," to turn a willing ear to the Gospel of Jesus Christ. As for the higher classes, they have their good things in this world, and they see no necessity for any change in their condition in view of the next world. This, too, is partly the case with many of the middle classes. "Wherein will the Gospel benefit us?" ask they. Much every way, excepting, perhaps, in immediate pecuniary matters, and it might possibly in them, though they do not belong to the things to be first thought of. The true order of business is, to seek first the kingdom of God and His righteousness. The all other things can follow in their order, and they will follow, no doubt of that. But it is reversing the true order of things, putting the cart before the horse, to attend to all things else before attending to the Gospel of Christ. That way of doing may appear to pay for a time, but it will not pay in the end, and those who put their trust in it will be woefully deceived.

But the poor—to them now is the accepted time, this is the day of salvation. The Gospel is brought home to them, to their very doors. The Elders of Israel leave their homes, their wives and their little ones, to do what money would not tempt them to do—to go forth without salary and preach the Gospel of Salvation to a world sunk in the depths of tradition and false religion and wickedness. The pride and the heedlessness of the richer classes cause them to practically ignore the glad tidings of salvation and reject the servants of God, and thus is the Gospel kept perforce among the poorer classes, some of whom do receive it, one of a family and two of a city, not more in many places. But still the poor are they who receive the servants of God and obey their message. So it is a good thing to be poor now-a-days, and we may say emphatically as was said of old—Blessed are the poor, for theirs is the kingdom of heaven. The poor feed, clothe, and lodge the messengers of life, and receive their testimony, and Jesus says—Inasmuch as ye do it to the least of my disciples, ye do it unto me.

It behoves the poor, while the Gospel is being preached among them so liberally, to embrace their opportunities and give diligent heed to the message sent unto them. If the rich cannot see wherein the Gospel would benefit

them, the poor are not in the same predicament, they can see well enough wherein they would be benefitted by obedience to the plan of salvation. Many of them might be soon benefitted temporarily after they gather to Zion, and they certainly would be in the long run. But that is not a proper inducement to offer. The proper inducement to obey the Gospel is that it is the power of God unto salvation, temporal and spiritual, here and hereafter. In a general way it saves those who obey it from the evils that surround them, and, although, from the great prevalence of evil and the powerful hold which Satan has upon the hearts of a large majority of mankind, many who essay to obey the Gospel suffer from the enmity and persecutions of the wicked, yet in the good providence of God those light afflictions, which are but for a moment, will work out for the afflicted a far more exceeding and eternal weight of glory, if they continue faithful, frequently in this life, and certainly in the life to come.

Now that the poor are having the Gospel preached to them, we would earnestly exhort them to give careful heed to it and obey it, for the longer they reject it the harder they will find it to believe and obey, and the more they will have to believe and obey. The Scripture intimates that the Spirit of the Almighty will not always strive with man. While the Gospel is being preached and is accessible, is the time to close in with its offers, lest the hearts of those who hear and reject it be hardened and they be given over to strong delusions to believe a lie, that they may be condemned and justifiably punished. If people will not spontaneously be one thing or another, take sides either for the truth or against it, the Lord has many ways of helping them to a decision. They cannot always go on in a careless, humdrum, care-for-nothing-nor-nobody sort of a way. The time must come when, for some cause or other, they will be arrayed either on the side of righteousness or of unrighteousness, of good or of evil, of God or of Satan. Perhaps at that time they may have no privilege of choice, or, if they have, it may be of little or no avail to them.

It further behoves the poor to consider well that the day of salvation for them may not endure for ever, that the Gospel may not always be at their doors, that an Elder may not always be within reach to administer in the initiatory ordinances of the kingdom of God. The nations are deeply sunk in iniquity. They are fast getting ripe for destruction. The wickedness that prevails is great and vital, and it will increase as the Lord shall gather out His Saints to Zion, and with them withdraw His Spirit from those who neglect the message which He has sent unto all mankind. For the Lord has set His hand to accomplish His great and marvellous work, to turn and to overturn, to gather Israel from the nations, to establish His kingdom, which shall prevail against all other governments and fill the whole earth and establish the reign of righteousness and peace.

J. J.

FROM UTAH.—We have been accorded the use of the following paragraphs from a letter by Elder Samuel W. Richards, dated Salt Lake City, Sept. 18 :—

“It has been a very wet day, and the mountains show the first new snow that has fallen this season. It is a long way off and very high up. The

ground is now thoroughly wet, and our bench lands will be in excellent condition for Fall ploughing and seeding.

"A large number of Elders will go to the States after the October Conference, myself among them."

We have heard, but not officially, a number of names reported to have been chosen to go on the missions named above, among which names are those of several Bishops, city fathers, and other well-known Elders in Israel. We congratulate them on their appointments, and wish them success on their missions.

MINUTES OF THE LONDON CONFERENCE.

HELD IN BERNERS AGRICULTURAL HALL, ISLINGTON, LONDON, SUNDAY, OCT. 3, 1869.

11 A.M.

THE following Elders from America were on the stand—Albert Carrington, President of European Mission; Lewis W. Shurtliff, President of London Conference; John Tuddingham, George H. Knowlden, Levi Garrett, Howard O. Spencer, Travelling Elders in London Conference; Geo. Lake, President of, Geo. W. Groo, Travelling Elder in, Nottingham Conference; Peter Nebeker, President of Leicester Conference; J. Q. Knowlton, President of, and Theodore P. Curtis, Travelling Elder in, Norwich Conference; Winslow Farr, President of, and George Barton, Travelling Elder in, Kent Conference; Albert Dewey, Travelling Elder in Manchester Conference; Alma Eldredge and Charles Shumway, Travelling Elders in Birmingham Conference; Milford B. Shipp, Travelling Elder in Sheffield Conference; Samuel M. Price, Travelling Elder in Liverpool Conference; Wm. H. Homer, ex-President of Leicester Conference.

The Travelling Elders of the London Conference were called upon to report their districts.

Elder John Tuddingham reported the Saints in his district generally living their religion, and he had great hopes of a good work being done in London. The Saints were very anxious to gather to Zion.

Elder Levi Garrett reported the Saints in his district doing the best they knew how, as far as he could judge, and they greatly desired their emancipation.

Elder Knowlden said of the Saints composing his district, he thought

there were no better people, and he rejoiced in travelling among so good a people. They had done all he could expect of them, and lived the religion of Jesus. In all his travels he had yet to find the cold shoulder. The priesthood stood by him like men of God, and sustained him in all his administrations. He knew the work was on the increase in London, and that the Saints were improving.

Elder H. O. Spencer said the Saints in London were kind and warm-hearted. He believed the Gospel should be preached to high and low, rich and poor.

President Shurtliff was pleased to hear the reports of his brethren. So far as he knew, they were correct. He had been but a short time in London, but he hoped, after the close of this season's emigration, to get better acquainted with the people, though he now knew the majority of those before him. He then read the statistical report of the Conference, from which we extract the following:—7 branches, 98 elders, 34 priests, 21 teachers, 23 deacons, 21 received, 29 baptized, 21 removed, 14 emigrated, 7 died, 18 cut off; total of present members, 898.

President Shurtliff presented the authorities of the Church in their usual order, who were unanimously sustained.

President Carrington addressed the meeting, expressing his satisfaction with the spirit of unity which characterized the Conference and indeed the entire European mission.

Elders Albert Dewey, Alma Eldredge, Charles Shumway, and Theodore P.

Curtis gave a short experience of their travels in England among the Saints.

AFTERNOON.

President Carrington gave some instructions on the subject of emigration.

Elder M. B. Shipp, Presidents Geo. Lake and Winslow Farr, and Elder George Barton severally bore their testimonies to the truth of the work. They were grateful for the warm recep-

tion they had met with from the Saints.

EVENING.

President Carrington addressed the congregation upon the subject of Truth, showing that all truth is comprehended in the Gospel.

The various meetings were commenced and concluded with singing and prayer. An excellent spirit prevailed.

G. C. FERGUSON,
Clerk of Conference.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Sept. 27, 1869.

President A. Carrington.

Dear Brother,—The little news I have will be late, but I have been very busy in distributing the emigrant Saints, and I wished to see the President and your family before writing. I was detained one week before the Saints were all satisfactorily located. We arrived on the 17th, after a pleasant and prosperous journey, picking up a few at Pittsburg, Chicago, and Omaha. Brother Purdy's child, from London, which was taken sick at Queenstown, died a few hours before we arrived in Ogden.

I called at the Historian's Office and reported. President Smith went with me to see the President. They were very kind and friendly, and from all that I could see and hear were pleased with the emigration business.

I attended the meetings, and four returning missionary Elders gave a short account of their missions. I made mention that seven tongues were spoken in the company, to which President Smith alluded, showing the ingathering from many nations.

I called this morning to see your family, having called on Saturday, when your wife was from home, visiting the sick. All seemed pretty well this morning, although your wife was a little ailing, but I agreed with her that she was not much harmed, as she is active, cheerful, and full of chat. Your two little shavers were also wide awake and able to carry on their games and sports.

I called and saw Brother Farr's family in Ogden. All were first-rate,

excepting the loss of their youngest child.

I feel thankful to you for your care over me in all my awkward ways, and sincerely hope and pray for your prosperity while in the mission; as well as a safe and happy return.

Please give to the brethren the good wishes of your Brother,

M. ENSIGN.

SWITZERLAND.

Sihlhalle, Aussersihl, Zurich,
Oct. 9, 1869.

President A. Carrington.

Dear Brother,—During the past three months we have baptized seventy-seven persons into the fold of Christ here in this part of the vineyard, which lengthens our list of new members, since July 1st, 1868, to three hundred and two, making our present number five hundred and fifty, and still the work of conversion is onward. In one village in Canton Bern there have been twenty-seven persons baptized since July 1st of the present year. Such retrospective facts not only show that God accepts our labours, but richly rewards our humble endeavours to promulgate the precious truths which we, through His grace, have received, and should encourage us to greater diligence and zeal in the future; for from personal experience I have learnt that the more we do in the great cause we have espoused, proportionately are our joys enhanced.

Brother Maeser is in the western part of the mission. He will hold a conference at Chaux de Fonds tomorrow for the Jura district. The

following Sunday he will be at Bern, where there has been a conference appointed for the 17th inst.

Brothers Grant and Snell are well and very zealous in their labours. Henry has, for a month past, been speaking publicly in the German language, and bids fair to make his mark.

The local Elders, as also your correspondent, are robust, and they rejoice in the labours assigned them.

My kindest love to brothers Jaques, Roth, Carlson, and all your co-labourers, and believe me, respectfully,
H. YOUNG.

UTAH NEWS.

—o—

The following are from the *Deseret News* to Sept. 28 :—

Elder Orson Pratt arrived home from New York, Sept. 26.

Some Indians stole about eighteen head of horses from Fairview on the night of Sept. 20.

Jos. F. Nounnan and Co. sue the U.P.R.R. Company for \$400,000, as due to them from the Company.

A soaking rain fell at Salt Lake City, Sept. 18, accompanied with snow on the adjacent mountains.

The citizens of Goshen Valley have christened the new settlement, to which most of them have removed, Newton.

A survey is talked of for a railroad from Coalville to Echo City, to form a junction with the U.P.R.R.

The members of the Seventh Ward choir and their friends had a pleasant reunion with song and dance at the Ward School-house, Sept. 16.

Bishop John Sharp and Hon. Elias Smith were to leave Salt Lake City for Omaha, Sept. 24, on business connected with President B. Young's arbitration case with the U.P.R.R. Company.

Daniel Grenig rejoices in the possession of seven beautiful Cashmere Shawl Goats, which he will be happy to show and talk about to any gentleman or lady who will call upon him.

The scholars of the Tenth Ward Sabbath and Day Schools had a pic-nic, Sept. 14, at Mark Lindsay's grounds, Twentieth Ward Bench, and finished the day with a dance in the Ward school-room in the evening.

The Western Union Telegraph Company have reduced the tariff of prices for telegrams by about one-fourth to one-fifth. The rate for ten words between Salt Lake and New York is now \$5.50 ; old rate, \$6.75.

A little boy, five years old, son of Wm. F. and Elizabeth Ann Maylett, of Manti, while playing with a companion, running around a thrashing machine, was caught in one of the wheels, and so severely injured that he died the next morning.

The draining of the Pulsipher Field, three or four miles below Jordan bridge, is under agitation. About two thousand acres, which have been under water for eight years, can be reclaimed, it is stated, at an expense of a dollar an acre.

Captain Thomas H. Bates had commenced two suits against the U.P.R.R. Company, one for \$20,368. 50, for ties furnished during the winter of 1868 ; the other for \$18,923. 98, for money disbursed while employed as Division Engineer for the company.

A general three days' muster of the militia in the Salt Lake Military District was to be held not later than the first week in November. In the districts of Utah, Juab, San Pete, Pauvan, Iron, Davis, Weber, Cache, Richland, Tooele, Summit, and Wasatch similar musters were to be held, not to exceed three days.

Mr. Isaac Riddle, of Beaver, was attacked on his own premises, Sept. 19, by Morgan Pedan, in a quarrel about some mules. Pedan shot Riddle in the wrist with a Derringer. The two then clenched, and Pedan got hurt a little about the head, hands, and eyes, and was subsequently arrested, though unable to move about.

Philip McAnany and Nat Hudson were arrested at Salt Lake City, being members of a band of horse and mule thieves, who, camped on Bear River, employed themselves in stealing animals and driving them to Cache Valley and other parts for sale. The two were subsequently released by Judge Wilson under heavy bail. Was there ever a scalawag that some sympathizing friend would not go bail for?

Pat Doren writes from Blew Creek, Sept. 20, that he had just returned from Salmon City, where he gained information of Brother A. W. Thurston's child, in the possession of the Indians. She said her name was Rosa, and that she had come from the Valley. She was offered for sale for \$500 by the Indians. Doren offered to procure the child, provided that amount was placed in bank for the purpose, and his expenses were paid.

President Erastus Snow, of St. George, says that an Indian runner from across the Colorado says the Navajos recently attacked the Moquis and robbed them of their sheep. One Moquis and three Navajos were killed. The Navajos intended to make another raid upon the settlements of Southern Utah. President Snow was strengthening the Moquis mission, eight days travel south-east of St. George, by sending W. B. Maxwell, Ira Hatch, Thales Haskell, and about twenty other brethren, well armed and fitted out, to that point.

John W. Young, assisted by Bishop E. F. Sheets, had organized a party of tracklayers for the Utah Central Railroad. They commenced to lay rails at Ogden, Sept. 22, working as fast as practicable towards Salt Lake City, where it was hoped within fifty days to have the locomotive screeching. The switch at Ogden was finished, and the bridge over the Weber was nearly ready for the rails. The remaining grading was being rapidly pushed through. Teams working on the grade were scattered all the way between Kaysville and Salt Lake City. Ground was broken in the 16th Ward of the city for the road, Sept. 16.

The Omaha *Herald*, of Sept. 18, contains the following:—"Some weeks ago a company was organized at Bear River City, under the name and title of the "Bear River Petroleum Company," Mr. E. L. Pease, Superintendent, and active operations were commenced in that vicinity. A well was sunk several feet, reaching beneath the first land rock, when a vein was struck with a flowing capacity of nearly forty tons per day, with every prospect, on a deeper sinking, of obtaining a much greater flow and a better quality of oil. Machinery for pumping and refining this oil has been sent for, and in a few weeks will be on the ground ready for use. Bear River city is between Aspen and Evanstown, on the line of the Union Pacific, 945 miles west of Omaha."

The following are from the *Salt Lake Telegraph* of September 22:—

Mr. John T. Caine had returned from his trip to San Francisco.

Mr. W. Cogswell, of Chicago, had produced an excellent portrait of President B. Young.

Mr. John C. Clowes has left for the west, having been appointed chief operator in the Western Union Telegraph Company's office at Sacramento.

Mr. Thomas Hewlett, of the 11th Ward, was struck on the head with a piece of wagon tire by a man named Connerly, an old Camp Douglasite, who made his escape.

A concert was to be given at the Seventies' Hall, September 23, by the "Amphion Quartette," composed of Brothers P. O. Thomassen, C. F. Youngberg, S. V. Youngberg, and John Shaldebrand.

The 12th Ward Assembly Rooms were going up satisfactorily. The walls are strongly built of red sandstone, and the roof timbers are in their places. When completed it will be one of the finest halls in the city.

All the persons engaged in the late stage robbery had been caught. They were formerly of Corinne. Of the \$60,000 treasure stolen, all but \$4,000 or \$5,000 had been recovered, but the expenses of arresting the thieves was heavy.

SUMMARY OF NEWS.

Tom Thumb's house was blown down by the recent gale in Connecticut.

Russia is getting 30,000 breech-loading rifles made at the Colt Works, Hartford, United States.

In New York, it is stated, from 15,000 to 20,000 children roam about the streets and never attend school.

Iowa recently had a wedding in which a female clergyman tied the knot and officially kissed the bridegroom.

A Chicago lady, who edits a law journal there, is about to be admitted to the bar, and will practise law in partnership with her husband.

Colfax, Bowles, and Bross have been doing Oregon and California again. They were to stay a few days in Salt Lake City on their return east.

Able French writers regard "small families" as the only remedy for pauperism, and France is trying that remedy. So is New England.

A steam shovel capable of doing the work of 100 men has just been put in use on one of the Illinois railroads for the purpose of loading cars with gravel.

During last September about 16,000 English emigrants sailed from the Mersey. During the last quarter 43,000 persons emigrated, 40,000 of them for the United States.

An inquest has been held in London upon the body of an infant, who, it is stated, had been killed by its mother while embracing and hugging it while carrying it home at night.

The Cheyenne *Leader* is very melancholy because Mormonism still lives and thrives in Utah, and because every week a train "loaded with raw recruits" passes Cheyenne for Utah.

Austria is advancing in liberality, there can be no doubt. In Vienna 7000 women who pay taxes and otherwise comply with legal conditions have been admitted to the elective franchise.

A supposed diamond, weighing 7 oz. 14 dwt., has been found between Bendemeer and Armidale, in the New England district of New South Wales. The stone is in size and shape like a turkey's egg.

A noted American border character called "Wild Bill," the hero of many sketches of Western adventure, while being taken to the Colorado gaol a few weeks ago, was shot and killed by assassins concealed in a thicket.

The Cincinnati *Gazette* says:—"We have heard of shrewd business transactions under the guise of religion, but it remained for Chicago to call a pleasure excursion a missionary enterprise. Some one in that city appeals in behalf of a missionary excursion by a hundred missionaries and laymen to California. It is proposed to hold meetings on the way out and all along the coast of California, and to gather money enough from the churches to pay the bills we suppose."

Some Assinaboine Indians stole a blanket and the small-pox from the Missouri steamboat *Utah*, at Fort Benton, and transmitted it (the small-pox, not the blanket) to the Sioux. Both tribes have more than they bargained for now.

An American paper says:—"Anna Dickinson has raised such a hornet's nest about her ears in California, for her gratuitous insults to the pioneer ladies of that State, that her visit to the Pacific coast is likely to live in her memory with no very pleasant feelings."

Count Hompesch, formerly in the Austrian army, struck a boy with a whip for running against him as he was descending from his carriage at Brunn the other day. The father of the child having remonstrated with the count, the latter replied by shooting him in the cheek.

Montana boasts of magnificent farm crops of all kinds the present season, wheat going as high as 85 bushels to the acre, and the average in the Territory being estimated at 33 to 35. Splendid crops of tomatoes, cucumbers, water-melons, pumpkins, corn, etc., heretofore considered impossible, have been raised.

The Colorado correspondent of the Springfield *Republican* has been telling tales of the Rev. Norman McLeod, and the Colorado *Herald* resents it, declaring that said correspondent "insinuates that Mr. McLeod had a bad character when he left California and Utah," and "that Mr. McLeod is the meanest kind of a thief, who has been stealing money from poor destitute Christians in Denver;" also that "Mr. McLeod is lecturing against Fenianism, and that he will demolish it as effectively as he did Mormonism." That's sarcastic.

A lady, writing to the Omaha *Herald* from Salt Lake City, says:—"We are now doing Salt Lake. Annie Ward charmed us at the theatre last night in the play 'Blow for Blow,' and was ably supported by home talent from members of President Young's own family. The Tabernacle, the big organ, the hot sulphur springs (which must in time yield them a mint of money), the Salt Lake itself, have all received a visit, and we only regret that our stay must be so short. We can but feel, let the religion be as it may, God surely shines upon them as a people, when we see their beautiful homes and luscious fruits, converted from what was, but a few years since, a sage desert."

Bishop Twells, of Natal, South Africa, stands charged with "unmentionable bestiality with boys," and a similar accusation also recently caused the resignation of a Scotch prelate.—Lord Stanley talks in favour of co-operation.—Several thousand persons "demonstrated" at the funeral of the Fenian Edward Martin, the alleged "Colonel Kelly," in London.—John Bright has been elected by the Kennedy district a member of the Queensland Parliament, the constituents declaring him "the only person at home or in the colony who can procure for us our rights."—Lincoln has 300 female municipal voters, Stamford 150, East Retford 60, Norwich 1,300.—Miss Rye will take 50 orphan girls from the Liverpool industrial schools to Canada.—A shock of earthquake was felt along the Rhine on the night of October 2—3.—Edwin Goddard made a bicycle and travelled on it from London to Newbury, 60 miles, in ten hours.—The London daily *Morning Star* has amalgamated with the *Daily News*.

Seward thinks the ultimate metropolis of North America will be at the head of navigation on the Mississippi river.—Minnesota is said to be the healthiest climate in the world, and it is fast filling up with emigrants.—A child has been killed in its cradle by a stray ferret at Egerton, Kent.—As Eugenie passed through Italy Victor Emmanuel welcomed her with a kiss on each cheek. Probably when he smote the one, she turned the other also. The Turks received her with great eclat.—The Ameer of Bokhara wants Russia to assist him against Sher Ali.—Pardoned Fenians have been expelled the colony of Victoria under the Criminals Influx Prevention Act.—New Zealand offers England subsidies for 1,500 soldiers for five years.—Stephen E. Gladstone, son of the Premier, is a Reverend, "evangelical" too.—At the Church Congress, Rev. J. Erskine Clarke was rather misanthropical upon the subject of recreations for the people; Venerable Archdeacon Dennison liked harvest homes, dancing, and even cricket between meetings on Sunday. Rev. N. Loraine was horrified at such talk.—British working people spend £40,000,000 a year in drink, some say 30, but we won't be particular about trifles like millions.—Ex-President Pierce died of dropsy, Oct. 8.—Many of the cotton spinners of Bolton have notified their hands of a reduction of 5 per cent. in their wages.—A mushroom weighing 2lb. 9 ounces, and measuring 41 inches in circumference, was found at Worleston, Cheshire.

VARIETIES.

An American editor speaks of his political opponents as "quibblesophical."

The Legal Profession: Honesty. (We don't say what the legal practice is.)—*Fun.*

Some lawyers resemble folks who can sleep in any position. It is immaterial on which side they lie.—*Punch.*

My friend is good unto me, my foe is better; the first tells me what I can do, the second what I should.

THE BATTLE OF JENNER.—Our advice to anxious mothers who are alarmed about vaccination is, don't be frightened—don't be cowed.—*Punch.*

It is a common mistake to account those things necessary which are superfluous, and to depend upon fortune for the felicity of life, which arises only from virtue.

A boy who heard the quotation, "A little learning is a dangerous thing," wished to stop going to school, because he was afraid he should not live long enough to get past the dangerous point.

In Marshal Niel's will, lately opened, occurs the following passage:—"I recommend to my dear children, after the fear and love of God, honesty and probity, which have been always hereditary in our family." Wonderful family.

Infinitely more is done when the curiosity of an intelligent and well-trained young man is stimulated to acquire knowledge for himself than can be achieved by any plan of spoon-feeding him with information.

The world cannot advance much, cannot make real, substantial progress, till people learn to devote fewer hours of the day, fewer days in the week, fewer weeks in the year, and fewer years of their lives, to the mere art of money-getting.

An orator, who had raised his audience to a great height by his lofty soarings, exclaimed, "I will now close in the beautiful and expressive language of the poet—I forget his name—and—and—I forget what he said, too."

A Sunday-school teacher was giving a lesson on Ruth. She wanted to bring out the kindness of Boaz in commanding the reapers to drop larger handfuls of wheat. "Now, children," she said, "Boaz did another very nice thing for Ruth; can you tell me what it was?" "Married her!" said one of the boys.

Rev. Moses Clappit, an eccentric preacher, was holding forth at Santa Clara valley; a young man rose to go out, when the preacher said:—"Young man, if you'd rather go to hell than hear me preach, you may." The sinner stopped and reflected a moment, and then saying respectfully, "Well, I believe I would," went out.

A bear attacked a Texan farmer's cabin one night, when the farmer got up into the loft, leaving his wife and children to take care of themselves. The wife seized a poker, and aimed a happy blow at Bruin. "Give it to him," cried the valiant husband. After Bruin was dead, he came down from the loft, and exclaimed, "Nancy, my dear, ain't we brave?"

DIED.

- SILVER.—In Salt Lake City, Sept. 21, Elizabeth Price, wife of Wm. J. Silver.—"Deseret News."
 PRIESTLEY.—In Salt Lake City, Sept. 26, John William, son of John and Margaret D. F. Priestley, aged 1 year, 6 months, and 18 days.—"Deseret News."
 HOWELL.—In Tooele City, Sept. 21, Adah, only daughter of James and Emily Jane Howell, aged 11 months and 21 days.—"Deseret News."
 MORRIS.—In Salt Lake City, Sept. 26, George M. Stringfellow, and Lucy H. Stringfellow, son and daughter of George and Martha Morris, aged 15 days.—"Deseret News."
 SENIOR.—In Leeds, Oct. 4, Joseph Harland Senior, son of Joseph and Ellen Senior, aged 6 months and 26 days.—"Deseret News," please copy.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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Wednesday, October 27, 1869.

Price One Penny.

A CHRISTIAN PLEA FOR PLURALITY OF WIVES.

EXTRACTS FROM THE HISTORY AND PHILOSOPHY OF MARRIAGE ; OR POLYGAMY AND MONOGAMY COMPARED. By a Christian Philanthropist. James Campbell, 18, Tremont Street, Boston, U.S.A.

"The History and Philosophy of Marriage ; or Polygamy and Monogamy compared," is one of the most remarkable works of the age, discussing subjects which are rarely touched, but which lie at the bottom of social happiness and national prosperity. The writer is not an Oriental nor a Latter-day Saint, but a New Englander, and as such his work may secure attention in some quarters where otherwise it might not. We may not agree with all his premises nor all his conclusions, but there is much in the work which should be approved, and for the benefit of our readers we purpose to present liberal extracts in the pages of the STAR. It will be impossible for any person, who has not reflected upon the subjects discussed in the work, to rise from a perusal thereof without the conviction that there are more things in heaven and earth than are dreamed of in the philosophy of modern civilization or the popular religious systems of the day, erroneously called Christian.

In the Introductory our author makes some general statements upon the importance of candid consideration of the subject, especially as it is one respecting which almost everybody entertains most deeply-rooted prejudices. In the first chapter our author says :—

"The marriage question is a proper

subject of philosophical inquiry, involving an examination and analysis of both polygamy and monogamy. Of the latter form of marriage the Christian world has known too much, and of the former too little, to have felt, hitherto, the need of any analysis of either. We have inherited our monogamy, or the marriage system which restricts each man to one wife only, and have practised it as a matter of course, without any special examination or inquiry : so that we really know but little concerning its origin or its early history ; while we know still less of the system of polygamy. We read something of it in the Bible and in the history of Eastern nations, and we learn something more from the reports of modern travellers ; and it cannot be denied that what we know of it has come to us in such a form as to prejudice our minds against it. This prejudice is unfavourable to a just and candid philosophical inquiry ; and while pursuing this inquiry, let us hold this prejudice in abeyance. Let us not forget that what we have seen of this system is in its most unfavourable aspects. Most travellers carry their native prejudices abroad, and look upon the customs of distant countries with less astonishment than contempt. And they remember, when writing up their accounts of those countries, that their

books are made to be sold at home ; and they must not institute comparisons unfavourable to their own land, but must flatter the conceit of their fellow-countrymen by assuring them that their own social and political institutions are vastly better than those of other lands. So, also, with history : it presents human affairs in a perspective view, painting its roughest mountains with distinct exactness, but casting its peaceful plains quite into the shade. It devotes a hundred pages to the details of wars and intrigues, illustrating the crimes of men, in proportion to a single page of descriptions of common life and domestic tranquility, illustrating their virtues.

"If the writer, on the contrary, shall seem prejudiced in favour of polygamy, let it be attributed to his love of fair play, and his desire to let both sides be heard, rather than to any undue bias of mind preventing him from doing equal justice to the arguments in favour of either system.

"It is attested and proved by competent authority, which no one doubts, that polygamy, or that social system which permits a plurality of wives, has always prevailed in most countries and in all ages of the world, from time immemorial ; but this form of marriage, being foreign to the customs of modern Europe and her colonies in America, is very naturally regarded throughout these enlightened regions as something heathenish and barbarous. And modern writers, whose works are the exponents of European civilization, have hitherto said everything against it, and nothing for it. But they have condemned it almost without examination or debate, rather because it is strange than because they have proved it to be at fault. No one has given to the subject the time and research necessary to its fair elucidation. But as a venerable institution the social system of polygamy does not deserve such supercilious treatment. Such treatment, besides being unjust, is unphilosophical, and unworthy a liberal and an enlightened age. Its great antiquity alone should entitle it to sufficient respect to be heard, at least, in its own defence. It constitutes an important part of human history. It is a great fact that cannot be ignored ;

and, as such, it must be studied and known. To insist upon the condemnation of the system, without hearing its defence, is oppression. It is even the worst kind of oppression ; for, in such case, it must be allied with ignorance and bigotry. But if there ever was a time when polygamy could properly be thrust aside with a sneer, and it was satisfactory to Christian justice to condemn it unheard and unexamined, it can be so no longer ; for, with the general diffusion of knowledge and the increased facilities of modern intercourse, our speculative inquiries are seeking a range of cosmopolitan extent, and we are brought into daily contact with the opinions and the practices of the antipodes. If we disapprove of their practices we should be prepared to make substantial objections to them ; and if we wish to teach them our own, we should be able to give equally substantial reasons. If the advocates of polygamy are in the minority in the Christian world, let the common rights of the minority be granted them,—freedom of debate and the privilege of protest ; and let their solemn protest be listened to with respect, and be spread upon the current records of the day. And, on the other hand, if those who practise this ancient system do constitute the majority of mankind, it cannot be either uninteresting or unimportant to inquire what has made it so nearly universal, and caused it to be adopted by so many different nations, and even different races of men, among whom are, no doubt, some persons, who are justly distinguished for their wisdom, their piety, and their humanity."

Our author proceeds to give some account of himself, and why he came to write his book on marriage. He says :—

"I am a native of New England, and was brought up a strict Puritan. My father always declared his intention to educate me for the law, and I took to learning as readily as most boys of my age. I was graduated from college almost forty years ago, and had nearly completed my professional studies, when my health suddenly broke down."

His physicians prescribed a voyage at sea and a residence of some months in a tropical climate, so a situation

was obtained in a Boston house in India, where he remained many years. He continues :—

"Having seen all the continents of the globe, and many islands of the sea, and having observed human society in every climate and in every social condition, I have at length returned to my native land, an older, and, I hope, a wiser man. Having become an active member of the church in my youth, I did not renounce my Christian character abroad, but have

always afforded such encouragement and assistance as I was able, to our American and English missionaries; whenever I fell in with them. In fact, I had long cherished a profound respect and admiration for the missionary enterprise; and, notwithstanding my father's wish to educate me for the law, I had, during my course of study, seriously offered myself as a candidate for missionary labour. But Providence did not so order it."

[TO BE CONTINUED.]

A GREAT GOLD BATTLE.

THE New York Gold Exchange was, on Friday (Sept. 24), the scene of the greatest excitement that has agitated Wall-street for years. The whole operation was simply a speculating scheme with no reason in it beyond the determination of a few men to make sudden fortunes by the sudden ruin of others. There were forebodings of the coming battle on the night previous. Thursday closed with every premonition of the struggle by the bears of the gold cliques making an attack upon the stocks at the close of the dealings, which was followed by threats by the noisy man of Erie (Fisk), that if Vanderbilt lived two years longer he would break him. With these threats flying around the air, the bulls and bears took their respective places in the street on Friday. Both sides looked defiant, but the bulls in stocks wore a disheartened face, and seemed to dread the conflict. The bears in stock were exuberant, urging everybody to sell, and made a fierce attack upon Central and Hudson. This attack upon the stocks was but preliminary to the great struggle that was to take place in the Gold Room. The bears in stock left the stock market and transformed themselves into bulls, and soon turned up in the Gold Room. Gold then commenced jumping from 143 up. It was soon announced at 148, then at 150, next moment after 155, then at 160, and soon after at 162. Here the struggle became fierce; the bears had

recovered from the first tussle and began to pitch in, selling gold to the bulls at 160. Brown Brothers made their appearance at this moment with one million of gold; the price jumped down to 139½, but immediately on the next quotation went back to 160, 161, and 162. Here the struggle became more desperate than ever.

In the midst of this struggle a rumour went flying through the street that the government had loaned the English house of Baring Brothers five millions; following this came an offer from Duncand and Sherman to sell from three to thirty millions. One of the brokers of the clique asked the broker who offered to sell, "What he intended to do?" His reply was, "You have been buying all the time and have got the price to a figure where I propose to sell. I will sell you any sum under thirty millions for 160." At this point a rumour, which proved to be correct, was put in circulation by the bears, that a despatch had been received by the Assistant-Treasurer in this city, from Secretary Boutwell, ordering the sale on Saturday of four millions of gold and the purchase of four millions of bonds. Had the room been struck by lightning the bulls could not have been more astonished. The fight was all taken out of them; they dropped their heads, covered up their horns, and beat a hasty retreat. A moment later it was announced that Gould, Martin and Co., had failed.

As the news spread that gold had fallen to 130, there was a rush of excited men through Wall-street beyond all precedence. Men were flying back and forth in all directions, some for the Gold Room, others to the different offices, in a state of excitement bordering on frenzy. The cry went up, "Gold has fallen to 130; the bubble has burst!" "Can it be true?" was heard in every direction. The moment that it was confirmed, a shout of relief followed, and clapping of hands and cheerful countenances were seen in every direction. The sympathy of nine-tenths of those in the street was against the gold clique, and the expression of relief manifested was almost universal. The bulls in gold, when they saw that they were beaten at their game, beat a hasty retreat, leaving the bears all to themselves. They remained on the scene long enough to pick up what gold could be found at the low prices to cover their shorts, and to demand of the bull clique the price which they had sold to them at. But when they presented themselves at the place of business of the bull clique, with gold in hand for delivery, they found the doors nearly all closed. The defeat of the bulls was worse than a revolt; it was a stampede, and almost annihilation. Early on Saturday General Butterfield received a telegram from the Secretary of the Treasury to limit the purchase of gold to \$2,000,000, unless the bids should be over 134, and to reject all bids less than 132. The whole \$2,000,000 was sold, the bids varying from 125 to 134½, which was the highest offered.

In summing up the results, it appears that hundreds have lost heavily in stocks, and others in gold; that Boutwell aided the panic-makers until he got them deep in the game, and finally, under the pressure of public opinion, deceived them. As usual in such panics, reports of all kinds with regard to the financial standing of money houses, were scattered broadcast on the market, but there seems to have been but one or two real failures. The feeling in Wall-street was very strong against Mr. Fisk, and fleeced individuals muttered all kinds of fierce threats against his person. One broker, who lost \$43,000, swore solemnly

that he "would spend \$10 on a revolver and go to blow h—— out of him." The Tenth National Bank, corner of New and Broad Streets, in which the majority of the street-brokers have accommodation deposits, was subjected on Saturday to a run probably unparalleled in the annals of brokerdom, and which it sustained nobly. The bank remained open until six o'clock, and every demand was promptly settled. The probability is that Wall-street will remain quiet for awhile, as it will take several days to clear away the wreck of Friday's battle.—*New York World*, Sept. 29.

At noon on Friday the fever which for the past three days has been raging in Wall-street with almost unexampled violence was subdued. It was a monetary crisis never to be forgotten. The 24th of September will long be remembered as one of the most extraordinary days of financial furor that has happened in all the times of peace. In good-will with all the world, with a grand and wonderful harvest of corn and cotton, and all the natural products of the soil pouring in and actually glutting our markets and those of Europe, and with but a faint speck of war on the great political horizon, a gold panic breaks out in Wall-street.

It was a desperate battle between two hosts of gamblers, whose minds were quickened by incessant plots, whose hearts were cold and their greed rapacious. Gold, gold, gold, was the cry. The rich man Dives, mentioned in the Gospel, never shouted so pitifully for a drop of water as the thirsty ones did on Friday for the yellow ore. Beyond doubt the Revelations disclose nothing so hideous as the demoniacal yells and screams, the terrorism, fright, and fearful scenes enacted yesterday.

The old recognized principle of "honour among thieves" was entirely abandoned, and rogue pillaged rogue remorselessly, just as when two gangs of reckless robbers, each bent on plunder, though jealous of each other's gains, turn from the highway of crime and despoil each other. If the "bulls" succeeded, the "bears" were sorry for it; had the "bulls" been defeated, the "bears" would have re-

joiced. Millions have been lost and won.

The intense excitement which had characterized the proceedings of the previous two days was not in the slightest degree abated on Friday morning, and long before the usual hour Wall-street was all alive. The upward strides of gold had created a consternation that was likely to continue, and men almost maddened by fears and hopes of gain braced themselves for the emergency, knowing that at any moment a crash might come that would crush them. Before the gates of the pandemonium were opened, before the lines had been regularly drawn in order of battle, men were almost wild with excitement. A mighty crisis was at hand.

As the day advanced the excitement increased. The yellow ore grew brighter at every moment and men's eyes glistened accordingly. The Gold Room was the magnet of attraction; all else was abandoned. The revengeful war-whoop of the most ferocious Indians, the terrific yells issuing from a lunatic asylum, could not equal in intensity the excited cries of the speculators in the Gold Room. Rivulets of perspiration streamed down many a face, while the voices of hundreds were exercised till they croaked with hoarseness. It was a pandemonium ever to be remembered with terror, yet tending in some degree to bring before the mind a vivid picture of the condemned in the lower regions.

The financial caldron still bubbled with violence. The contagious fever spread through the city. The community almost became bewildered and commerce was at a standstill. There was a simultaneous rush to Wall-street, and shortly before noon the entire vicinity was crowded to excess. The entrances to New-street were entirely blocked up, and men struggled madly through the throng. Messengers rushed in all directions, while brokers, bankers and others along the street jumped bare-headed to the steps of their concerns to witness the scene. Up went the gold and down fell the hearts of thousands.

As the bells of Trinity pealed forth the hour of noon the gold on the indi-

cator stood at 160. Just a moment later, and before the echoes died away, gold fell to 138. Here ensued the grand excitement of the day. The "bears" who had withstood the mighty siege were now jubilant in the extreme, while the news fell like a terrific thunderbolt upon the entire community. The scene which ensued is beyond description. Over the pallid faces of some men stole a deadly hue, and, almost transfixed to the earth, they gazed on vacancy. Others rushed like wildfire through the streets, hatless, and caring little about stumbling against their fellows provided they reached their goal. Never was there such a blight. The "bears" had but a few moments before become almost resigned to their fate, while bulls grinned with excessive delight. The tables were turned, and the crisis had come. It was a tremendous descent, so sudden and so amazing as to render many almost speechless.

While the fever was at its height—gold at 165—while some men were almost delirious with joy, and others were going mad with despair; while the community was being disturbed by an unwarrantable and outrageous shock, business paralyzed and the order of things completely disarranged, a telegram came across the wires that was soon to quell the excitement that prevailed. The telegram read as follows:—"Sell four millions gold tomorrow and buy four millions bonds. Geo. S. Boutwell, Secretary Treasury."

Possibly no avalanche ever swept with more terrific violence than did the news of Secretary Boutwell's telegrams into the Gold Room. Next to being convulsed, the "bulls" were frantic, not to say ferocious and unmanageable. There was at first a deadly stillness—it lasted but a moment—the muscles of the animals were relaxed, and then came a roar of rage and disappointment that was truly pitiable to hear. The "bull" was stung and was unable to horn his opponent, while the spectators rejoiced and made merry at his defeat. The result was an ebullition of feeling never perhaps equalled in the history of the famous Gold Room of Wall Street. From some issued the wild cry of despair, others rushed from the room and sped through the

streets like raving maniacs, while a number still clung to the ground, refusing to believe the information. But the proof was there. The gold fell and with it the hopes of thousands whose fortunes, like the adventurers of old, were centered in the day of battle. It is hard to picture the sad sights that followed. Even in the Gold Room the earnest cries rose higher than the announcement of the prices. Broken hearts and thieves, caged in their own

trap, moaned most piteously. In the words of the poet :—

Harsh tongues discordant, horrible discourse,
Words of despair, fierce accents of despoil,
Striking of hands, with curses deep and hoarse,
Raised a loud tumult.

It was a frightful scene—a true and faithful picture of the gambler's misery, and one that will perhaps prove a salutary lesson to the young would-be dabblers that like to invest.—*New York Herald.*

VACCINATION IN IRELAND.

TO THE EDITORS OF THE LIVERPOOL MERCURY.

Gentlemen,—In view of a meeting to be held shortly in Liverpool, of which due notice will be given in the local press, will you allow me, as one of the pioneers of the anti-vaccination movement, to claim for non-vaccination the almost total disappearance of small-pox in Ireland. Dr. Cameron, the professor of hygiene in Dublin, states that "large numbers of children remain unvaccinated in Ireland," owing to the distrust of the poor, who attribute skin diseases and other afflictions to the introduction of diseased matter into the healthy circulation of children. The refusal of the poor to submit to vaccination is further encouraged by the Irish magistracy, which imposes generally the ridiculously small fine of one penny. This is Dr. Cameron's own statement. But there is another reason why few children are vaccinated in Ireland, and which Dr. Cameron is either ignorant of or omits to state. The poor have ceased to register their children. The registrar, ignorant of the birth, sends no notice paper, the county is saved the vaccination fee, the registrar the trouble. And this is beginning to be the case in all the large English towns. The poor have discovered that non-registration of birth means non-vaccination. Small-pox is only one type of epidemic disease which vaccination keeps alive. Sweden, the best vaccinated country in Europe, has the largest number of deaths by small-pox.

The report presented in 1867 and 1868 by the Academy of Medicine of France, refers to the relation between vaccination and the existence or prevalence of small-pox in 1865 and 1866, with this startling result, that it proves that in those departments in France where vaccination was least practised the attacks and deaths from small-pox were as one to six in those departments where vaccination was fully carried out. I have the honour to enclose you a copy of the report furnished to the British Anti-compulsory Vaccination League by the French Government. Vaccination is optional in France, as it is now nearly throughout the whole of the world, Austria, Prussia, and Bavaria having within the last few months left vaccination optional. The scriptural maxim "Whatsoever a man soweth, that shall he also reap," is also a natural fact. If you sow the principle of a disease, you must either produce it or cause deterioration of vitality. A child is healthy born. What more need you do than allow it to have pure air, wholesome food, and bodily cleanliness to keep it healthy? Is not health the best preventive against disease? Is not healthy action the most powerful defensive against diseased action? "Just so," observes your medical supporter of vaccination, who profits either by its infliction or by the treatment of the diseases caused by it: "vaccination is regarded as a law of health by the profession; and Govern-

ment, in the face of a dreadful scourge, has a right to insist, for the common safety of the public, on its being carried out." I answer, vaccination is a medical theory, as inoculation was; the latter lasted eighty years, and is now made a penal offence. The profession confound medical theories with laws of health. Now, a law of health is a natural law, and therefore eternal. A medical theory is ever changing. There is a vast difference between the two. Thus, it is a natural law to keep the blood pure and uncontaminated, nature throwing off all impurities: it is a medical theory to poison the blood; to render it impure by decayed animal matter. It is idle to talk of pure matter. There is no pure corruption. It must contain, as all rottenness does, the principle of disease and premature death. This is again a natural law. You have been kind enough to allow discussion on a subject which is certain to occupy the attention of the Government at the next meeting of Parliament. I have the best authority for stating that a commission of inquiry will be granted, and the compulsory clause suspended pending the inquiry. Lady Mary Wortley Montague introduced inoculation in 1722, which con-

sisted in introducing the ulcerous discharge from small-pox patients into the healthy circulation of people unaffected by it. It was the cause of millions dying of the disease during a period of eighty years, during which time the profession fought for it as one of the greatest blessings, and lauded Lady Montague as one of "Heaven's own." Inoculation was made penal after vaccination was introduced by another member of the family, Lord Robert Montague, who was put forward by the medical department of the Privy Council to introduce a measure which had been shelved in the Home Office by the preceding Government. It is a thousand pities that Lord Montague did not pause to study the misery and disease caused by inoculation throughout Europe, and which was occasioned by one of his ancestors. It is more than I dare hope for, the insertion of my letter in your paper, seeing that you have already been very liberal in permitting full discussion of the matter in your columns. Should you do so, no one will feel more obliged than, yours respectfully.—*Fidelio, in the Liverpool Mercury.*

[*Deseret News*, please copy.]

MULTIPLICATION AND SUBTRACTION.—The *New York Evening Post* gets off the following sensible remarks:—"A gentleman writing from Salt Lake, says the children there are as thick as grasshoppers, but he adds that they are not very boisterous nor obstreperous; are, on the whole, as well behaved as the average of children, but they did seem to him to have a neglected look. The school-houses ought to be well filled, and the schools flourishing. He don't know what they teach in these schools. Multiplication, he presumes. This, the Yankee thinks, is a fair hit at the Mormons. We believe that, in New England, the school houses are not so well filled as they should be, and some wise doctors do assure us that, if they do not teach, they practice, Subtraction. The best thing we can do with the Mormons is to let them alone."

THE STRONGMINDED.—The *Louisville Courier-Journal* has the following:—"Now and then the females who do a woman's rights business under the name and style of Termagant, Virago and Co. (for which great house Anna Dickinson, Mrs. Susan B. Anthony, and others, are drumming), start a new notion and are ready to scratch out the world's eyes that won't agree with them. Anna Dickinson has been prowling about in Utah, and the thing which grieved her most was that the women did not ride—well, like the men. She is making war on panniers and petticoats, and wants them abolished, especially with a view to introducing the new method of riding. She has given her ideas in two garrulous columns about the matter. If there is anything indelicate which these strong-minded, weak-headed women have not suggested, it should be pointed out. They get worse and worse, and are gradually becoming more brazen and indecent. The whole tea party of them ought to be put to pounding hemp in some house of correction, instead of being permitted to fill the minds of foolish girls with a mass of prurient trash and insubordination."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, OCTOBER 27, 1869.

CAUSE FOR GRATITUDE.

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THE Saints in Zion have much cause for thankfulness in the providences of the Almighty towards them. In the passing season, it is true, as in the two or three previous seasons, the grasshoppers came down like a wolf on the fold, and swept some of the fields of Utah, considerably diminishing the aggregate of several kinds of crops. Nevertheless, a more bounteous harvest has been realized the current season than for several seasons previously, and there is abundance of bread in the land, so that not one soul need go hungry, which cannot be said of England, with all its wealth, its agricultural skill, and its commercial greatness, and notwithstanding it is never troubled with grasshopper raids. This is a cause for great rejoicing to the Saints. After a time of comparative scarcity and of high prices of the staff of life, a time of plenty is doubly grateful. Grain is now only one-fifth the price it was in the spring, and flour scarcely one-half. Very properly the attention of the people of Utah is now earnestly directed to the securing of breadstuffs for the future.

There are other good causes for gratitude. For several years past, liberal summer rains have been vouchsafed to the parched valleys of Utah. Last May and the early part of June was a very rainy time there, and the crops prospered accordingly, and made good headway before the scorching heat and parching drought of summer came on. In July and the early part of August the weather was very hot, and the crops grew and ripened apace, and people began to talk as though it was hotter and dryer than ever before, and began to apprehend that late crops would suffer. But in the middle of August the windows of heaven were opened and the rains descended and the parched soil was thoroughly moistened and the drooping herbage was refreshed and reinvigorated. Again, just lately, in the middle of September, came down another soaking rain, rather unusual, and producing an effect not often seen there in September—leaving even the dry soil of the benches or uplands in capital working condition, so that fall crops can be put in extensively and in good season, and that is quite an advantage, for fall sown crops are coming more into favour in Utah than they once were. They do not interfere with spring work. They ripen earlier in the summer than do spring crops, and, now that summer rains are more frequent, fall crops will often ripen without irrigation. They are also less liable to be severely injured by the grasshoppers, and, as those pests seem to be inclined to continue their visits, it becomes an object of interest to produce crops which will come as near as possible to enduring a grasshopper visit with impunity. It does seem almost

marvellous that the Saints should be able to live amid such a devouring scourge and raise bounteous crops too. It is also a remarkable thing that in arid Utah only one month (July) the past season passed without refreshing and even soaking rain, while in the eastern States, a rainy country, the papers say no heavy rainstorm fell there from June to September, making two months clear without showers sufficient to moisten the soil. We must acknowledge the hand of the Lord in the matter, and rejoice in His goodness, and also be encouraged to trust Him for the future. J. J.

BY RAIL TO SALT LAKE CITY.

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THE Union Pacific Railroad Company delayed payment of a large amount of money due the people of Utah for work done on the road, but eventually the Company agreed to pay in a way which will forward the early completion of the Utah Central Railroad, about forty miles long and running between Ogden and Salt Lake City, and through the flourishing settlements of Kaysville, Farmington, Centreville, and Bountiful.

The Utah Central is expected to be in running order next month, ready for winter use. It is calculated to be a great blessing to the Territory, and a useful instrument in building up the Kingdom of God. It will connect Salt Lake City with the great through Pacific Railroads, and through them with the great network of railroads in the United States and the great lines of navigation on the Atlantic and Pacific oceans. Utah will thus own a railroad carrying produce of all kinds to market, carrying coal and other fuel to the city for the long winter time, carrying the inhabitants from place to place, carrying visitors to and from Salt Lake City, carrying citizens to meetings in the great Tabernacle, carrying the Saints to the city, and to the Temple to receive their blessings and to attend to various holy ordinances, carrying multitudes who will go up to the altar of the Lord to enter the sacred covenants and holy estate of marriage, though this surely will come in very appropriately under the blessings.

Next year the emigration can, if desired, all go right on to Salt Lake City, per rail from New York, a very great blessing indeed. The emigrant Saints have very little to do now, in regard to the journey, except to get on board the steamer and make themselves comfortable, and take care of and respect themselves, and in a few days, almost before they have become accustomed to travelling, they find themselves landed at Salt Lake City, like putting water in at one end of a pipe and it is sure to come out at the other. It is really marvellous, the changes which have been effected in the gathering. They are a cause for much thankfulness to God, who has inspired men to bring them about, to aid in accomplishing His purpose, though as they thought and think to accomplish their own purposes.

The enemies of the Mormons thought the railroad would be the means of breaking them up. Not a bit of it, if they are faithful. It will rather be the means of building them up. Already presidents, vice-presidents, generals, judges, senators, representatives, lords and ladies, and all manner of great men and excellent women say to each other, "Come, let us go up unto Zion, for we have heard of the wonderful fame of the people thereof, and their peculiar institutions." When these visitors get to Zion they say, "Well, the

half has not been told us," and they marvel and are greatly astonished at the work which the Lord has accomplished. They candidly confess, many of them, that, though this is an age of sensationalism and novelty, they never saw the like before, never saw anything equal to Mormonism, and they don't know what to make of it.

But while even the intelligent of the world's people wonder and ponder, the Saints, who are taught of God, know and understand, and they are endeavouring to prepare themselves for the things which will shortly come to pass, and which, though they may overtake the nations as a thief in the night, will not find the Saints unprepared, if they give heed to the revelations of the Almighty.

J. J.

THE MINNESOTA, with the company of Saints on board in charge of Elder James Needham, arrived at New York on Sunday, October 17, "all safe," thus making the passage in similar time to that with the previous company also carried—about eleven days.

DEPARTURES.—A company of 16 souls of the Saints left this port on the steamship *Colorado*, Captain Williams, October 20, for New York. Elder Charles Wilden, returning missionary, was also on board.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Sept. 30, 1869.
President A. Carrington.

Dear Brother,—I arrived here on the 15th inst., all well. We had a very pleasant and prosperous passage over the ocean. There was a strange diversity of feeling and sentiment on board towards the "Mormons." Some few were favourably disposed and very liberal and high-minded, and others were very cranky, and they tried by every means available to insult us. All the officers were not among the favourably disposed ones.

I separated from the company at New York, where I joined my father. We remained in New York a few days. The journey across the continent to Salt Lake is very pleasant, and diversified by a great variety of scenery, and I enjoyed the ride very much. We passed the company of Saints at Omaha.

I rejoice at being in my mountain home once more. The mortality among the young is very great here this fall. The community are tied up

for want of available means. The first that can be drawn on the U.P.R.R. notes, received in payment for the debt they owed the people of Utah, is on the 6th of January, 1870.

My father and Judge Smith have gone to Omaha, to adjust the claims left to arbitration.

It is snowing to-day, and the mountains have quite a wintry appearance.

Ever praying for your welfare, in connection with all the interests of the cause of the Lord,

I remain,

Your brother in Christ,
JAMES SHARP.

On board Steamship *Manhattan*,
New York, Oct. 7, 1869.

President A. Carrington.

Dear Brother,—After a tedious and for the most part rather a rough passage, we arrived here last night, all well. With the exception of a few pleasant days, we have had adverse winds. The company have got along tolerably cheerfully, notwithstanding sea-sickness has been experienced more

or less by a great many during our sojourn on the bosom of the great deep, and we have realized the hand of the Lord over us for good. Morning and evening our songs and prayers have ascended up unto Him. With the aid of a violin and bass horn, the latter performed on by Brother McMeiken, from Nottingham, and the former by Brother Hitching, from Pembroke, our singing has been pleasant and harmonious.

We have to record the death of a child on the morning of Sept. 28, which, according to the report of the mother, Sister Edwards, from Birmingham Conference, had been sickly and puny since its birth, about seven months ago.

The attention of the stewards and assistants has been very good to the sick, &c., also we have experienced from the captain and other officers, with very few exceptions, general kindness.

On Sunday last, Oct. 3, at 2 p.m., we had a public meeting on deck, and we invited all on board, passengers and crew. Several hundreds, besides our company, were privileged to hear preaching from Brothers Hyde and Dye, myself bearing testimony.

12 p.m., 8, Battery Place.

We are now getting all on shore at Castle Gardens, and expect to leave this afternoon. Brother Dusenbury will go through with us. Brothers Staines and Teasdale are well. I am now very busy attending to the business for the company to leave this afternoon.

Accept of my love to yourself and all associates.

Yours truly,
JOSEPH LAWSON.

—
WALES.

15, Fynone Street,
Swansea, Oct. 22, 1869.

President A. Carrington.

Dear Brother,—We have lately added about twenty to our number, the most of whom are adults, and they are taking hold with a will. We have a bright prospect before us of baptizing several more before long.

During the greater part of the summer several of the branches have been engaged in proclaiming the Gospel out of doors, and in many instances they have been very successful in bringing large congregations of people together, who have paid strict attention to the principles advanced by the brethren.

The brethren and sisters comprising this conference are as faithful as ever, consequently we have well attended and excellent meetings. About all that could possibly obtain sufficient means emigrated with Brother Morris, leaving two-thirds of the branches (numbering thirteen in all) with barely a sufficient number of the Priesthood to keep up the organization.

I can also say the same as many of the brethren have said in other places, that the Lord, through His Holy Spirit, is secretly doing a great work among the people, by directing their attention towards the movements of the kingdom of God, both here and in Zion. It seems to me that our emigration, our unity, brotherly love, and our high state of morality in the mountains, have a greater tendency to convince the world of the divinity of our Gospel than the testimonies of the few messengers who are scattered among them, however faithful they may be in the discharge of their duty. Our Elders are frequently greeted with pleasant smiles and courteous nods by men of high standing in society, who evidently are no longer ashamed of us, nor to speak freely with us of the cause we represent. They universally acknowledge that Mormonism, as they call it, has many features which fully meet the necessities of the present generation, and, if adopted by the denominations of the day, would greatly improve them.

Should Christendom adopt the same order of things as we have in Zion, what happy results would follow! But I fear it is out of the question, for it is written, "As it was in the days of Noah, so will it be at the coming of the Son of Man." The earth is to be made empty and a few men left. I pray God that we may cleave to our holy religion, for it has headed the tide of corruption, checked its progress, prohibiting the practice among us of those

evils which have brought society to such a low state in other places.

May God bless you and all the bre-

thren connected with you in the Office, is the prayer of your humble servant,
JOHN S. LEWIS.

LABOUR AND WAR.

WHEN we are told that over three millions of men in the prime of manhood are trained in the armies of Europe for war, I say to myself, "Nineteen out of twenty of all this host are poor men's sons." Think how much hard toil in the field and in the factory, in mine and mountain—what parental tears, and trials, and anxieties—it cost to raise up these three millions of young men to the age of eighteen or twenty years! Then look at them while they are at drill; I see they are all picked men—all chosen for perfect health, strength, and stature. The military surgeon has examined them all, and declared them all very good for war. We have no surgeons to examine candidates or recruits for the plough, axe, hammer, or spindle. Bow-legged men, asthmatic men, one-eyed men, rheumatic men, are deemed good enough for the great industrial armies of the world; just as if war must have the flowers, and peace the weeds, of mankind. I have walked all over England, from Land's End to John O'Groats, in the spring and summer months. It is a beautiful country. Nearly the whole island is cultivated like a garden. The amount of labour applied to its cultivation is perfectly wonderful, especially to an American like myself. And while I wonder, I put this and that together in this com-

parison. They say it takes 700,000 agricultural labourers to make this island such a garden of beauty and fertility. Their wages average ten English shillings a week. Then the labour of the whole 700,000 men and women for the year costs £18,200,000; and what a glorious show of green and golden crops they spread over the whole island for that sum! I look at it with admiration. But I cannot help looking at something else at the same time. I look at the English war budget for 1866, a year of armed peace. I see £26,000,000 put down for the cost of mere armaments for war in that year! That is, £2 for the plough against £3 for the sword in the time of peace! This comparison stirs up sad reflections about producers and consumers. I once heard it stated in the British Parliament that a certain bombshell of a new pattern cost £11 when ready for use. Then it would cost the labour of an able-bodied man at the plough, sickle and hoe for six spring and summer months, to pay for one of these death dealing shells. How much honest, patient labour is swallowed up in the wolfish maw of war!—*Elihu Burritt.*

Elihu does not enumerate the "bobbies," of whom Liverpool boasts upwards of a thousand, brawny and tall.

UTAH NEWS.

THE following are from the *Deseret News* to October 4:—

"Deacon Bross," of the *Chicago Tribune*, and lady, were at Salt Lake.

The U.P.R.R. were removing their temporary appurtenances from Uintah to their new station at Ogden.

An agricultural and mechanical fair was held at American Fork, Sept. 25, which was very satisfactory.

The *News* exhorts the Utah farmers to raise less grain and more beef, mutton, butter, and cheese.

A mass meeting was to be held at Salt Lake City, Oct. 7, on the subject of the admission of Utah into the Union as a State.

James M. Orr, Esq., of the old firm of Nounnan, Orr, and Co., has been appointed United States Marshal for Utah.

James Kilfoyle was found guilty of murder in the second degree, and adjudged to imprisonment for life.

President Geo. A. Smith has published in pamphlet form "A Series of Answers to Questions" on the history of the church.

Elder James P. Brown, of Rockville, Kane County, returned, Sept. 29, from a missionary visit to Iowa, Illinois, and Indiana.

A number of the gentlemen composing the Odd Fellows excursion party, returning from San Francisco, visited Salt Lake City, Oct. 3.

September 30 and the night of 29th were stormy from Ogden to Fillmore, with little exception. A little snow fell at Salt Lake City, Nephi, and Fillmore.

The members of the W.U. Telegraph corps left Salt Lake City, Oct. 3, for Corinne, to which place the repeating office has been removed. Mark Croxall remains in charge of the office at Salt Lake City.

The Ninth Annual Exhibition of the Deseret Agricultural and Manufacturing Society was opened successfully at the 13th Ward Assembly Rooms, Salt Lake City, Oct. 4, Vice President Colfax and party being among the earliest visitors.

The grand jury of the Third District Court presented a documentary testimonial of respect to Judge Charles C. Wilson, for his commendable course in presiding. The Judge replied, thanking the jury for their strict attention to their duties.

Presidents B. Young and Geo. A. Smith, Elders Geo. Q. Cannon, B. Young, jun., and Joseph F. Smith, President Joseph Young, Bishop R. T. Burton, and other gentlemen visited Provo for the County Fair (Oct. 1), and also to hold meetings in that city. They returned Oct. 4.

The militia of Cache County assembled for a three days' drill, Sept. 20, on the Logan river. Lieut. Collett and 20 men indulged in a bear hunt in the willows, killing one and wounding two grizzlies. James Jardine fell from his horse and nearly dislocated his neck, remaining for some time insensible.

The citizens of Smithfield are engaged in co-operative farming. A Sunday school examination was held, Sept. 26. The school is in flourishing condition, and has an average attendance of 150 children. A manuscript paper, called the *Gazette*, is published by the teachers and scholars, creating quite an interest in old and young. Numbers of the citizens of Smithfield were at work on the railroad.

FILLMORE, OCT. 1.—At ten minutes to seven this evening, a violent shock of earthquake was felt here. It passed from south to north apparently in a due line. I was leaning against the table in the Telegraph Office when I was startled by the sudden jar, and the jarring and sputtering of the instruments. The State House rocked and trembled for from five to ten seconds, then the shock gradually collapsed to a trembling, and a distant rumbling was heard. In the dwelling-houses in the city, windows, doors, and cupboard furniture rattled and shook. It is said to be the most violent shock that has been felt in this part of Utah since its first settlement. The shock and trembling altogether lasted two minutes.—ROGERSON, Operator.

Vice-President Colfax and party arrived at Salt Lake City, Oct. 3. They were met at the Utah station and escorted to the city by the delegation appointed for that purpose, consisting of Alderman S. W. Richards and Theo. McKean. The party consisted of Vice-President Colfax and lady; Mr. Bowles of the *Springfield Republican*, and lady, and several others. The hospitalities of the city were tendered, but declined on the ground that the party was travelling in a strictly private capacity. The interview between the Reception

Committee and our distinguished visitors was of the most cordial and friendly nature, but, owing to the fatigues of travel, and their desire to have no demonstration, terminated after mutual expressions of kindness and courtesy.

Hon. J. S. Diehl, late U. S. Consul to Java, and U. S. Commissioner to Asia, delivered an interesting lecture in the Ogden Tabernacle, Oct. 1, on Asia and the lands of the Bible. He also lectured on the same subject in the Old Tabernacle, Salt Lake City, Oct. 3. In the course of the lecture the hon. gentleman said that in all his travels in the lands of the East, he had failed to discover any signs of those "civilized" institutions, which may be found in a flourishing condition in our own country,—grogshops and drinking saloons. He was glad to find that Utah had been so fortunate as hitherto to prevent this cursed traffic from polluting her land. The Easterns also had another virtue: they did not swear; and if a man was heard to do so, he he ever so powerful physically, if any one standing around should happen to hear his profane remarks, the offender against the law instantly received a knock on the head for his misbehaviour, and Mr. Diehl affirmed that he had seen many fights resulting from this same cause. If this custom were introduced into modern civilized cities, he was inclined to think there would be a few sore heads seen before this obnoxious practice was abolished.

SUMMARY OF NEWS.

Lord Derby died at Knowsley Hall, Oct. 23.

Montana is full of trouble with the redskins, and troops are loudly called for.

Extensive commission and other frauds have been discovered in the American Methodist Book Concern.

Archdeacon Denison did not hesitate to tell the Liverpool Church Congress that the established Church of England was gone.

Another famine is expected in North-western India, in consequence of drought. Three famines have occurred there during the last thirty years from the same cause.

At Crewe a little mite of a lad was found hanging to a slender iron rod under a carriage of an express train, supposed to have ridden there from Liverpool. He said his mother had gone to Bristol and left him behind.

Lopez, after his late severe defeat, is roughing it in the mountains, with 2,000 men, 40 horses, and Madame Lynch. He will go into the guerilla business, and hold out to the last.

Dr. Livingstone has been heard from. He will soon be the greatest lion of the day. Of course he has discovered the source of the Nile once more, and lots of other things and places.

The "Sir Lancelot" clipper recently made the passage from Foo-chow-Foo to the London Docks in 89 days, the fastest passage on record. The "Thermopylae" made the passage in 90 days.

The colony of Victoria spent £40,000 in connection with the Duke of Edinburgh's reception and first visit, and the Legislative Assembly does not want to spend any more for the presents he made in the colony.

Arrangements were being made for holding a singular demonstration on the occasion of her Majesty's opening Blackfriars Bridge. The unemployed poor of the metropolis intend to assemble *en masse*, and stand in line of two or three deep in the streets through which the Queen will pass.

Rev. Dr. Hume, at the Church Congress at Liverpool, drew a gloomy picture of the condition of large masses of the population. Some of the town population, he observed, were far less hopeful than similar districts in Kaffraria or New Zealand. The people ate, drank, and slept like the unreasoning quadrupeds, and passed to their great account with almost as little thought as the beasts that perish.

Secretary Boutwell says the United States national debt has been reduced by \$56,000,000 since March, and that under the present system of taxation it can be reduced by \$100,000,000 annually.

A Western American paper says of Anna Dickinson, "Anna has disappointed her best friends; she has fallen from grace, and appears to-day as a senseless scold, and an abusive, ill-mannered virago." That's bad, Anna.

Parson Brownlow has entirely abandoned the newspaper business, on account of "declining health and other engagements." He should by no means suffer any of his other engagements to interfere with his declining health.—*American paper*.

One hundred and thirty Cubans were placed on the funeral pyre of the battle of Las Tunas, and their bodies were burned until they mingled with the ashes of the old quarter of that city. That is in keeping with Spain's long black record of monstrosities,

Mrs. Dr. Major Mary Walker has recently been walking in the streets of Cincinnati in what is described as "semi-male attire." This did so excite, stimulate, and arouse the ambition of a young woman named Ida Price, that she made an appearance in complete trousers, unmitigated vest, and an absolute coat. Whereupon, we grieve to say, a stronghearted and highly inconsistent policeman, who had permitted Mrs. Walker to walk without interference, seized the unfortunate Miss Price, and carried her to the station-house, in which, at the last accounts, she was howling at the despotism of man. We have always told the ladies emulous of our raiment, that their great danger would be from the policeman; and here is proof of the propriety of our good natured warning.—*New York Tribune*. Now only to think of Greeley's self-conceit, to presume that the ladies would anker after his greasy old white hat and coat, to say nothing of his fusty unmentionables! Could audacious self-sufficiency further go? "Emulous of our raiment" indeed! What next! Ida won the day, however.

It gives us the greatest joy to inform the American world that Tom King, late of the London P.R., is now the Rev. Thomas King, of Wales; that instead of pounding he now preaches, and that he only wresles in prayer. Notice is made in one of the Welsh newspapers of Thomas's exhortations, and, as we should suppose, his style is stated to be "very forcible, bold, and earnest." He will hereafter engage only in knocking down sin, getting the head of the devil into chancery, letting his right fly at iniquity, and his left at hardness of heart; thus keeping the ring against all evil-doers, and sending sinners generally to grass. It is pleasant to read of this beautiful ending of an ill-spent life; and for a retired pugilist it is decidedly more creditable than the usual resource of opening a liquor shop, keeping a gambling saloon, or becoming a democratic Congressman.—*"New York Tribune."*

The "Great Eastern," with the Anglo-Indian cable, was to leave Sheerness for Aden, Oct. 23. Fifty thousand gallons of mussels and rubbish were cleaned from her bottom. —Eighteen American ladies are announced as public lecturers this year. Number who give private lectures not stated.—A piece of tobacco, put into a teakettle at Somersham for a lark, nearly killed a young man and woman.—Bowling-greens are talked of for the working classes in Glasgow.—Seventy-six houses have been destroyed by fire at Lavin Village, Basse-Engadine.—Theresa Walbreeg, eight years old, jumped into the Sambre, at Thuin, and rescued a child of four, who had fallen in.—Death from congestion of the brain was the result of a fall of a little boy at play at Bethnal-green.—A poor idiot lad, son of "respectable" parents, has been found imprisoned in a London garret, naked and filthy.—Jose Morena died in Brazil recently, aged 135.—Kendall and Carlisle were recently visited with myriads of spiders. The air was alive with them.—An alarming amount of juvenile depravity has recently been developed in Paris.—Overend, Gurney & Co. have paid 20s. in the pound.—Experimental steam omnibuses are to be run in Glasgow.—Fourteen men were killed and twenty-two wounded in a riot of miners at St. Aubin, Aveyron, France.—Deplorable distress from scarcity exists in the Punjab.—Spain is in a pretty bad state of insurrection.—Political evictions in Carnarvonshire and other parts are reported.—The high tides of Oct. 7 entirely destroyed Eastport, Maine, and did seven millions worth of damage to New Brunswick.—Jebel Musa is now considered the true Mount Sinai.—Luton wont have vaccination, and all legal proceedings for refusal there are to be stayed for six months.—Junius has been discovered again. The researches of Hon. Edward Twissleton and the skill of Mr. Ch. Chabot have done it.—Madame Schneider is to have £7,000 for 96 performances in the provinces. Three of Offenbach's farces constitute her repertoire.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING SEPTEMBER 30, 1889.

(THIS ACCOUNT IS MADE UP TO NO. 39 INCLUSIVE, VOL. 31.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol -	J. S. Richards	4 19 1	Monmouthshire	L. W. Richards	11 4 8½
Bedfordshire	H. B. Clemons	2 16 8	Norwich -	J. Q. Knowlton	4 4 4½
Cheltenham	Amos H. Neff	0 4 10½	North Wales	Thos. P. Green	2 17 3
Glasgow -	H. C. Jacobs	1 2 2	Pembrokeshire	Wm. White	2 4 9
Kent -	Winslow Farr	0 10 0	Sheffield -	G. H. Knowlden	0 6 3
Liverpool -	Geo. Romney	0 10 1	New York -	Frank H. Hyde	0 7 7
Leicestershire	Peter Nebeker	1 1 10		W. H. Miles	0 13 2½
					12 0 9
Carried forward		£11 4 8½	Total		£33 18 10½

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham	A. P. Shumway	1 8 0
Carmarthen	H. Williams	0 0 0½
Durham and Newcastle	Geo. H. Peterson	9 2 0½
Glamorgan	Nephi Pratt	0 16 6
London	L. W. Shurtliff	1 6 0
Leeds	J. M. Ferrin	0 0 0
Manchester	W. W. Taylor	1 15 4
Nottingham	Geo. Lake	1 2 7½
Swansea	J. S. Lewis	0 11 9½
Warwickshire	John Toone	1 4 7½

ADDRESSES.

William H. Pidcock, care of Simeon Orton, Stockwellgate, Mansfield, Nottinghamshire.

DIED.

BRETT.—In Salt Lake City, Sept. 26, John Brett, aged 68 years.—“Deseret News.”

RIDDLE.—In Salt Lake City, Sept. 26, John Henry, son of John and Jane Riddle, aged one year, six months, and twenty-six days.—“Deseret News.”

WHITE.—In New Milford, Sept. 23, James Thomas White, aged two months and three days.—“Deseret News,” please copy.

HALE.—At Newton Lane End, near Wakefield, Pamela, daughter of Thomas and Jane Hale, aged fourteen months and sixteen days.—“Deseret News,” please copy.

MILLER.—In Salt Lake City, Sept. 30, Ellen Elizabeth, daughter of Robert B. and Ellen Miller, aged nine months and eleven days.—“Deseret News.”

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 45. Vol. XXXI.

Wednesday, November 3, 1869.

Price One Penny.

THIRTY-NINTH SEMI-ANNUAL CONFERENCE.

(From the Deseret News, Oct. 6.)

THE Thirty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened this morning, at ten o'clock, in the New Tabernacle (Salt Lake City).

On and around the stand we noticed President Brigham Young, President Geo. A. Smith, and President Daniel H. Wells, of the First Presidency. Apostles: Orson Hyde, Orson Pratt, Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, junr., and Joseph F. Smith. Patriarch: John Smith. John Young, Edwin D. Woolley, and Samuel W. Richards, the Presidency of the High Priests' Quorum. John W. Young, George B. Wallace, and John T. Caine, of the Presidency of this Stake of Zion. Joseph Young, Albert P. Rockwood, Horace S. Eldredge, and John Van Cott, of the First Seven Presidents of the Seventies. Edward Hunter, Leonard W. Hardy, and Jesse C. Little, the Presidency of the Bishopric. There were also Bishops, Elders, and leading men from every settlement in the Territory.

The meeting was called to order by President Brigham Young, and the Tabernacle Choir, led by Brother Geo. Careless, sang the first hymn, "The Morning Breaks, the Shadows Flee." Prayer was offered by Elder Orson Hyde. The hymn on page 288 was sung by the Tabernacle Choir.

President Daniel H. Wells addressed the Conference. He was pleased at having the privilege of meeting with so many of the people who had come from distant parts of the Territory to be instructed in the ways of the Lord. He was pleased that we had a Territory teeming with Saints. Whether Saints of God are willing to become self-sustaining is an important point for their consideration. There is a warfare in existence betwixt the powers of good and evil, the latter striving continually to overthrow the authority and power of the holy priesthood. We may expect to have this power to contend against continually. We have the inestimable privilege of living under the best and most benign government on the face of the earth. It is a government that has come down from heaven. The Lord could not have instituted His government among the nations of the earth in their scattered condition, hence those willing to obey His laws have gathered together. The Almighty uses agencies for the accomplishment of His purposes. We cannot attain to the glorious blessings of the celestial kingdom unless we obey the laws of that kingdom. Every kingdom has a law. To attain to the blessings of the celestial kingdom, to go into the presence of the Father and of the Son, is worth living for. We must, in order to attain those things, obey the counsels of the

servants of God. There is not that amount of unity among the Saints that there ought to be. We are still somewhat divided in temporal matters. If we are approximating to unity in temporal things, we are travelling towards the condition which the Lord desires, that is, the Order of Enoch. It is desirable that the Latter-day Saints should patronize each other, and not any store, unless compelled by necessity to do so; if there is anything that they cannot possibly do without, then they can go to the co-operative stores and obtain it. At our Territorial Fair there have been just as good and useful articles of home-manufacture exhibited as can be manufactured elsewhere. This shows we have the power to sustain ourselves if we have but the will. To be self-sustaining is one of the most important principles of political economy, and is acknowledged to be such in every community.

Our exports should exceed our imports. If we attain to this point, instead of the means of the Latter-day Saints being drained out of the Territory they would be increased. We can make as good fabrics here as elsewhere, but we cannot produce them as cheap as in some other places. This brings in the labour question, which if not properly regulated will cause others to step in from a distance and do the labour which ought to be done by the Saints. The high price of labour will bring them here. It is to provide against this contingency that so much has been said upon this matter. If the powers that are in opposition to this kingdom had the majority here they would trample us under foot. It rests with the Latter-day Saints to

say whether this shall be so or not; it depends on the unity of the people here, and their producing what they need to supply their wants, and not sustain those who are opposed to the work of God. Who can reasonably find fault with people for pursuing this course? It is necessary for the preservation of our existence. The Almighty is at the head of His work and He has never told us to do anything but what would be for our benefit. If any one thinks the Lord does not know His own business and has not placed the right man at the head of the Church, let them produce a better if they can; if they cannot, let them for ever hold their peace.

Many of the faithful servants of God have been taken away from the earth because the inhabitants of the earth were unworthy of them. If we live consistently with the counsels of the servants of God, by doing all in our power to bring about the Order of Enoch, we shall be preparing to associate with them. A short time since, a gentleman who was here on a visit, asked him whether a citizen residing here could sell a house and lot if he had one to dispose of, to an outsider. He told him certainly he could if he wanted to; but, said the speaker, if I had a house to sell, I would prefer to sell it to a friend rather than an enemy. The stranger agreed with that, saying that he had a house and lot where he lived, and he would see some men in a warm place before he would sell his house to them.

May the Lord prosper and bless us all. Amen.

Brigham City Choir, under Brother Fishburn, sang "When there's love at home."

[TO BE CONTINUED.]

"HOW MANY WIVES HAVE YOU GOT?"

"How many wives have you got?" That is the interesting, the all important question. It is the great question that plumps up into everybody's mouth. It is the first query that is put, and it is put persistently, to an Elder when he goes to see his unbelieving relatives, when he goes to preach faith, repen-

ance, baptism, the gift of the Holy Ghost, the resurrection of the dead, the life everlasting, the eternal judgments, or any other principle of the Gospel of Jesus Christ. People now-a-days do not, like poor Christian, stop their ears and cry out, "Late! Late! Eternal Life!" But they do

stop their ears and cry out, "Wives ! Wives ! How many wives have you got ?" Let the Elder endeavour to expound any of the principles of the Gospel, and that sort of hearers, and their name is legion, incessantly exclaim, "Question ! Question ! How many wives have you got ?" As if it was of the smallest possible consequence to them. On no account will they listen to anything but the "previous question" of their own raising.

Well, since they are so intensely interested in this connubial subject, to the imperative exclusion of all others, we may as well answer it and settle it once for all, premising that it is truly a very important question, to us, and, properly considered and acted upon, it will be very highly conducive to the benefit of all man and woman kind, when the question really relates to them. We will endeavour to answer it for the instruction and edification of all our readers. It is a ticklish question certainly, and moreover is nobody's business whatever, except the parties' immediately concerned. Nevertheless, as very many people are so deeply interested in our domestic welfare that they cannot, or will not, help propounding the above question, of course with the kindest and most neighbourly solicitude, we will reply to their kind and earnest inquiries, in a similar spirit, and if they surpass us in good endeavours and good feeling, we shall be glad of it, and we will try again.

First of all, and by way of further introductory, we will refer to two contemporaries. One of the editors of the *Religio-Philosophic Journal*, a Chicago Spiritualistic periodical, recently had a conversation with Elder Nathan Tanner. "A real live Mormon" was a curiosity, natural and artificial, to the editor and his friends. Elder Tanner treated the editor with courtesy, and freely answered the questions put. The result of the conference is thus stated by the editor :—

"Thus ended our conversation with Elder Tanner. It was in the presence of several witnesses, men and women. The Elder was all the time under a cross-fire, and he stood it well ; perfectly cool all through the conversation, manifesting that calm, gentlemanly conduct, that said in so many words,

'I am master of my position.' We dare not attack him from the Bible standpoint, for the Bible sustains polygamy ; but we do not, though he does."

The editor of the *Deseret News* also relates an anecdote in point upon this subject. One of those peculiar geniuses, whose attention evidently is absorbed by this one question, put it very pointedly to one of our Elders. Peculiar Genius asked Elder how many wives he had, the ever prevalent question. Elder told him. "Now," said Elder to Peculiar Genius, "I have answered your question ; will you be so kind as to inform me how many wives you have ?" "Oh," said Peculiar Genius, "I have only one." "But how many mistresses have you ?" inquired Elder. Peculiar Genius was quite nonplussed at the unexpected query. Elder had him there. Peculiar Genius apparently could not recollect the number of his mistresses, so he answered not, but remained silent, confused, condemned.

All that is very good for the Spiritualist, the *News*, Elder Tanner, and the other shrewd Elder. But we will answer the question in a rather different manner, for we are always ready to give a reason for the hope that is within us, when we are satisfied we can do good thereby.

"How many wives have you got ?" Well, so far as we are individually concerned, we have not got quite a baker's dozen yet. At present our family does not exceed ten wives and fifty children, all told. We have no "mistresses," not a solitary one, of any colour or description. We never have anything to do with that sort of animal. Women were designed for an honourable relation with man, while that of "mistress" is dishonourable and debasing, both to man and woman. So far as our own family is concerned, we are excellent authority, for we happen to know all about it, and recollect all about it, that is, as much as can be expected. How many more wives we shall have, we do not know. That all depends. We are not anxious upon that point. It never troubles us, as we are blessed with a childlike trust in Divine Providence regarding it. We shall not take any more wives, we never do,

unless *somebody* particularly wishes it, and *somebody else* particularly wishes it also, and Heaven inspires us accordingly. Those are principles which we consider all important in the conduct of our matrimonial affairs. But if *somebody* should greatly desire it, and *somebody else* should greatly desire it also, and Heaven should inspire us accordingly, we can't tell to what happy lengths we might be led. But it would be all right, and what is right can't be wrong. We would make it right and have it right anyhow. There is nothing desirable in anything but the right. There is no beauty in anything but truth and virtue.

If Scripture condemns the taking of wives, we should like to know where. When we read it, we see passages like the following :—

"Marriage is honourable in all."

"Whoso findeth a wife, findeth a good thing, and obtaineth favour of the Lord."

"Houses and riches are the inheritance of fathers : and a prudent wife is from the Lord."

As to our children, we are quite certain that the number does not exceed the figure named, and we ought to know, for we were there at the time, all the times. We always are there at the critical moment, all the critical moments, as is our privilege and duty, to advise, assist, cheer, comfort, encourage, make oneself generally useful, and see that everything goes along satisfactorily. All the diamonds of Golconda could not keep us back at those times and moments. What on earth is a man good for to his wife or wives, if he is never there at the critical moment? A pretty stick of a thing he is for a woman to rely on as the embodiment to her of all the excellences of manhood! Anything pertaining to life or happiness, specially among the members of his own family, should be his particular business, and to attend to it his especial forte. He should make himself perfectly at home there, so far as his knowledge and experience go. The world is running mad after sin and death, whereas the path of mankind ought to lie in a contrary direction. We are after salvation and life and happiness, and we are satisfied that we

are in the right track, there or thereabout.

Nevertheless, we do feel somewhat ashamed that the number of our children does not exceed fifty. It all comes of our backwardness, and must be imputed to our natural bashfulness, which we have grieved over, times without number, but which we never could fully overcome. However, we hope the ladies will be merciful and forgive us, for it is our loss as well as theirs.

What does Holy Scripture say?

"Lo, children are an heritage of the Lord : and the fruit of the womb is His reward. As arrows are in the hand of a mighty man ; so are children of the youth. Happy is the man that hath his quiver full of them : they shall not be ashamed, but they shall speak with the enemies in the gate."

"Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth the Lord. Yea, thou shalt see thy children's children."

"Children's children are the crown of old men."

Shall a man grow weary in this good work before his quiver is full? Our quiver is not half full yet. We are not in a hurry to have it quite full, because we would rather keep industriously at work, filling it. We should mortally hate to give up that work, which we must do when the quiver is full, unless we procure another quiver to fill.

Jesus said, "Suffer little children to come unto me, and forbid them not : for of such is the Kingdom of God." We do not forbid them. We do not intend to, but would much rather invite and encourage and assist them to come, only respectfully suggesting that they come one at a time, if it is all the same to them, as otherwise it is sometimes slightly inconvenient on this side the curtain. Yes, Indian file is a very good fashion for the little dears to enter any family, first introduction. No, we forbid them not. But they do things differently in France and in the more "refined" portions of America. There it is unfashionable for children to come, bless their little hearts. There people do peremptorily forbid and forcibly and

cruelly prevent little children coming. Somebody has been practising the same ugly little game at Nottingham, in this country, recently. We advise the English people to stamp out that game promptly at the beginning. We may further observe that doing differently to what the Mormons do, is not necessarily doing better. In this respect it is doing very much worse.

As to how many wives any other man has got, we are not much given to tea-table gossip, and we do not know that we ever asked the question. If we ever tried to count our neighbour's wives, we generally got sadly mystified in the calculation, and had to give it up. In the arithmetic of our neighbours' families we are as easily puzzled as Lord Dundreary would be. That is not our calling. Not being a "philanthropist," nor a "correspondent," nor a professional bookmaker, nor a "Christian," nor a product of "civilization" merely, we are not in the habit of eternally poking our nose into the family arrangements of our friends and neighbours, but have learned somewhat to observe the Mormon creed—"Mind your own business," and therewith to be content, a very difficult and obnoxious doctrine to some people. We can speak upon our own individual family matters, and upon them we answer the leading question of this chapter. It takes your real "true Christians," your "highly civilized" men and women, to poke their noses into the domestic matters of all their neighbours. A true Mormon can't begin to do it.

This reply to the important question, "How many wives have you got?" is humbly and respectfully dedicated to all anxious inquirers upon the subject, with the fervent double hope

that it will prove entirely satisfactory to them, and that, having this interesting question satisfactorily and definitively settled, and their minds consequently at rest concerning it, they will next and immediately give diligent heed to the teachings of the Elders of Israel, believe on the Lord Jesus Christ, repent of their sins, be baptized for the remission of them, have hands laid upon them authoritatively for the gift of the Holy Ghost, and then live by every word that proceedeth from the mouth of God, and by the inspiration of the Holy Spirit, that they may be saved and exalted in the celestial Kingdom. These things are of far more importance to mankind than the question as to how many wives a particular man has. Upon the former depends the salvation of the world. The latter only indulges a prurient curiosity.

Finally, after all we have said, if this answer should not prove satisfactory to any respectable gentlemen, and they should inform us of that fact, and wish further enlightenment, we will confess name, number, residence, and exact relation to us, of all the women who have any claim upon us, and we will tell what we mean to do, provided that our interrogators will faithfully undergo a similar ordeal at our hands, not otherwise. All to be done before any liberal number of witnesses of both sexes and of the highest social position. Those gentlemen at whose instance, and consequently for whose gratification, the inquiry shall be made, to pay all expenses, first-class supper for the whole company included. Any gentlemen sufficiently interested, would do well to improve this opportunity, as we may not always be in the humour to offer it. J. J.

MR. KENNEDY AND THE MORMONS.

MR. KENNEDY, the Scotch vocalist, with his daughter, visited Salt Lake City last July, and sang in the Theatre. At a subsequent concert at Quebec, he gave an account of his experience in Utah. Much of his description, however, is sheer exaggeration for effect. We subjoin a few

specimens of his more reasonable paragraphs.

Of Salt Lake City he said:—"It is a city of suburbs; the houses are scattered, and each house has its garden and trees; the streets are wide and clean; water is flowing everywhere. The place has a quiet,

nice, genteel air about it." He was not neglected, for he said—"I was treated in the best possible way, and asked to go to several parties." On another subject he said—"The Mormons do not in conversation avoid the subject of polygamy: on the contrary, they invite you to discuss it." "But," says he, "I never could get a Mormon lady to look me in the face." That depends entirely on the face and on the spirit that shines through it. We never had any difficulty in getting Mormon ladies to look us in the face, and more than look too.

Mr. Kennedy believes the Mormons are honest. He said—"So far as I could learn, the people are enthusiastic believers in Mormonism; they sacrifice very much to go there, sacrifice their dearest affections. 'Right or wrong, they believe what they profess.' Mr. Kennedy believes the Mormons are industrious, for he said—"The life of the Mormon is sober, steady, characterised with intense industry, and economy bordering on

parsimony—work, work, work, everywhere. Still, the people are fond of amusements, and came out in numbers to hear the Scotch songs."

Mr. Kennedy visited President Brigham Young, and sang to him, and said—"I asked Brigham Young, 'What will you do when the whole power of the United States is launched against you?' Says he, 'You don't understand us; those who, like us, have implicit trust in God, do not fear the face of man.'" In the course of the interview President Young said—"As you've been singing me a song, I'll tell you a story. Tom Thumb is here just now. The other evening, it is said, a friend of ours, a very tall fellow, was standing close beside Tom. Tom says to him, 'I don't believe in this polygamy; I can't understand it.' 'Well,' says the tall fellow, looking down on Tom, 'when I was your size I couldn't understand it either.'" We presume Tom felt his littleness just then.

VISIT TO PROVO AND WEBER VALLEYS.

(*Editorial Correspondence of the Deseret News.*)

[CONTINUED FROM PAGE 688.]

BISHOP ABRAM HATCH, who presides in Provo Valley, and the people generally, gave the President and his company a hospitable reception. They were made welcome to the best they had, and they felt that they were in the midst of warm and devoted friends. During the latter part of the journey from Provo city the wind had blown an equinoctial gale, carrying with it such clouds of dust that upon arriving at Heber it was difficult to distinguish one of the company from another by the features. The wind continued to blow with great violence through the afternoon and night, and it seemed probable that the Bowery which had been erected for the purpose of convening the people would have to be abandoned. During the evening the company were joined by Elders Brigham Young, jun., and Robert T. Burton.

At ten a.m. on Saturday morning the Elders and people assembled in the Bowery, which had been made as comfortable as possible by surrounding

the sides with quantities of brush. Presidents D. H. Wells, Joseph Young, sen., and Elders Geo. Q. Cannon, W. Woodruff, and Presidents Geo. A. Smith and B. Young addressed the people upon a great variety of practical subjects. The addresses were brief and pointed, and consequently interesting. When the meeting was about half through, it was necessary, in consequence of the violence of the wind and the clouds of dust which filled the air, to adjourn to the stone schoolhouse, at the side of which the Bowery was built. Throughout the afternoon and night the rain fell freely, and on Sunday morning the surrounding mountains and hills were white to their bases with snow.

In the evening of Saturday agricultural addresses were delivered at the school-house by Elders W. Woodruff, H. J. Faust and A. O. Smoot. We do not recollect ever listening with greater pleasure to addresses of this character than we did that evening.

They were eminently practical, well adapted to the audience, and, withal, humorous. We wished the people of the entire Territory could have heard them; for upon the correct carrying out of the views they enunciated on the subject of the cultivation of the ground, the selection, the propagation and the proper care of horses, cattle and sheep, our future prosperity depends. Such subjects will bear considerable ventilation, and there is a crying necessity for their thorough discussion in our midst. The ignorance which prevails respecting them in some places is a serious obstacle in the way of the progress of the people. Many who are not ignorant are careless, and in such case the result is equally bad.

Sunday was a beautiful day, but the ground was too damp to admit of the Bowery being used, so the schoolhouse was again occupied, the women being seated inside the building, and the men crowding the aisles, the windows and every place within earshot of the speakers. President G. A. Smith, Elder B. Young, jun., President B. Young and Elder W. Woodruff addressed the people. Their remarks were very instructive, and were listened to with profound attention. An appointment having been sent to Kamas, that a meeting would be held there in the evening, the meeting was adjourned at half-past one to give time to partake of refreshments and to reach Kamas.

Heber City and neighbourhood are admirably adapted for the raising of stock and the manufacture of butter and cheese. The grass is sweet and nutritious, and the butter made there is very excellent. Under the skillful and very able guidance of Bishop

Abram Hatch, in availing themselves of the abundant facilities which abound in that region, the people should soon become wealthy. Fuel and timber are convenient, and as fine a red sandstone is within easy distance of the city as any that we have seen in these mountains. It is found in seams of almost any thickness, is easily quarried, and rock of any size can be obtained for steps, flagging, or any other purpose, which requires but little work with the chisel to make it ready for use. Already there are several fine stone houses built, and if a proper degree of enterprise be manifested, they will have as elegant public buildings, residences, barns and fences in Heber City as can be found in any country. The materials are already there in any needed quantities to accomplish this, and they only await the skill and industry of men to bring them forth and give them shape and beauty.

We anticipate profitable results from the coming fair, to be held on the 4th and 5th proximo, for such places as Heber City. If stock-raisers take the interest in it which they should, we shall have a fine display. The people who live in good dairy and grazing districts, if they come to the fair, will get their ideas brightened in relation to the best kinds of animals for them to breed. They can learn if they will, that the breeding of such horses, cattle and sheep is not profitable, and that improved breeds, though the first cost may seem excessive, are in the end infinitely more profitable and satisfactory. When our farmers and stockmen become thoroughly imbued with this idea, then, and not till then, will the business of stock-raising become a valuable interest in our Territory.

[TO BE CONTINUED.]

The editor of the Oneida (U.S.A.) *Circular*, the organ of the Oneida community, says:—"A Mormon called on us on Wednesday afternoon and staid overnight; we invited him to our meetings, where, in answer to our many questions, he gave us quite an interesting insight into Mormon life. We were interested in the man's earnest faith in God and his loyalty to Brigham Young. If he is a fair specimen of the followers of Joseph Smith, there is no prospect of Mormonism being wiped out in our day. Among other things, he told us that hot drinks, tobacco, and pork were falling into disuse among them; that they were paying much attention to education and manufactures; their women attend to business in their stores, and take charge of the telegraph offices; they are more free and happy than any women in the world. The Mormons take care that there shall be no one in need among them. According to this man's statement, the Mormons are healthy, prosperous, and happy."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, NOVEMBER 3, 1869.

COLFAX ON CO-OPERATION AND MARRIAGE.

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HON. SCHUYLER COLFAX, Vice-President of the United States, on the occasion of his recent visit to Salt Lake City, was serenaded by a military band, and in response he made a speech to the persons assembled. This was all very natural. It might have been expected that he would be serenaded. Common civility would require an acknowledgment. Schuyler could not acknowledge without making a speech. He would have been a disappointed man, had he left Utah without the opportunity to indulge in a little stump-speechery. Spread-eagleship is the characteristic weakness of American politicians, a weakness from which even the smiling but pious Schuyler is not entirely free. He spoke, and in the course of his speech he inveighed against co-operation and marriage. How could he do otherwise? Had not he just come from California, where his friend, Anna Dickinson, like Fisk in Wall Street, had been "stirring up the animals" concerning Mormon marriage, stirring them up with a vengeance? After that, how could he shrink that question when he arrived on the shores of the Salt Lake? As he had to talk, and to talk about marriage, how could he do other than oppose the Mormon principles and practice thereof? How could his co-traveller, "Deacon" Bross, do other than second the views of his file leader, Schuyler? Brought up in monogamic traditions, which sprang from rotten Rome, where a wife was expected to be beyond suspicion, but where a husband could have as many wives as he pleased in single succession, provided he divorced or killed one before he married the next, where a great man could debauch every single or married lady of rank (and of course any of lower station), and commit unnamable crimes with persons of both sexes with impunity, how could it be strange that Messrs. Colfax and Bross should do other than speak in opposition to Heaven's order of marriage? Besides, there is no doubt but they both hope yet to sit in that wonderful seat—the Presidential chair. Colfax has one hand upon it now. To have spoken in favour of polygamy would have blown to the winds the popularity of both, and dashed the cup of their expectations to the earth when it had nearly reached the lips of one of them at least. "There is many a slip between the cup and the lip," but no such slip as that could be expected nor afforded. People often declare that they can endure all things for principle, but when it comes to the test man is weak, strong men are often weak, and men ambitious of place, power, or money not unfrequently prove the weakest of all.

In his speech, as reported in the *Springfield Republican*, Mr. Colfax briefly expressed his gratification at the advance of the citizens of Utah in the various branches of industry, and then passed on to matters of doctrine taught in the Tabernacle and practised by the people. He deprecated the fact of the people co-operating to sustain themselves, in opposition to sustaining their enemies.

a matter which the citizens of Utah understand much better than he does, though doubtless they felt very much obliged to him for his suggestions. He was probably partly inspired to give co-operation a rub by his brother Gentiles, whom that policy has left slightly disconsolate. For his and their consolation we may say, if all men were gentlemen, honest gentlemen, there would perhaps have been no specially co-operative or exclusive dealing in Utah. But we must take men as they prove themselves, and adapt our policy accordingly. Gentile merchants have made enough out of the Utah people. It is time to stop that leak.

The principal portion of his speech was occupied with the subject of marriage, referring to the United States law of 1862 against plural marriage, a most foolish and unjust law; in fact, a portion of it is simply legalized robbery, because it provides for the appropriation by the United States of private property, without making the slightest compensation therefor. If the United States Government itself sets the example of plundering the people, how can it be expected that the United States officials, and, indeed, the people at large, should avoid becoming a nation of plunderers? Such a law it is an honourable thing for any people, in sheer self-defence, to "drive a coach and four through." No man is under righteous condemnation for evading an unrighteous law.

Mr. Colfax held that plural marriage, with the Mormons, is not a matter of religion. To which it is sufficient to answer that were it not for their religion, very few Mormons would have been led to believe that doctrine, and none would have practised it.

He further stated that the *Doctrine and Covenants* forbids polygamy, which is not the fact. His premises in this connection being false, there is no necessity for answering the arguments based thereon.

He also referred to the frequently quoted, but almost invariably garbled, passages in the *Book of Mormon* referring to this doctrine. Those passages are as follows :—

For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things.

Behold, the Lamanites your brethren, whom ye hate, because of their filthiness and the cursings which have come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them.

From which it will be seen that the prohibition amounted to a temporary withdrawal of privileges, for flagrant abuse thereof, leaving it optional with the Almighty to restore them when and where He thought proper. That divine prohibition referred to a particular people, and there is no record in the world's history that a similar prohibition was ever given to any other people. It is altogether illogical, indeed puerile and impious, to apply that prohibition to all people indiscriminately. If Mr. Colfax had taken the pains to read carefully the *Book of Mormon*, he need not have made himself ridiculous in referring to it. When a man argues upon false premises, his argument falls to the ground impotent. When he finds out that he has been constructing a smashing argument upon false premises, he is apt to think to himself—"Why everybody will call me a fool for my pains!"

Mr. Colfax contended that if the Mormons were allowed to break the law against plural marriage on religious grounds, a Hindoo might burn his widow on the same grounds, the strong could take the wives of the weak, the learned of the unlearned, the rich of the poor, &c. All that is simply sophistry, not argument. To destroy life and to commit adultery are alike condemned by the laws of God and man, though, alas! much approved by pernicious custom in many Christian countries, Mr. Colfax's own land among the foremost. But we defy Mr. Colfax to prove that the Almighty ever forbade marriage, single or plural, except in the solitary instance mentioned in the *Book of Mormon*. We defy him to do it, because we want him to do it, if he can. Marriage, single or plural, is honourable, and therefore it is commendable. Marriage, single, or plural, is not sin, except where in opposition to a commandment of the Lord, and then it is sin against Him. Otherwise, whom does a man sin against when he marries? Against himself? No. Against his wife? No. If a man and woman desire to be married, where is the sin of it? If she be his second or third wife, the honour and duty due the previous wife or wives shall he not diminish, then he sinneth not, let him marry as he will, if done according to the law of the Lord.

Mr. Colfax suggests that if it is claimed that the obnoxious law is unconstitutional, the courts of the United States are open and they can test that question. To be sure they can, but does he think the Mormons are going to take it there? A man would have little sense to do that. They can get along very well as things are. They are quite satisfied on the question of constitutionality or unconstitutionality, just as satisfied as any court can make them. The Mormons can settle all their own little difficulties much cheaper and more satisfactorily than by going to law about them. They are wise enough for that. A man has little sense who needlessly runs his head into court. It is bad enough to go there when you are obliged to go. The Mormons have a constitutional dislike to litigation, and consequently they avoid the meshes thereof, and the traps, gins, and snares of lawyers. Litigation feeds a lot of harpies in the shape of pettifoggers, rather than subverts the end of justice.

If this marriage question is ever in court, those who are aggrieved should take it there. Who is aggrieved? What man besides the husband is aggrieved? Surely he is not, or he would not marry. What woman besides the wives is aggrieved? Surely they are not, or they would not be married. Was there ever a woman aggrieved by her marriage, when she had her own deliberate

free will and choice? That would be a new thing under the sun. Therefore if none but the aggrieved take this question into court, and certainly none but they should, if they are able, it will never go there. Who else but the aggrieved has any business to complain? No grand jury with a grain of sense would indict a man, on the merits of the case alone, for disobeying a law which was inherently unrighteous, the transgression of which aggrieved no one, and which law ought in all justice to be ignored, to become obsolete, or to be repealed. And if a grand jury did indict in such a case, for any purpose, no petit jury of sense would bring in guilty, when there was no intention to aggrieve, where none were aggrieved, and where there was no possibility of any one being aggrieved. But if none were aggrieved, then why the obnoxious law, with the silly and wasteful fanfaronade of taking offences against it into court to test its constitutionality, when every man of common sense can see that it is unjust and injurious, and practically a dead letter? If the men were forced to marriage, if the women were forced to marriage, if any body's rights were trampled upon, if morality or the peace or good order of society was endangered, it would be a different thing. Somebody would be aggrieved then. But who shall deny a woman her choice of a husband, when she really knows whom she wants?

Mr. Colfax says the people of other Territories do not complain of the law restricting them to one wife. Very likely not. They know no better. That law does not conflict with their religion, what little they have. Besides they are not much given to marriage. One wife is enough for any of them, too much for most of them (unless it is another man's wife), and certainly more than many of them deserve, because adultery and other lewdness flourish among them. Mr. Colfax would not bring down the Mermons to their level, would he?

The pith of the matter appears to be this—Congress made a very foolish, short-sighted law against polygamy, and now hates to back down from it. There is an easy way to get out of the predicament. The law in question applies only to the Territories. Let Congress admit Utah as a State into the Union, and then everything will be right and nobody seriously hurt. Otherwise Congress, and with it Colfax and others, may yet find themselves as the *Chicago Tribune* says the late ex-President Pierce found himself—“He lacked the capacity to comprehend the ideas to which he stood opposed, and, like Pharaoh in the Red Sea, he could not help despising the power that overwhelmed him.”

J. J.

THE GENERAL CONFERENCE.—The semi-annual Conference held at Salt Lake City Oct. 6, 7, 8, 9, and 10, appears to have been a grand success, and to have passed off very satisfactorily. The weather was most propitious, and the immense New Tabernacle was crowded, from which it may be assumed that about 10,000 people assembled from various parts of the Territory to worship the Lord, and to deliberate about the best means to further the great work in which they and we are engaged. The vast congregations in Conference assembled were addressed by Presidents Brigham Young, Geo. A. Smith, and D. H. Wells; also President Orson Hyde, Elders Orson Pratt, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., and Joseph F. Smith; and Rev.

Mr. Coe, who had lately visited Palestine. Among other important subjects discoursed upon during the five days of the Conference were union, co-operation, celestial marriage, home produce, home manufactures, silk and mulberry culture, and building up the kingdom generally.

In the course of the Conference, nearly 200 Elders, mostly of much experience, were called to go on missions—one to Norway, one to Sweden, two to Switzerland, three to the Sandwich Islands, and most if not all the others to New England and other eastern States, where the people appear to be very sadly benighted in regard to the true principles of political, social, and domestic economy, and of temporal and eternal salvation generally.

To those Saints just arrived from the various nations of the earth, and accustomed to assemble in congregations of a dozen or a score, the Conference must have been an especial treat. It is always pleasant to be in the majority, when the majority is in the right. In Zion the Saints have a very decided, an overwhelming majority. Indeed they are a highly favoured people in many ways. They are right on the world's highway, where everybody of enterprise visits them, and everybody of sense admires them. They are a community where every man meets a brother and a friend. They have the only true religion on earth, because there is only one, and they have it. In proportion to their numbers they have more converts and more immigrants than any other community. They have less drunkenness, less profanity, less gambling, less lewdness, less crime, than any other people. The cities of Utah are the most peaceable cities on the continent of America, and the people of Utah are the most industrious and moral people. They have the biggest meeting-house, and one of the largest and finest organs, the best organ-blower, an excellent choir, bigger and more intelligent congregations, bigger and better and handsomer majorities, less and worse and uglier minorities, more union, more peace, more brotherhood, more sisterhood, better husbands, better and handsomer and more fruitful and more faithful wives and more of them, better and brighter children and more of them, more father-in-laws and more mother-in-laws, and a far more promising outlook, than any other community in America, and America professes to be the foremost country in all this world. J. J.

THE CONFERENCES.—Elder L. W. Shurtliff writes from London, Oct. 20—"We are getting along very well. I can see a marked improvement in all the branches. Baptisms are becoming frequent, and the people are alive to their duties, but times are hard, with little work and less money."

Elder C. J. Mosely writes from Southampton, Oct. 25—"We get very good meetings and a few strangers come to them. I think there are yet a good many honest-hearted people who will hear the sound of the Gospel, obey its life-saving doctrines, and gather away from these lands with the faithful of God's people. We are going on pretty smoothly now, and our local Elders are doing all they can to warn this generation of the great dangers they stand in if they do not obey the Gospel and flee to Zion for safety. I feel well in the work in which I am engaged."

Elder Geo. H. Peterson informs us that the Newcastle-on-Tyne Conference will be held at that place on the second Sunday in January.

THE MINNESOTA COMPANY.—Elder James Needham writes from New York, Oct. 18, that on leaving Liverpool the company was organized into four wards, with a president to each, also a captain of the guard, and a drummer to call the company to prayer morning and evening, were appointed. Elder Needham says—"We have truly had a splendid voyage, having only had about twelve hours of heavy weather. The Lord overruled all for our good, for had we gone into Queenstown we should have been in the midst of a heavy gale. All has passed off well, and we have had little sickness."

CORRESPONDENCE.

ENGLAND.

5, Lawrence Street, Sunderland,
October 27, 1869.

President Carrington.

Dear Brother,—I am pleased to tell you that Brother Noble and myself are well in body and mind. We are blessed in performing the labours assigned unto us, and I believe we are doing the best we can with the limited amount of knowledge that we have, as also our short experience in preaching the Gospel. To encourage us in the performance of this labour the Lord is blessing us in all we do. Without doubt our labours are crowned with success. We keep adding to our number, and are strengthened and encouraged on the right hand and on the left. There is a decided improvement with the people and ourselves, which the Saints are not backward in acknowledging, and they rejoice so to do. We feel, by the Spirit which is in us, that when we have finished our labours in this part of the Lord's vineyard, we shall see a far different state of things from what there was when we came here. May the Lord grant that such may be the case. We fast and pray for it, and our prayers are heard so far. The kingdom is on the increase in this part, gaining in numbers and influence.

Many come out to hear us, and we look forward to the time, before we leave here, of seeing them baptized by the dozen, instead of singly. We have visited some places where the Gospel has never been preached before, and we have full meetings and good attention is given to what is said. There is a general inquiry about the people of Utah.

We held a priesthood meeting in Newcastle on the 24th ult, for all the priesthood in the Conference, at which there was a good attendance. The brethren all felt well, and a good spirit prevailed. All felt encouraged in the work, and I don't think that England can bring forth a better lot of presidents and people than we have here in the Durham and Newcastle Conferences. The Spirit of God was among the brethren, and for a while I hardly knew whether I was in England or in Utah.

The Saints are kind and they administer to our wants, and appear to be willing to do all that is required of them.

Brother Noble joins with me in love to you and all in the office.

Your Brother in the Gospel,

GEO. H. PETERSON.

UTAH NEWS.

The following are from the *Deseret News* to October 12:—

Mr. Stephen Massett, *alias* "Jeems Pipes, of Pipesville," was at Salt Lake City.

Ice a quarter of an inch thick formed at Salt Lake City on the night of Oct. 7.

Hon. Mr. Diehl delivered a second lecture on the Lands of the Bible, in the Old Tabernacle, Oct. 5.

Hon. Joseph A. Young returned home from the Eastern States Oct. 8.

Madame Scheller had entered on a short engagement at the Theatre.

Mr. Henry L. Cook, of Newton, Utah Co., had his leg amputated in consequence of the spreading of gangrene from his toes up his leg.

Colonel Thomas Bullock states that grasshoppers were hatching out by thousands in the Weber Valley.

The Utah County Agricultural and Manufacturing Fair was held in the basement of the Meeting House, Provo, Oct. 1 and 2.

The Utah Central Railroad track was laid across the bridge over the Weber river, and the switch and siding east of the bridge were completed.

The miners engaged in tunneling in the coal mine of Messrs. Crisman and Maxwell, in Grass Creek cañon, near Coalville, had struck a vein of good coal about five feet in thickness.

The stockholders of Zion's Co-operative Mercantile Institution held a meeting in the Old Tabernacle, Oct. 5. The half-yearly report was read, which appeared to be highly satisfactory.

Timely discovery and vigorous preventive exertions, saved the workshops of Smith Brothers, carpenters and builders, State Road, from destruction by fire on the evening of Sept. 29.

Mr. Samuel Pitchforth reports matters at Nephi in a prosperous condition. The heavy crops raised the past season have nearly all been thrashed. New buildings are going up.

The excellent singing of the Salt Lake and Brigham City choirs during Conference is highly spoken of, and the performances of that "prince of song" blowers"—Brother Charles Moore, are liberally praised.

A mass meeting was held in the New Tabernacle, Oct. 7, Hon. Geo. A. Smith presiding. The building was crowded, and a memorial to Congress, asking the admission of Utah into the Union as a State, was adopted.

The missionaries who had been called during Conference, were to start as follows—first company to leave Uintah Oct. 25; second company, Nov. 1; third company, Nov. 20; a few, who held public offices, could not start before Feb.

Bishop Thurber reports everything in Spanish Fork prosperous, the crops, both of grain and fruit, very good, co-operation flourishing, the people of Spanish Fork making a road through the cañon to get coal from Fairview. The health of the people, young and old, has been very good the past season, they paying considerable attention to the Word of Wisdom.

President Orson Hyde reports general good health in San Pete, though some sickness, chiefly diarrhoea, had prevailed during the summer. The wheat crop was unparalleled, corn very good, potatoes excellent, oats and barley a failure, peas very good and a large quantity raised. Co-operation was prosperous, coal and wood abundant, a good spirit prevailing, with much inquiry respecting the re-settlement of the Sevier Valley.

A company of 40 Saints from Georgia and other States, in charge of Elder Jesse W. Crosby, jun., arrived at Ogden Oct. 5. Elder Crosby had been labouring in Georgia the previous eighteen months. Elder O. H. Riggs, who had been labouring with him for a year, also returned with him. Elder Crosby believes there is an excellent field for preaching the Gospel in Georgia and Mississippi, many in those regions being anxious to hear the truth.

The members of the Mormon Battalion and the recently called Missionaries had a very pleasant social party at the Social Hall, Oct. 7. The First Presidency and several of the Twelve were present. The company were addressed by Major Jefferson Hunt, Presidents Brigham Young, George A. Smith, and Daniel H. Wells, President Orson Hyde, and Elders Levi W. Hancock, Samuel Thompson, Dimick B. Huntington, and Henry W. Brizzee. Songs, toasts, and the dance made the hours pass fleetingly.

The following are from the *Salt Lake Telegraph* to Oct. 6 :—

The *Telegraph* recommends the establishment of a boot and shoe factory in Utah.

In acknowledging a serenade by a U.S. military band, Oct. 5, Vice-President Colfax expressed his pleasure in re-visiting Salt Lake City, complimented the citizens on their industry, and disagreed with the doctrines taught in the Tabernacle, especially regarding marriage. Governor Bross followed in the same strain. The Colfax party consisted of Hon. Schuyler Colfax and wife ; Miss Marcia Wade, sister of Mrs. Colfax ; Governor Bross, wife, and daughter ; Sam. Bowles, of the *Springfield Republican*, and wife ; Mrs. L. G. Calhoun, of the *Tribune* ; and Mr. R. Swain Gifford, of New York. At Uintah they were joined by Geo. W. Frost, Esq., wife, and two daughters, of Omaha. Mr. Colfax left Salt Lake City, Oct. 6.

SUMMARY OF NEWS.

Mr. James Mace, the champion English pugilist, dined with a distinguished company at the residence of the Hon. John Morrissey, and on the following day was entertained with a numerous party by Commodore Cornelius Vanderbilt.—*New York Sun*.

Anna Dickinson lectured to the people of Omaha, Oct. 26, and "closed with a very enthusiastic peroration upon the divinity of motherhood." The *Herald* of that city says—"Miss Anna herself ought to be a wife and mother, if she can spare the time, before she again discourses on motherhood."

The storm and floods of early October are talked of by the New England papers as the most memorable of the century.—The "Liverpool Mercury" of Oct. 27 says, "During last week 113 wrecks were reported, making for the present year 1953.—A coloured woman in Kentucky presented somebody with six picaninnies at one swoop—mother and little ones all doing well.—Horace Greeley says he does not want office, and he hopes his brethren of the press will never mention the subject again.—Miss Edmonia Highgate, a well-educated coloured woman, calls Miss Susan B. Anthony the John Brown and Gerrit Smith of the woman's cause.—The Denver and Cheyenne Railroad progresses at the rate of a mile per day.—A heavy shock of earthquake occurred at Lorenzo, California, Oct. 1.—The Chinamen working on the Virginia City and Truckee Railroad were driven off, Oct. 1, by a mob of white men. Government assistance was asked for.—Seward has gone to Mexico.—Hon. John Rose says Canada has a future, but there need be no hurry about it, as it is sure to come.—Simms Reeves became indignant at the chorus singers at the Leeds Theatre, and he struck one with his fist and another with his foot, while on the stage.—M. de Beaumont has cut Prince Metternich's brachial artery in a duel, near Kehl.—The omnibuses plough through the mud of Omaha streets, sometimes sticking fast though.—Severe earthquakes occurred at St. Thomas's and Jamaica, West Indies.—Richard Listar, of London, threw Charles Swift into a copper of boiling water, causing his death.—Rev. Samuel Denby is the fortunate incumbent of the rectory of Pensthorpe, near Fakenham, worth £50 a year. There are 12 inhabitants, but no church.—The "Liverpool Mercury" has got sick of correspondence on the momentous question of turning to the east during the creed.—A dish of brains of ostriches was placed before Eugenie at Constantinople.—If you want four months' board and lodging at the public expense, go and pull a Sheffield policeman's whiskers.—An international company is to be formed to build a bridge connecting England and France.—It is said that a number of "Anglican clergymen" are willing to go over to the Catholics, if they can take their wives with them.—All through South-west America, August ushered in unusually strong earthquakes.—Colliery disturbances are reported in South Yorkshire.—The President of the United States has appointed Nov. 18 for a thanksgiving day.—A million and a half of men are said to be out of work in England.—The Legislature of the Isle of Man adjourned the other day to attend an auction sale of farm stock.—A St. Louis husband paid his wife \$2,000 to desert him.—Spanish events have made Garibaldi rather conservative. He would rather be patient than provoke civil war.—Mrs. Williams, of Ruabon, recently died, aged 102.—Another railway collision near Durham, and another near Barnsley, and another at Dudley Port.

VARIETIES.

John Morrissey says that he never saw a man get the devil's head in chancery so quick as Henry Ward Beecher can.

A clergyman took some friends to a hotel to dine. "Are your friends High Church or Low Church," asked the waiter, "because, if they are High Church, I must provide more wine; if Low Church, more wittles."

After an auction in New York, which resulted in a row, one of the attendants was asked "how things went off?" "Oh, capitally," said he; "every buyer was sold, and several of them were knocked down into the bargain."

Marshal Sebastiani, at a public banquet, hearing the eulogistic praises of England, remarked to Lord Palmerston, "O, my Lord, if I was not a Frenchman, I should wish to be an Englishman." "And I," replied Pam., "if I was not an Englishman, should wish to be one."

Mr. Greeley, in the New York *Tribune*, in an article discussing the latest fashions of women's dress, declares his solemn conviction that "no addition to their costumes is wanted to make them look any fiercer than they are—a sharp-nosed, unquailing-eyed, pouncing set of creatures." Can this be H. G.'s settled opinion?

The decomposition of bones by the aid of superheated steam is a branch of manufacture now carried on to a considerable extent. In the manufacture of lard on an extensive scale the bodies of whole hogs are exposed to the action of superheated steam, which shortly reduces them to a mass of fluid fat, the disintegrated bones falling to the bottom in a powdered state.

A lady writer in the New York *Revolution* has a spicy and sarcastic article on "Homes for Fallen Men." She says the men do not desire to be bad, but are led astray by a pretty foot, a smile, or the flutter of a pocket handkerchief." She thinks most of our public men would seek these homes, and that midnight missions would be efficacious. She would have wealthy young men who might come to them taught some useful trade, and would feed them on cracked wheat twice a day!

An outspoken correspondent of the New York *Herald* says:—"We would rather see and shake hands with a good honest farmer than any merchant prince or railroad king that walks the earth. Indeed, the more we see of life the more we are convinced that unless the farmers of the republic retain their physical, moral, and primitive features we shall soon become a nation of diseased and wretched money changers, with blood as cold as vipers and hearts like Shakespeare's Jew."

A pompous mayor of a Western city said to Professor Agassiz that he had himself been deeply interested in natural science, but the pressure of business had prevented its pursuit. "I became a banker, sir, and I am what I am." The style of grandeur in which the words were uttered is indescribable. Agassiz immediately recited his own early history; how his father had provided a place in a bank for him on his leaving college, how he had begged first for one year more of study, then for another, and when he got a third his fate was fixed. "And, Mr. W.," said Agassiz, "if it had not been for that little firmness I should to-day have been nothing but a banker." Somehow the mayor looked rather foolish.—*American paper*.

DIED.

EAMES.—At Plain City, October 3, after an illness of two years and nine months, Henry Eames aged 30 years.—"*Deseret News*."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 46. Vol. XXXI.

Wednesday, November 10, 1869.

Price One Penny.

THIRTY-NINTH SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 716.]

PRESIDENT GEORGE A. SMITH next spoke. He said it is very gratifying to meet the Saints in Conference, to see so many familiar faces from all parts of the Territory, and from every part of the world. It has been my privilege to do so many times.

On the evening of the dedication of the Kirtland Temple, the priesthood numbered 416. At that time I was acquainted with nearly every one in the Church. It is very different now.

We expect to go back to Jackson Co., from whence the Saints were expelled in 1833. Some are now living who were driven at that time. The Saints were guilty of the heinous crime, so our enemies said, of anointing the sick with holy oil, that they might be healed. For this they were driven from their homes. The losses consequent on their being driven are estimated at \$500,000, the interest on which, to this date, would amount to \$1,800,000. What the compound interest would be I cannot say.

He did not design to give details of the five times we have been driven. Those who drove the Saints, left them to their own resources. They came here poor and commenced to develop this barren country. In the history of nations and individuals those who have had to take the world roughly have made the mightiest men, whilst those who have been nurtured in ease have not so often become distin-

guished. This may in some way apply to our case. Other peoples who have settled in new countries have been favoured and nurtured by the government; as in the case of the people of Oregon and other places. With the settlers of Utah it has been different. Every scribbler who has passed through this Territory has filled his sheets with misrepresentations and falsehoods. For what we have and are, we are indebted to God alone, and to no other source. At one time a scapegrace who had been sent here by the government to fill an official position, after his time expired, took it into his head to resign, and to represent the Latter-day Saints as being in rebellion against the government, and although the authorities at Washington had abundant testimony that this man lied, yet they inaugurated what has been termed the "contractors' war," and the coffers of the government were robbed of \$25,000,000. But thanks to the overruling hand of our Heavenly Father, they accomplished nothing to the injury of the Latter-day Saints.

The gathering together of the Saints from the nations of the earth is as wonderful as the prophecy of Jeremiah—"It shall no longer be said the Lord liveth who brought us out of the land of Egypt, but the Lord liveth who hath brought us out of the various nations of the earth where we were scattered." The people came here in

poverty. Yet at the present time there are not ten per cent. of them that are not living in their own houses. Some have said why co-operate to do our merchandizing? On the same grounds it might be asked, why do we co-operate to dig a waterditch, or to fence a tract of land that belongs to a hundred or more persons? Simply because that is the easiest way to accomplish it. So it has been with the opening of new roads to the canyons to get timber. It could not be done by one man. How is it that we have built this magnificent organ, which is the admiration of all visitors? It is the finest organ ever built in America. Why cannot this principle be extended to merchandizing and everything else, when the same gratifying results would follow? We ought to introduce tanneries, build factories and produce machinery on the same principle. Some feel that they have a right to go to the store of an outsider to purchase articles they want because they can obtain them a little cheaper. What has caused the reduction in price? The co-operative movement.

The Zion of God is not limited in its extent on this continent; but, as the Prophet Joseph has frequently declared it shall comprehend all North and South America. Notwithstanding the powers of the adversary, the Saints will in due time go back to Jackson County, and build a magnificent Temple and the most beautiful city in the world. May God grant us the righteous desires of our hearts, in the name of Jesus, Amen.

The Tabernacle Choir sang the hymn commencing "Glorious things of Thee are Spoken."

Conference adjourned till two o'clock p.m.

Prayer by President Geo. A. Smith.

Wednesday, 2 p.m.

The meeting was called to order by President Young. The Tabernacle Choir sang the hymn on page 115, commencing "On the mountain tops appearing."

Prayer by Elder Horace S. Eldredge. The Tabernacle Choir sang the hymn on the 199th page, beginning "The glorious day is rolling on."

Elder Orson Pratt addressed the Conference. During his absence from the city he had neglected no opportunity to meet with the few Saints who live in Williamsburg. It was with the Saints that he had joy, for ever since the Church was organized God has been with us. At its commencement it only comprised six members. God gave revelations in relation to the Holy Priesthood to those few individuals. In the year 1831 He gave additional revelations concerning that Priesthood and its power, and new councils were organized. Then the Saints were inexperienced and were liable to be led astray by spirits not of God; some pretended to have manifestations and revelations for the purpose of leading the Church. The Lord declared in a revelation that the Saints were not to be led by those influences, and said that he had appointed His servant Joseph, through whom he would lead His people. He directed that the Quorum of the Twelve Apostles should be organized, whose business it would be to preach the Gospel to the nations, to the Gentiles first and then to the Jews. The Priesthood were called together after the building of the Kirtland Temple, and, in speaking of the Twelve Apostles, the Prophet Joseph said they had received the Apostleship with all the powers pertaining to the same, just as the ancient Apostles; in this God had fulfilled His word to His people—He had bestowed upon men all the power and authority necessary to carry on the building up of the kingdom of God. When Joseph was taken from the earth, all that was necessary was for the people to select one to preside over them who had already received an ordination to the apostleship, which is the highest authority ever bestowed upon man. If the people had not been satisfied with the selection that was made, I would not see before me this great congregation. There may be many people here who have never investigated the nature and authority of the Holy Priesthood. Many revelations have been given; one was given instructing the Saints to build a house to the name of the Lord, in which revelation it was stated that if His people would go to

work with all their might to build that house, and that, should their enemies come upon them and drive them and prevent them from fulfilling that work, He would no longer require that work at the hands of His servants. God has permitted us to be driven many times from our homes, but He has never taken from us the priesthood and kingdom. There is every evidence that can be desired that all the authority of that priesthood has been and is now with us. It is stated in the Book of Mormon that if the people of this nation rejected the Gospel, He would take it from their midst. We had to leave our homes in the east before this prophecy could be fulfilled. It is still being fulfilled. The people are coming from the nations in hundreds and thousands. He heartily endorsed those great co-operative movements that had been introduced into the midst of the Saints. Unless we manufacture and export we will be unable to keep among us a circulating medium. May God grant that His blessings may be with all His Saints. Amen.

President Brigham Young delivered a short but very interesting and instructive discourse, in which he gave some interesting facts concerning the benefits arising from the system of co-operation, and other matters of importance.

Brother Fishburn's choir sang a song entitled, "Our Prophet Brigham Young."

Elder Orsen Hyde was the next speaker. He rejoiced in everything that tends to the defence of the Kingdom of God. If the Saints take heed to the counsels of the servants of God he did not opine that any serious inroads would be made by any power that might be arrayed against the Zion of God. There are living witnesses that lived and associated with the Prophet Joseph, and will continue to live and testify to the truth until the Kingdom can take care of itself, and till that time God will take care of it. As long as those witnesses remain, it will be difficult for inroads to be made into the work which the Lord has commenced. At one time the Prophet Joseph said that he would shortly rest from his labours, and exclaimed: "I

now roll the responsibility of bearing off this kingdom on the shoulders of the Twelve Apostles." We did not think then that he was so soon to be taken from us. After he had been taken away, when the Twelve returned to Nauvoo, a meeting was appointed. President Brigham Young went to the stand, most of the rest of the Twelve dispersed themselves in the congregation to learn the feelings of the people, and when President Young arose to speak, his voice, gestures, his features, his form, and even his stature was Joseph's. There are many who can testify to this fact as well as myself. Here was evidence that required no argument to prove that President Brigham Young was the chosen of God to lead Israel, for here was Joseph in the person of Brigham. We need have no fears as to who should lead the Church, for whatever may happen, the Lord makes manifest his choice in so plain a manner that it can be comprehended even by a child. It is the constitutional right of President Young to wield all the influence over the people of this Territory that he can obtain. Many, when they see the influence wielded by our President, are jealous; they are not willing that a man should have influence who has legitimately and honestly earned it. In relation to the Government interfering with the Latter-day Saints, he wished to know why should it do so? We have done nothing wrong. I will say that to any power who will lay a stumbling block in the way of the progress of the Latter-day Saints, God will place two stumbling blocks in their way. If the Latter-day Saints are faithful, the Lord will protect us until the kingdom can take care of itself. God bless us all. Amen.

The Tabernacle Choir sang, "Praise the Lord, O Jerusalem."

Conference adjourned until ten a.m. to-morrow.

The meeting was dismissed by Elder John W. Young.

Oct. 7th, 10 a.m.

Meeting was called to order by President Geo. A. Smith.

The Tabernacle choir sang the hymn on page 36, commencing, "Be it my only wisdom here."

Prayer was offered by Elder Brigham Young, jun.

The Tabernacle choir sang "Give ear to my Words."

Elder Lorenzo Snow spoke. We are peculiar and distinct from all other people. What we do, we perform in the name of the God of Israel. When Moses was selected to lead the ancient people of God, he was clothed upon with the authority of Heaven; so it is in this day. The work in which we are now engaged did not originate in the brain of any individual. The Almighty is the originator of it. The work which is called by our neighbours "Mormonism," is admired in its effects by many; they admire the prosperity of the Latter-day Saints and the peace and quiet which reign throughout our cities and settlements, which are not equalled anywhere else; but when it is said these excellent effects are produced by the Latter-day Saints performing all things in the name of the Lord, the world does not like it. If we professed to act as the world does, in our own name only, they would say all right. Probably if Jesus had come to the Jews in his own name, instead of the name of his Father, he would have been received with open arms.

The gospel has accomplished much for the temporal salvation of the Latter-day Saints. Thousands have come from the old countries who, before obeying the command to gather were living under bondage and in poverty. They were dependent on the fluctuations of trade and the whims and caprices of their employers for their daily bread. They have come here and been able to lift themselves above that condition. Philanthropists admire this, yet they do not like the fact of it all being done in the name of the Almighty. If an individual goes to the nations and declares that he is a missionary from America, it is considered nothing surprising, but when he asserts that he has come in the name of the Lord, to deliver all who will receive his message, from their condition of bondage, and declare to them that, if they will obey the principles taught by him they will know for themselves that he is not an impostor, that there need be no de-

ception, his message is not received.

This work is the work of the Almighty, and it is His business to sustain it, and as long as we do right, we shall be sustained in our efforts to promote His cause. If, in our labours having this end in view, we do things that are disagreeable to other people, we cannot help it; we must do as the Lord directs at all hazards, and we must worship God in the way He has appointed.

It would doubtless be agreeable to us when we go forth to declare the truth to the people, if we were received pleasantly, yet, if it be otherwise, we must nevertheless go forth in the name of the Lord. If we are faithful, the work cannot be hindered in its progress, but will surmount every obstacle and come off triumphant; which may God grant for Jesus' sake. Amen.

The Brigham City Choir sang "My own loved Deseret," in a very sweet and tasteful manner, reflecting great credit upon the training of their leader, Brother Fishburn.

The names of the following brethren were presented to the Conference, by Elder Geo. Q. Cannon, having been called to go on short missions to the Eastern States:

A. H. Raleigh, C. H. Bryan, R. T. Burton, Jacob Weiler, John W. Hess, John Stoker, L. W. Hardy, A. K. Thurber, E. F. Sheets, Samuel A. Woolley, Reuben Miller, Alex. McRae, David Evans, Robt. D. Covington, Charles S. Peterson, Alex. F. Barron, C. V. Spence, Le Grand Young, Angus M. Cannon, Richard Maxfield, Robt. Maxfield, Ezra Clark, Wm. Johnson, Henry McEwan, Millen Atwood, Bolivar Roberts, Henry Houtz, K. T. Browning, Israel Canfield, Augustus Canfield, Edward Stevenson, N. H. Felt, Julian Moses, W. H. Folsom, W. W. Riter, Roswell Hyde, Wm. G. Young, Absalom Smith, Daniel Cahoon, Silas Richards, Preston Thomas, Ben. F. Stewart, Samuel L. Sprague, sen., Daniel Carter, Elisha H. Davis, John Nebeker, Lewis Robinson, David Candland, E. W. East, Z. Snow, Geo. G. Snyder, W. I. Appleby, Theo. McKean, Henry G. Boyle, Adam Paul, Albert Merrill, sen., Albert Merrill, jun., N. Groesbeck, Joseph C. Rich, F. A. Hammond, John Pack, sen., A. R. Wright, Samuel L. Serrine, Horace K. Whitney, Burr Frost, Thomas Naylor, Nelson Empy, Andr. w. J. Pendleton, R. L. T. Harrison, J. M. Barlow, Walter Conrad, J. D. M. Crockwell, Phares Wells, Geo. D. Grant, Samuel Atwood, Elnathan Eldredge, sen., Wm. Bringham, Levi Thornton, Byron Groo, Daniel Corbett, Charles

Bird, Charles Shumway, Charles P. Squires, James May, Joseph Wight, Peter Madsen, Geo. Harding, Omer Call, John Thatcher, William H. Wright, Matthew W. Dalton, Henry Peck, Abel Lamb, John S. Gleason, Hector C. Haight, Henry W. Brizzee, Jacob Zundel, Thos. E. Ricks, Oliver E. Ormsby, Evan M. Greene, Alanson Norton, Charles Nibley, Joseph Tibbits, Angus McDonald, Wm. H. Shearman, Jesse N. Perkins, Lewis Perkins, Thos. Higgs, Ward E. Pack, Parley P. Pratt, Moroni Pratt, Alma Pratt, Henry Lee, Wm. Henry Lee, Milo Andrus, Wm. C. Neal, Theo. Curtis, Samuel W. Richards, Moroni Bigelow, Samuel McIntyre, Wm. McIntyre, Geo. B. Wallace, D. B. Huntington, Wm. Gibson, Daniel Wood, Andrew Gallo-way, Chas. Stewart, Orville M. Allen, Ira N. Spalding, Hopkins Pender, Wm. Miller, John Thornton, T. B. Foots, Thos.

Jackson, Thos. E. Daniels, Aaron F. Farr, Andrew Love, Aaron Sceva, Nathan T. Porter, Wm. C. Rydalah, Frederick Kesler, jun., William Tripp, Jacob Gates.

The following Elders were presented by Elder Geo. Q. Cannon, having been called to go on foreign missions:—

Mons Anderson for Norway, Edward Schonfeld and Chauncey W. West, jun., for Switzerland.

It was then motioned that we sustain these brethren on their missions with our faith and prayers, which motion was unanimously carried by the vast congregation.

The Brigham City Choir sang "Do they pray for me at Home?"

[TO BE CONTINUED.]

A CHRISTIAN PLEA FOR PLURALITY OF WIVES.

—o—

EXTRACTS FROM THE HISTORY AND PHILOSOPHY OF MARRIAGE; OR POLYGAMY AND MONOGAMY COMPARED. By a Christian Philanthropist. James Campbell, 18 Tremont Street, Boston, U.S.A.

[CONTINUED FROM PAGE 701.]

OUR author's early predilections, however, soon introduced him to the society of the missionaries. Of his intercourse with them he writes:—

"I was very much surprised, however, soon after my first acquaintance with them, to learn that, under certain circumstances, they allowed the members of the native Christian churches a plurality of wives. As I had been educated a strict monogamist, in New England, I had never once dreamed that any other social system than monogamy could be possible among Christian people anywhere; and I remonstrated with the missionaries for permitting polygamy among their converts, under any circumstances whatever.

"I was answered by them that the Bible has not forbidden it, but, on the contrary, has recognized it, as sometimes lawful and proper; and although they themselves did not encourage it, they could not positively prohibit it. I then endeavoured to recollect some prohibition in the Bible, but could neither recollect nor find one there. On the contrary, to my own astonishment, after a careful examination of

the Sacred Scriptures, I did find therein many things to favour it. The missionaries also said that their experience taught them that the converting grace of God was granted to those living in polygamy as often as to others; the natives themselves attach no moral reproach to it; 'and,' said the missionaries, 'if such persons give evidence of genuine conversion, "Can any man forbid water, that they should not be baptized, who have received the grace of God as well as we?" "Besides," they added, 'if they are not received and recognized as Christians, how shall we dispose of them? Shall we refuse them our fellowship and send them back again to their idolatry? This would be no less unchristian than unkind. Shall we compel them to put away all their wives, but those first married, and then receive them into the church? But in many cases this would be impracticable, in others unjust, in all cruel. For the chastity of the women hitherto irreproachable would be tarnished by their repudiation: they would often be left without a home and without support; and like other disgraced and destitute

women of all lands, they would be thrust upon a life of infamy and vice. 'Who,' continued they, 'shall dare assume the responsibility of separating wife from husband, and children from parents? since the Bible expressly forbids a man to divorce his wife, for any cause, except unfaithfulness to her marriage vow: God is not said in the Bible to hate polygamy, but it says there that "he hateth putting away."'

"I need not say that I was completely disarmed and silenced by this array of 'the law and the testimony?' and was compelled by their arguments to admit that their course was one of equal justice and mercy. I soon learned, however, that the rules of the missionaries are by no means uniform upon this question. Many of them, particularly those who possess a great regard for the authority and the dogmas of the church, and who reason rather from the 'tradition of the elders,' than from the laws of Nature or of God, have rigidly enforced monogamy among their converts; and if any one becomes a Christian while living in polygamy, such missionaries require him to repudiate all his wives but one. It was not many months after the conversation above related that one of the missionaries called my attention to a religious journal that he had just received from Boston, containing the report of certain missionaries among the North American Indians, giving an account of the conversion of an old and influential chief.

"This chief at the time of his conversion to Christianity was living with two wives. The one first married was now aged, blind, and childless. The other was young, attractive, healthful, and the mother of one fine boy. One of these wives the missionaries required him to put away, as an indispensable requisite to baptism and church membership. The old chief, after careful deliberation, could not decide which one to repudiate. The first he was bound by every honourable motive to 'love and to cherish,' especially on account of her age and infirmity; while the other was devotedly attached to him, and was the mother of his only child and heir, which he could not give up, and from which he could not separate the mother. He, therefore,

submitted the case to the missionaries to decide which one of them he should put away. They decided against the younger one. And as he was old himself and his other wife was barren, that she must also give up her child. This mandate was obeyed with martyr-like fortitude, which nothing but the strongest religious motives could have inspired; opposed, as it was, to every natural sentiment of love and honour. And thus, in one hour, was that young wife and mother deprived of her husband, her child, her character, and her home; and sent away a bereaved and lonely outcast into the wide world. The report which the missionaries themselves gave of this affair closed by saying that the repudiated wife and bereaved mother soon died inconsolable and broken-hearted.

"On reading this report I could not forbear contrasting their mode of treating polygamy with that of the missionaries in the East, which had come under my own observation there, and which I had, at first, so severely criticised. I now began to blush at my own late ignorance and bigotry. And the more I thought of the ecclesiastical tyranny of the North American Missionaries, the higher rose my indignation against it. I could not fail to see that their narrow attachment to their own social system has made them judicially blind to the merits of any other; and that they were more ignorant of the true spirit of Christianity, as well as of the natural rights of man concerning the laws of marriage, than even the poor savages themselves. Yet they undoubtedly supposed they were doing God essential service by this act of inhumanity; just as our fathers did when they hanged and burned honest men because they worshipped God in a different manner, and entertained different views of divine truth, from themselves. Their mistake is one which has always been too common, and from which no one, perhaps, is altogether free. It consists in assuming that because we are honest in our belief, and mean to be right, others who essentially differ from us are dishonest and wrong; and in presuming to judge the conduct of others by what we feel to be right, i.e., by our own standard of morality, in-

stead of judging them by what we know to be right, according to the infallible standard of divine truth.

"These reflections led me to give the whole subject of marriage, in respect to its divine and natural laws, as thorough and as critical an investigation as my abilities and advantages enabled me to do; and to inquire into the origin and the moral tendencies of the two social systems of monogamy and polygamy.

"I have now pursued this investigation many years, and have become convinced that polygamy is not always an immorality; that sometimes a man may innocently have more than one woman; and then that it is their right to be married to him, and his duty to love and cherish them for better for worse, for richer for poorer, in sickness and in health, till death shall part them.

"I am unwilling to leave the world without having given it the benefit of these reflections. All truth is important. If these views are true, they ought to be known; if they are not true, let them be refuted. If the prejudices of modern Christianity are opposed to the social system which their ancient brethren, the earliest saints and patriarchs, practised in the good old days of Bible truth and pastoral simplicity, I believe that these prejudices are neither natural nor inveterate; but that they have been induced by the corrupted Christianity of the mediæval priesthood, and that they will be removed when Christian people become better informed; and if it be necessary for me to sacrifice my own ease and my own credit, in attempting to remove them, I shall only suffer the common lot of all reformers before me.

Yet I scarcely expect to see any immediate result of my labours. It is a melancholy and a humiliating fact that the opinions of most people are determined more by what others around them think and say than by what they believe themselves. They are not accustomed to the proper exercise of their own reason, and do not follow the convictions of their own minds. Yet there are some who dare to think and act for themselves; and into the hands of a few such I doubt not these pages will fall; and to all such I most heartily commend them. To an active and an ingenuous mind there is no pursuit more fascinating than the pursuit of knowledge, no pleasure more exquisite than the discovery of truth. All those who would enjoy this pleasure in its highest sense must love Truth for herself alone; they must emancipate themselves from the trammels of prejudice and public opinion, and dare to follow Truth wherever she may lead. And I make no further apology for calling the attention of an intelligent age to a new examination of an old institution. Truth dreads no scrutiny; shields herself behind no breastwork of established custom or of respectable authority, but proudly stands upon her own merits. I will not despair, therefore, of gaining the attention of every lover of the truth while I attempt to develop and demonstrate the laws of God and of nature upon the important subjects of love and marriage, and to apply those laws to the two systems of monogamy and polygamy. Truth rises superior to every consideration of fastidiousness, and it is high time that these truths should be demonstrated."

[TO BE CONTINUED.]

The St. Joseph (Mo.) *Gazette* has intelligence from the West that business is dull throughout the entire mountain regions. The country is full of goods, a large proportion of which cannot be sold at St. Louis east. The emigration westward is very light, more than double the number of labouring men coming eastward than are going to California. The travel to the latter place is composed almost wholly of excursionists. The Mormons will have their Central Utah Railroad, from Ogden to Salt Lake City, ready for rails in about thirty days. They took the amount of their indebtedness from the Union Pacific Railroad in rails and rolling stock. Gentile merchants at Salt Lake are doing nothing, as the Mormons will not trade with them. Business is dull in all the Territories.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, NOVEMBER 10, 1869.

MORMONISM IS TRUE.

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MORMONISM is true. Such is the conviction of those persons who examine it with a candid, prayerful, teachable spirit. There is a light that lights every man that comes into the world. When the Gospel is presented to a man, if he is humble and teachable, that light is there to illuminate his understanding that he may be enabled to comprehend the truth and know for himself that Mormonism is true, even before he obeys it, as many can testify. Obedience brings confirmation and further confirmation, so that from a man's own experience of the dealings of the Lord towards him he has a testimony of the divine origin of the work.

What is the almost universal testimony of those who fall out of the ranks by the way, or turn back from the Gospel plough? That the work is not true? O no. But that human nature is weak. Why everybody knows that—it is proverbial. Humanity is frail, easily discouraged, easily disheartened, soon cast down and turned from the way of life back to the beggarly elements of the world. The testimony of apostates almost exclusively is that Mormonism is true, but that somebody or other in the Church is no better than he should be, or that living up to the requirements of the Gospel is too hard a thing for poor human nature. The whole fault comes back upon human nature, its numerous failings, and its assumed inability to endure to the end, while the common testimony of Saints and sinners is that the work is true.

But seeing that the work is true, what is there to be gained by falling away from it? What can be gained by forsaking the path of life? Nothing. Because there is only one thing else that can be done, if we will not walk in that path, and that is, travel the way of sin and death, and that, except a few Jack o'Lantern lights and meretricious splendours, is a dark and cheerless way, and those who follow it are without God and without hope in the world. They have their reward, but it is not what they might obtain by travelling in the path of life. If we walk in the way of life and salvation, we must obtain life and salvation. If we walk in the way of sin and death, we must expect to meet sin and death. That is logical, we believe.

In this thing, Mormonism differs greatly from the religions of the day. A man can not say of one of them, at the expense of the others, that the one is true. He can pass from one to another without especial condemnation, without feeling in his heart that he has forsaken the truth. But it is very difficult, and in most cases impossible, for a man to apostatize from Mormonism without being conscious that he is leaving the truth and turning to error, turning from light to darkness.

These things should be incentives to faithfulness and endurance, for it is

only those who endure to the end who will obtain the highest salvation. We should cleave to the truth, in spite of discouragements by the way, knowing that it is the best thing that we can do, and that turning astray is all clear loss.

J. J.

VITALITY OF MORMONISM.

VISITORS to Salt Lake City, and reflecting observers of Mormonism generally, remark that there is a great deal of vitality in Mormonism. That is the fact. The hopes so frequently expressed, with apparent confidence, that such and such a circumstance is the beginning of the end of Mormonism, invariably fails, and some other circumstance is then greedily seized upon for the foundation of a new hope of similar import, both new hope and new foundation to succumb as the others preceding it did, while Mormonism increases and retains its vitality, vigour, potency, and influence.

The last circumstance thus seized upon for the foundation upon which to erect such another ephemeral fabric of hope, was the recent stump speech of the Vice President of the United States, at Salt Lake City. Now, that is the beginning of the end, the entering wedge, the anchor of the souls of the opponents of Mormonism, who cling to it with their characteristic strength of grip. If they really think they have got hold of the much desired at last, after all their disappointments, they can retain their hold until they discover whether it will serve or fail them. We are well enough satisfied about it now.

If Mormonism were a work of human design merely, it might endure for a longer or shorter period, according to current circumstances and conditions. But as it happens to be the Lord's work, and not a common work even with Him, but His great and marvellous work of the latter days, foretold by all the prophets in all ages, it does necessarily possess a vitality and a vigour beyond that in any simply human movement, and that is why its opponents go so often and so widely astray in their speculations upon the "end of Mormonism."

In New York, in Ohio, in Missouri, in Illinois, the "beginning of the end of Mormonism" was many times prophesied, and those prophecies as many times broke down, so that it became a matter of wondering remark that it was impossible to break the spirits of the Mormons. When the Saints were expelled from Missouri, it was supposed that the "end" had come. But no, it had not. Scattered and peeled as they were, they re-assembled, and settled and built up Nauvoo. When the prophet Joseph Smith was murdered, that was another "end of Mormonism." But no, such was not the case. The mantle of Elijah fell upon Elisha, and the work still prospered. When the Saints left Nauvoo, that was another "end." But not so. The worn-out Saints, cast down but not destroyed, set their faces like flints towards the setting of the sun. When the members of the Mormon Battalion, the strength of Israel, started on their two thousand miles' march through an untracked desert, leaving their wives and little ones in wagons or tents, those who were fortunate enough to have any, on the bluffs and bottoms of the Upper Missouri, in a perfectly Indian country, beyond the frontiers of the white settlements, that was another "end." But no, the end was not yet. The weakened camp of

Israel, with its multitudes of semi-widows and semi-orphans, slowly and wearily worked its devious way over the plains and the deserts and the mountains to the peaceful valley of the Great Salt Lake. When Buchanan sent his army into Utah, to use up the Mormons, that surely was the "end" of them. But no, the Mormons survived that expedition more easily than did the well-appointed army, if it did take two summers to get into Utah and resort to mule meat to keep up its spirits, thus forestalling the Parisian hippophagists. Instead of using up the Mormons, that expedition came very near using up the United States. It did have these results—it laid the foundation for the present United States' national debt, and it was the precursor of the recent terrible civil war in that country.

Some people imagine that the war between the Northern and the Southern States of the American Union came to pass for the poetical reason that without a civil war that nation would not have had a history, whereas that tremendous conflict occurred for the judicial reason that many of the people and the rulers were desperately wicked, and especially because they had rejected the Gospel, slain the prophets, and cast out the Saints, even following them for evil into the wilderness, whither they had fled for peace and safety. Ancient Israel had cities of refuge, whereunto even criminals might flee for safety, but the people of the United States with fire and sword pursued innocent people into the very depths of the desert for their injury. Such things cannot go unpunished. Besides, is it not written that no weapon lifted against Zion shall prosper, and that the people or nation that fight against her shall be utterly wasted?

Now will this Vice-Presidential stump speech prove the great and much desired desideratum—the "beginning of the end of Mormonism," as is prophesied by some? If we were a prophet, or the son of a prophet, we should not hesitate to say no; but it will fail like its predecessors, and when its author lies mouldering in the grave, and his petty political ambitions are forgotten among men, the spirit of Mormonism will go marching on more triumphantly than ever. For there is truly an astonishing vitality in Mormonism, that enables it to triumph over all its adversaries. What a lot of "ends to Mormonism" there have been to be sure! It is wonderful, the tenacious vitality which it manifests. A cat is said to have nine lives, but Mormonism has nine hundred and ninety-nine lives; so that henceforth, when extraordinary vitality is ascribed to anything, the proverb will run—"It has as many lives as Mormonism." For such a word as peccavi is not to be found in the Mormon vocabulary. Mormonism knows no such process as giving up the ghost. It supplies a multitude of the imperative wants of the times, of human nature. Life is the burden of its mission, and tenacity of vigorous life is one of its distinguishing characteristics.

J. J.

MEETINGS.—On Sunday, the 21st instant, we expect to meet the Saints in Conference at Ebbew Vale, in the Monmouthshire Conference, and to attend a concert in Ebbew Vale on the evening of the 22nd, and to hold evening meetings in Merthyr on the 23rd, Aberam on the 24th, and Cardiff on the 25th and 26th, and to meet with the Saints in Swansea on Sunday, the 28th. If, on our return, we can handily cross from Cardiff to Bristol, we will hold an

evening meeting in Bristol on the 29th or 30th, whichever President Joseph S. Richards shall timely inform us will best suit them ; or in Bristol on the 29th or 30th, and in Bath on the 30th or Dec. 1st, as may be agreed upon.

THE STEAMSHIP COLORADO, with a small company of Saints on board, arrived at New York Nov. 1. She left Liverpool Oct. 20.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Oct. 11, 1869.
President Albert Carrington.

Dear Brother,—Knowing the great interest you have in the welfare of Zion, and the up-building of the same, to which you have contributed so extensively by the successful emigration of this season, I take great pleasure in penning these few items to you.

Upon my arrival the times were very slack, as a general thing, but after a few days most of my company found employment, those that were able to do a day's work. Several of the brethren were employed and still are at work on the Utah Central Railroad, so that they are in a way to refund that which had been loaned them to emigrate with, besides opening the way for their families and friends to gather the coming season. I took particular pains to impress it upon the minds of all, to pay back what they had been helped with by the church, so that others who are still in the bondage and misery of old Babylon, may be delivered.

I enquired to-day with Brother Schettler, the emigration clerk, if any of my company had paid what they owed, and he said several of them had, besides those who are working on the U.C.R.R.

All the young girls met with good situations, wages from 8 to 12 dollars (£1 4s. to £1 16s.) per month, and as I had the pleasure of attending the semi-annual Conference, I met with many smiling faces, men and women, old and young. All seem well pleased with their new homes, and the policy of the servants of God.

Our mammoth Tabernacle proved to be too small for the vast assembly that attended the Conference, which

lasted for five days. The instructions were good and wholesome, and the influence of the good spirit which brooded over the congregations was heavenly. When the authorities were presented, you may imagine the whispering as well as the guessing that was going on as to who would fill the place of Brother Benson, and when the name of Albert Carrington was announced it seemed to give full satisfaction to all.

Since my return, I have paid a visit to Iron County. I found the Saints in all the settlements in excellent feeling. The crops of grain of every kind were never better, with the exception of Parowan, Red Creek, and Cedar. The two latter will realize enough of bread-stuffs, and a little to spare for Parowan and Dixie.

Co-operation is the order of the day, not only in merchandize, but in stock raising, sheep herding, and dairies, also in woollen factories. Several very large factories are in course of erection this season. The home manufactured woollen cloth exhibited at our late fair was excellent, and very encouraging to sheep raisers, as well as to the citizens in general. Nearly every other article produced was equally flattering, which proves to all that we in Utah have the material, skill and talent to become a self-sustaining, independent people, if we but listen and act in accordance to the counsel of those whom the Lord has placed over us. As a mass I believe that we are improving and advancing in that direction.

I am led to believe that our own locomotive will begin to prank on our own line to-morrow, in helping to carry the rails, &c. The grading is mostly through, and the rail-laying

will soon be completed to Salt Lake City, which will be another sermon to the nations, and I hope we shall not rest until we shall complete the line down to Dixie Land.

As I left many warm hearted friends in Wales, and a few in England, not only in the church, but outside, at the time of my departure, I shall feel exceedingly grateful to you, if you see fit, to mention the receipt of this hasty letter, on the page of the MILLENNIAL STAR, with my kind remembrance to all my acquaintances, as the time is too precious for me, after having been absent from home for four years, to write to all that claim friendship with me. My best wishes are towards all such as turn their faces Zion-ward, and never stop until they reach here, if they are for God and His Kingdom.

My kind regards to all the Elders, especially my faithful young comrades, who are roaming the Cambrian hills as good and faithful shepherds in search of the sheep of Christ.

Yours most respectfully,
ELIAS MORRIS.

ENGLAND.

61, Great Freeman Street,
Nottingham, Oct. 28, 1869.

President A. Carrington.

Dear Brother,—Several weeks having passed away since our Conference, I write you to state the effect it had upon the Saints. We have made the tour of the Conference, and visited most of the Saints, since then; and the excellent instruction which they received seems to have made a favourable impression upon them, as they seem more contented and cheerful in their duties. They have renewed their determination to continue faithful to the end, and await with feelings of confidence their happy deliverance from this land, where they are being more oppressed only to fill the coffers of the already rich. They speak very flatteringly of the fatherly care you have displayed during the recent emigration.

We are having a few come to listen to our testimony of the Gospel of Christ, but the great majority manifest the utmost indifference to everything pertaining to spiritual welfare.

My health and that of the brethren continues excellent, as I trust yours is also. With best love to you and all in the Office, I remain as ever, your brother,
GEO. LAKE.

5, Lawrence Street,
Sunderland, Oct. 28, 1869.

Dear Brother Carrington,—The Gospel is on the increase, and things move along as well as might be expected under the existing circumstances. I feel well in body and spirit. I feel to thank God that I was counted worthy to come on this mission. It is truly a high school for any one that will live his religion. We have held many out-door meetings in various places in the Conference this last summer, and, as a general thing, good attention has been paid to what has been said. Sometimes we have met with a little opposition by the ministers of the day, but instead of taking the touchstone of truth to prove what they call error, they would take old newspaper yarns, and throw out slurs on plurality, &c. The prejudice that exists against us as a people is very strong; but truth and true principle will prevail, in spite of the puny efforts of man to retard its progress; and the honest in heart can see, if they will, the contrast between the doctrine of Christ and the false doctrines of man. We get a few to come to the waters of baptism now and again, so that we are on the increase, slow but sure.

In travelling among the Saints I find a great difference in them: some are Saints in very deed, and they live their religion to the best of their ability; while there are a few that are cold and indifferent, and they do not try to live up to the covenants that they have made, or, if they do try, they make very poor out of it. It makes my heart ache to see how cold and indifferent such are as regards their religion; and then to see how easy they give way to a peevish, fault-finding spirit, and that makes them call their children hard names, and sometimes husband and wife will quarrel and scold each other over a mere nothing. It seems as though they do not realize that it drives the spirit of the Lord from their house, and gives the devil

a chance to come in. Sometimes I tell them that it is as good a thing as the old boy wants, when he can get a family to quarrel among themselves, &c.

We held a general priesthood meeting at Newcastle, Oct. 24. The brethren felt well, and we had a good time of rejoicing. The Saints seem to be all well pleased with our President, Brother Peterson. He is a good man. I take a great deal of pleasure in labouring with him. I am satisfied that we shall make a great change for the best in this Conference. We fast and pray often, that we may obtain a large portion of the spirit of God, to guide us into all truth, that we may be enabled to perform the duties that devolve upon us as becomes servants of God, and that we may obtain His smiles and approbation, and the goodwill of His servant, who sent us.

We intend to hold our Conference in Newcastle on the second Sunday in January, and I hope to have the pleasure of seeing you there. We give all a kind invitation who may find it convenient to attend.

Ever praying God to bless you, with all who may lend a helping hand to advance the cause of truth,

I remain, your humble Brother in the Gospel of Christ,

GEORGE O. NOBLE.

30, Union Street, Pendleton,
Oct. 30, 1869.

President A. Carrington.

Dear Brother,—We are trying to do

the best we can under existing circumstances, but the Gospel seems to have little attraction for the world. Some appear to believe, but have not the moral courage to obey. Others do not seem to comprehend the truth, but as their fathers did so do they, and they trust that all will be well in the end. Others still appear to wish not to hear Mormonism named, for fear that they should find it true; while there are others who seem to be more immediately under the influence of Satan, and who at the mention of Mormonism, Joseph Smith, or Brigham Young, begin to ferment and get angry. Our duty is to teach the truth, the Gospel of Jesus Christ, which, as Paul says, is the power of God unto salvation, unto every one that believeth. We can but offer, and the people are free to accept or refuse, to choose life, or choose death. The choice is before them.

The Saints in this Conference, most of them, are poor, the factories running but short time. But they are very kind and always pleased to see the servants of God, and such as they have they freely give, and may God remember and bless them according to their need.

With kind love to yourself and the brethren, in which Brother Dewey joins, and ever praying for your welfare,

I remain,
Your Brother in the Gospel,

W. W. TAYLOR.

UTAH NEWS.

—o—

The following are from the *Deseret News* to Oct. 20 :—

Utah was rejoicing in Indian summer.

Hon. Brigham Young, jun., left Salt Lake City, Oct. 15, for the States.

Elder David Candland had been honourably released from his mission to the Eastern States.

Judge Wilson had taken the opportunity offered by the recess to visit his friends in the States. He left Oct. 16.

The citizens of Smithfield, Cache County, have selected 300 acres of land, which can be surrounded with water, for co-operative farming.

Santaquin Female Relief Society held its first annual meeting Sept. 3. The report showed an income of \$152.22. Speeches and the dance enlivened the occasion.

Oct. 19, 20, 21 and 22 the militia of Salt Lake District were assembled for drill at Camp Wasatch, on the west bank of the Jordan.

Young and Co. have erected a large and substantial foundry and machine shop near Kimball's Mill, on City Creek Brother Z. W. Derrick is in charge of the works.

The company of emigrants, 350 in number, in charge of Elder James Lawson, left Omaha Oct. 12, in eight cars, and arrived at Ogden on the morning of the 16th, all well. Elder Warren Dusenberry went with the company.

A number of the members of Zion's camp assembled at the Social Hall, October 9, and partook of an excellent supper, prepared by Bishop Hunter and his counselors, to which were added speeches, and we presume also tripping of the light fantastic.

Presidents Brigham Young and Geo. A. Smith, accompanied by W. Jennings and F. Little, Esqs., returned, October 13, from a visit to Ogden. The track was laid on the Utah Central Railroad to about three miles south of the crossing of the Weber river, and was progressing at the rate of about half a mile a day. John W. Young, Esq., and seventy men, were laying the rails.

George Brooks, a boy of 12 years, living in the 8th Ward, while riding a horse near the Warm Springs, was cast to the ground by the saddle turning, the horse going at a smart pace at the time. The boy was apparently instantaneously killed.

Elders I. Evans and N. C. Murdock, wrote from Trenton, Wayne Co., Michigan, Oct. 11. In Polk county they had rebaptized many old members of the Church, together with some new ones, and established a branch in that locality. The Saints there would like to have any Elder, who may be passing through, call upon them to rest and instruct them. There is a good spirit and feeling, and any Elder visiting that vicinity will find friends. They also visited Marion and Lucas counties and were well received, although there were no Saints in those places. They preached three times there, and were warmly invited when they left to go again. Brothers Evans and Murdock felt well on their missions, and stated that there were good opportunities on every hand for preaching the Gospel.

Between daylight of Oct. 18 and 19 a high wind unroofed the Penitentiary. What a thing it would have been if the wind had taken the building clean away! Reroofing was going on vigorously.

James David Wilson, of Eden, Ogden Valley, in his 13th year, was bear hunting, Oct. 13, when, on taking up his gun from a bush, the charge exploded and the ball entered his left side, below the ribs, and came out near his backbone. He died next morning.

Bishop Wm. F. Littlewood's new log house, nearly completed, at Newton, Cache Co., was destroyed by fire Sept. 25, the fire, having caught hold of the dry grass under the floor, defying all efforts to extinguish it. Clothing belonging to Brothers Stoddard and (H) Aslem, of Wellsville, was also burned. Loss \$1200. The inhabitants of Newton and Clarkston made a subscription and in two days the Bishop commenced to build a rock house on the old site.

Judge Elias Smith returned from Omaha, Oct. 14, after a stay of two weeks in that city. The *News* says—"He informs us that the arbitration between President Young and the Union Pacific Railroad did not occur, for the reason that the arbitrators on the part of the U.P.R. did not put in an appearance. The counsel for the U.P.R. did not state whether the Company would make any other effort to evade the payment of the demands in controversy; but, if bonds and written obligations have any force, they are firmly enough bound to pay those dues, the case having gone against the Company by default. There are a multitude of hard-working men in this community who have aided by their hands, heads, hearts and every means in their possession, to push this great thoroughfare through to completion, who will be but barely compensated for actual service rendered, when those demands are paid in full."

On Sunday, Oct. 17, at the Meeting in the Old Tabernacle, Henson Walker, Welcome Chapman, and Benjamin Salisbury were voted to go on missions.

Geo. Nebeker writes from San Francisco, Oct. 13—"Elder Napela and myself arrived here on the 11th inst. after a pleasant ride of fifty-three hours. We found our friends here glad to see us again. We take passage on the bark *D. E. Murray*, which sails to-morrow, and we trust to the Lord for a pleasant passage. We feel to say again to our many friends in Salt Lake Aloha-hue."

SUMMARY OF NEWS.

Liverpool was all alive on Monday, Nov. 1, with the municipal elections (women voting) and the opening of the street railroad. The portion opened runs from the Dingle along Great George, Berry, Renshaw, Lime, Elliot, Church, Lord, and Castle Streets to the Town Hall, continuing thence along Dale and Manchester Streets, St. John's Lane, and Lime Street to the top of Elliot Street, forming a circle. A branch will be made up Scotland Road to Walton Lane. Ten cars or carriages, each drawn by two or three horses, and seating 22 passengers inside and 24 outside, are running. All the carriages were built at New York.

The Duke of Newcastle is insolvent, but the law won't let a peer become bankrupt.—The insurrection in Dalmatia grows.—M. Bastiele says that during the last 25 years Protestantism has made much greater progress than Catholicism in France.—Five inches of water fell in the equinoctial storm in New England.—Ramie is said to be a more tropical plant than cotton.—In the United States, Cotswold sheep are most popular, Leicesters next.—Shipbuilding on the Thames, of late so much decayed, shows signs of improvement.—In Blackburn not less than 5,000 persons are now relieved by the parish.—Rev. Canon Greenwell has resumed his investigations of the Yorkshire tumuli.—A large Fenian amnesty demonstration came off in Hyde Park, London, Oct. 21, where 100,000 persons assembled.—Carlyle is a nice spoken man. He calls Spiritualism Ultra-Brutalism and Literature of Dead Sea Apes.—Chicago has got the big organ fever.—The California banks have their funds locked up in speculations.—The "babes in the wood" was re-enacted lately near Barnstaple by two boys, one of whom perished and the other was very much exhausted.—Two thousand persons met at Rouen to protest against free trade.—Leamington Spa has been enjoying the "wildest excitement" over two elopements.—The clipper "*Marpesia*" ran from Melbourne to Calcutta in 39 days, fastest time yet.—A two year old girl at Birkdale swallowed a small German green toy paint and died in a few hours.—The steamboat "*Cornwall*" was lately burned on the Mississippi river, and 220 persons perished.—The Liverpool "*Mercury*" asks—"Is Liverpool to come under the thumb of a beocracy?" That's the "pint" to which things are whittled down.—The machine shop employes of the Erie (U.S.) railroad struck, complaining of irregularity of payments.—The first heavy snowstorm of the season in Missouri, Iowa, Illinois, and Kansas set in Oct. 19.—The gale, with sleet and snow, on the north and east coasts of Great Britain, at the end of October, was the worst known for years.—Margaret McGowan appeared in court for the 126th time at Liverpool, Oct. 29, and had to pay 40s. for the privilege. Drunk as usual.—France has a dueling epidemic.—The Alabama claims are up again.—Spain has a crop of ministerial crises.—The distress among the cotton workers of Lancashire is said to be owing to the deficient supply of cotton, and the unsettled prices.—Portions of Scotland have been blessed with four or five inches of snow already.—Mr. Watts Phillips, dramatist, ascribes his bankruptcy to "insufficiency of income to meet necessary expenditure."—The "*Lancet*" says the national taste is now in favour of wearing the beard.—Fifty Finland emigrants have gone to Alabama.—Baltimore fines people 100 dollars for dancing the can-can with variations.—A terrible state of terrorism and vigilantism exists in Warwick County, Indiana, U.S., and the law-abiding people seem to be paralyzed.—Father Hyacinthe is being feted and interviewed in the United States.—At the late election, about 300 "professional repeaters" went from New York to Philadelphia, to "vote early and often."—Vanderbilt said of the New York gold bubble, "I suppose that it is a combination of d-d thieves to put money into their pockets."—Frankfort, Darmstadt, and other places in Germany were visited with earthquake Oct. 31 and Nov. 1.—The Marquis of Westminster died at Fonthill Gifford, Oct. 31.—Mr. Geo. Peabody died Nov. 4.

VARIETIES.

Babies are described as coupons attached to the bond of matrimony.

"A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far."

A case of domestic scandal was under discussion at a tea-table. "Well, let us think the best of her we can," said an elderly spinster. "Yes," said another, "and say the worst."

It is quite within the truth to estimate that one-fourth of the earnings of the poor in cities is absorbed by the profits of retail trade: and mainly of the trade in what they eat and drink.—*Greeley*.

A man in Maine, who kept a store, when he sold a pint of rum always put his thumb into the measure—an enormously large thumb—and at the end of twenty years' practice estimated that he had sold his thumb for at least 5,000 dollars, and had it left after all.

The Rev. Mr. Stowe, husband of Mrs. H. B. Stowe, being in Canada, was introduced to an English gentleman, who expressed himself very glad to see him, and added, "I should be much more pleased to see your wife," "Yes," said Dr. Stowe, "so should I."

Mr. Robert Coningsby says that when he was strange to America it seemed queer to him "to be parasol-spiked out of a seat in a street car by an elegant young lady, who only vouchsafed the explanation that she would 'sit right there.'"

An enthusiastic admirer of the beauties of beautiful women, recently startled a friend: "Been to church this morning," he asserted. "To church?" "Yes, and such necks! Full and white and good enough to eat—six of them all in a row; watched 'em all through service. Oh my, what necks!"

Four royal accouchements are expected either in November or December, viz., the Princess of Wales, the ex-Queen Sophia of Naples, the Princess Margaret of Italy, and the Duchess of Parma. Although the ex-Queen of Naples has been married ten years, she has hitherto been childless. The number of expected accouchments not "royal" is not stated.

The most recent specimen of irreverent hymnology is from the pen of Mr. William Weaver. Here is the first verse:—

I've given my heart to Jesus,
And mean to keep it so!
If the devil wants to have it all,
I'll tell him—"Not for Joe."

And so through other five verses "Not for Joe" is the refrain. The last is, perhaps, the most extraordinary:—

Lord, give me strength to fight,
And battle every foe;
If tempted to forsake my God,
To cry out—"Not for Joe."

INFORMATION WANTED.—Henry Winks wishes to know the whereabouts of his son, Albert Geo. Winks, who emigrated to New York in 1867. Address 402, Essex Road, Islington, London.

A D D R E S S E S.

Winslow Farr, }
George Barton, } 75, West Street, Faversham, Kent.

D I E D.

EAMES.—At Plain City, October 3, after an illness of two years and nine months, Henry Eames, aged 36 years—"Deseret News."

SPILLET.—In London, Oct. 10, Sarah Ruth, daughter of Edward and Ann Spillet, aged four years and ten months.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 47. Vol. XXXI.

Wednesday, November 17, 1869.

Price One Penny.

THIRTY-NINTH SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 735.]

Elder Wilford Woodruff addressed the Conference. Previous speakers have alluded to our past history. The doings of our enemies are recorded in the heavens and on the earth. Those things are past, and we have a great future before us, for the set time to favour Zion has come. The Lord has promised that He will never forget Zion, and He never will. Men may seek to overthrow this work, but they will never prevail.

I rejoice at the host of men of God who are going forth to this nation to call on the people to repent of their sins and turn unto the Lord, before His judgments are poured out upon the inhabitants of this country. It is the future that our minds should be directed towards, for Zion is not yet what it will be. In relation to being subject to the laws, there is an important consideration, which is, whether the law is righteous or not. For instance, if a law were in existence to the effect that we should not be baptized for the remission of sins, this would be in opposition to the law of God and it would consequently be wrong to obey it. We must obey the law of God at all hazards. It is right for us to obey every righteous law, and every principle which is consonant with the glorious Constitution of our country. We are required to build temples and attend to those ordinances that will unite us with the

dead who have gone behind the veil before us, without whom we cannot be perfected, neither can they be perfected without us. It is our duty to labour and to pay our tithes to build the temple. Zion is arising. We have no time to lose. We must listen to the living oracles, without which we would be as lost sheep. He felt as an individual that he would be glad if the Lord should command that this people should not buy another yard of cloth anywhere until they had used up all now in the Territory. Let us do what is right, independent of consequences. Amen.

The Tabernacle choir sang the hymn on page 118, "How beauteous are their feet."

Elder John T. Caine dismissed with prayer.

The congregation this morning was very large; the huge Tabernacle being filled in every part, many of the people being unable to find seats. In beholding the vast congregation, as viewed from the stand, the sight of the living sea of human faces was well calculated to inspire the beholder with peculiar emotions and reflections. How plainly is the divine hand of the Almighty traceable in the gathering together of so many people from such a variety of nationalities, manifesting a unity and steadfastness of purpose to serve God that has probably never been equalled by any people, possessing the same

amount of experience, of either the present or past ages.

Thursday, 2 p.m.

Meeting was called to order by President Brigham Young. The Tabernacle choir sang the hymn on page 132, "Sweet is the Work, my God, my King."

Prayer by Elder Samuel W. Richards.

Sister Careless sang "Little Footsteps," the choir joining in the chorus.

Elder Orson Pratt spoke. Our Fathers who framed the Constitution of our country, incorporated in it that all dwelling under this Government should have the inalienable right to worship God according to the dictates of their own conscience. In ancient times, under the Mosaic law, those who broke the Sabbath were put to death. Although the Constitution does not admit that we should inflict such penalty, yet we have the privilege of keeping the Sabbath if we choose.

God created man and gave him laws to govern him, and gave unto him a help-meet also, that the earth might teem with inhabitants. In men and women God implanted the inextinguishable principle of love one towards the other, that this great object might be accomplished. He also gave laws to regulate that love; He gave the law of marriage. Marriage for eternity was the first kind of union of the sexes that we have any knowledge of. Adam and Eve were eternal beings; therefore, when God gave Eve unto Adam, he gave her as an eternal wife. Death, in consequence of the fall, tore asunder those two who had been united, but the Lord had provided a plan of redemption by which they would be restored to each other. That is the true order of marriage, but men have departed from that order. We never hear in the present age men speak of marriage for eternity. They marry for the brief space during which mortality lasts only. How is it in the resurrection? Does a man come forth possessing all the attributes of manhood and woman all the attributes of womanhood? If the same love existed before and since the fall, will it exist in the future? God has ordained that the highest order of beings shall dwell in the capacity of families, having the power to increase, and bring forth im-

mortal intelligences. When the Saints of the Most High come forth on the morning of the resurrection, they shall possess all the attributes of love and friendship which they possess here, only more intensified, and with far greater capacity to live in the position of husband and wife. There are others who have not attained to that glorious position, and have not the privilege of increasing their posterity through all the ages of eternity; such have not attained a fullness of glory.

For the benefit of strangers I will say that God's people in all ages have generally been polygamists. This was the case with Abraham. God approved his taking more wives than one. The Lord permitted Jacob to take four living, legal wives, and to show that He approved of his having a plurality of wives, He listened to the prayer of Jacob's second wife, just as he would have done to the first. The privileges of the first-born were conferred upon Joseph, the son of the second wife. In the days of Moses polygamy was approved of by God, for Moses, himself, had two wives. If the ideas of the people of the present age were correct, how could Moses have dared to go upon Mount Sinai and converse with the Almighty himself. The Lord not only approves the wives of those who have obeyed polygamy, but also blesses their posterity. In ancient times the Lord provided a law for the purpose of keeping family inheritances in the family line and not allow them to go to strangers. When a man died without leaving issue, the brother of the deceased husband was required to marry the wife of his brother. The prophets and kings of Israel were polygamists; one of the latter—David, was called by God a man after His own heart. Before David was exalted to the throne of Israel the Lord gave him eight wives, and even then the Lord did not think he had a sufficient number of wives, for He afterwards gave unto him all of Saul's wives. Afterwards, David transgressed, but his crime did not consist in his being a polygamist; it was because he had taken another man's wife, thus committing adultery. This was an abomination in the sight of the Lord. If Solomon had been a bastard, as many

people would have us suppose, he would not have been permitted to enter the congregation of the Lord, even unto the tenth generation; instead of that he was exalted to be King over Israel. Many who oppose the principle of polygamy appeal to the Book of Mormon to support them in their position, but, although God said, as recorded in the Book of Jacob, that David and Solomon were guilty of abominations, those abominations did not consist in their having a number of wives whom they had obtained legally, but because they had taken some illegally. In 1832, the Prophet Joseph stated to a number of the Saints that even at that early day he had enquired of the Lord concerning polygamy, and that the Lord had informed him that it was a true principle, but the proper time to practice it had not yet come. When the time arrived for the practice of that principle it was revealed to the Prophet Joseph. The revelation was given in 1843. That revelation has long been published to the world. If the inhabitants of the earth were all righteous, and the number of males and females were exactly equal, there would be no necessity for practicing this principle. The law of compulsory celibacy and monogamy, which emanated from old Rome, has made a great inequality of the sexes. Statistics of various parts show a large preponderance of females over males. What is to be done with the surplus females? for in those places laws have been passed to the effect that they shall not be permitted to marry. They are not permitted to marry a man who already has a wife. We purpose carrying out the will of God in this and all other matters; which may God enable us to do. Amen.

The congregation joined with the choir in singing the hymn on page 166, "We thank Thee, O God, for a Prophet."

Conference adjourned till ten a.m. to-morrow.

Prayer by Bishop E. D. Woolley.

Friday, 10 a.m.

The Conference was called to order by President Brigham Young.

The Tabernacle Choir sang the hymn

commencing "Come ye that Love the Lord."

Prayer was offered up by Elder Wilford Woodruff.

The Tabernacle Choir sang a glee entitled, "Wake, Æolian Lyre."

Elder Charles C. Rich said: It is an inestimable blessing to live under the immediate direction of the Almighty. It is a blessing that might be enjoyed by the whole world, if they were willing to receive it. The Lord has never required anything of us, only what would tend to our salvation. The dispensation under which we live is different from all previous dispensations. We are required now to build up the Kingdom of God permanently upon the earth. If we were to undertake to build a house for an individual we should expect that the person for whom the house was to be built would dictate as to how it should be constructed. So it is in regard to the Kingdom of God. There are people who are not willing that righteousness should be established on the earth. This is not our feeling; yet there is much room for us to improve and become united. We have the same opportunity of becoming so as the people of Enoch, or any other people that ever lived on the earth. We should be careful how we find fault with the servants of God or any principle that He has revealed. I feel thankful that I lived in the days of the Prophet Joseph, that I associated with him and heard the principles which he taught. I am also thankful that I live in the days of President Young. I can testify that he has carried out the principles taught by Joseph, and that God has been with the people up to the present time. Let us be dictated continually by the Spirit of inspiration. That we may do so, is my prayer, in the name of Jesus. Amen.

Brother Fishburn's choir sang "O Zion for ever."

Elder Erastus Snow addressed the Conference. The Saviour said, "Seek ye first the kingdom of God and its righteousness, and all other things shall be added unto you." If we keep in mind continually the object for which we are gathered together, and not give way to sordid selfishness, we will attain the object we had in view

when we first connected ourselves with the Church of Christ. If the priesthood were all determined to support the kingdom of God and defend its interests, the servants of God would have but little difficulty in leading the people; but as yet the tares continue among the wheat. Great efforts have been made to cause a combination of effort in our merchandizing, manufacturing, and other interests. The results thus far have been exceedingly gratifying. Yet there are many who are foolish enough to step aside for the sake of a few dimes from the wise policy sought to be universally adopted among us. Such are blind; they allow a few dollars to stand between them and salvation in the kingdom of God. We should learn the difference between our friends and our enemies. Instead of importing manufactured goods we ought to import labour-saving machinery, and if we have not yet learned to supply ourselves with all the raw material we need, let us import what we need of that until we can produce it ourselves. Let us, however, increase the necessary raw material; let us increase the wool, the flax, the silk and other material. Instead of our wives and our daughters parading the streets, decked in the fanciful, ridiculous articles of dress that are imported from abroad, it would be much more gratifying to see them engaged in some useful occupation at home. Salt Lake City excels every other city or settlement in this Territory for those evils, and the sooner they are abolished the better. I was one of the founders of this city and one of the first two who set foot on this soil, therefore I claim the privilege of speaking my sentiments in regard to these matters. Amen.

Brother Fishburn's choir sang the anthem entitled, "I will lift up mine eyes to the Hills."

President Brigham Young delivered an interesting discourse, which was replete with rich instruction upon a variety of topics of great importance to all interested in the building up of the kingdom of God.

Conference adjourned till 2 p.m.

The Tabernacle Choir sang the hymn on page 272, commencing "The towers of Zion soon shall rise."

Prayer by Elder George B. Wallace.

Two p.m.

Meeting was called to order by President Geo. A. Smith. The Tabernacle Choir sang the hymn on page 79, commencing "Glorious things are sung of Zion."

Prayer by Elder Franklin D. Richards.

The Tabernacle Choir sang the anthem commencing "How beautiful upon the mountains."

Elder Geo. Q. Cannon presented the names of the following brethren to go on missions to the Eastern States, in addition to those who have already been presented to the Conference:—

John P. Barnard, Arica C. Brower, Grandison Raymond, John W. Cooley, Jacob E. Terry, Agrippa Cooper, William G. Nelson, John B. Fairbanks, Zechariah B. Decker, sen., Daniel McRae, Moroni Reese, Wellington Seeley, W. W. Sterrett, Nathan Tanner, Wm. H. Walton, Hosiah Kilburn.

The following brethren were also presented to the Conference as being called to go on missions to the Sandwich Islands:—

James Hawkins, William King, Harvey H. Cluff.

On motion it was unanimously agreed by the Conference, that these brethren be sustained by the faith and prayers of the Saints.

Elder George Q. Cannon presented the authorities of the Church for the approval of the Saints, as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Geo. A. Smith his first, and Daniel H. Wells his second counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith, and Albert Carrington, members of the said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine, his counsellors.

William Eddington, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, Wm. H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Charles S. Kimball, Joseph L. Barfoot, Samuel W. Richards, Nathaniel H. Felt, John H. Rumell, Miner G. At-

wood, Hampton S. Beattie, Wm. Thorne, Dimick B. Huntington, and Theodore McKean, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards his counsellors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little, his counsellors, if they will keep the Word of Wisdom.

Benjamin L. Peart, President of the Elders' Quorum; Edward Davis and Abinadi Pratt, his counsellors.

Samuel G. Ladd, President of the Priests' Quorum; Robert Price and William McLaughlin, his counsellors.

Adam Spiers, President of the Teachers'

Quorum; Henry I. Doremus and Martin Lenzi, his counsellors.

James Leach, President of the Deacon's Quorum; Peter Johnson and Charles S. Cran, his counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Daniel H. Wells, Superintendent of Public Works.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor; Geo. A. Smith, Daniel H. Wells, and Edward Hunter, his assistants for said fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

The votes in favour of sustaining the authorities were unanimous.

[TO BE CONTINUED.]

VISIT TO PROVO AND WEBER VALLEYS.

(Editorial Correspondence of the *Deseret News*.)

[CONCLUDED FROM PAGE 721.]

KAMAS is distant from Heber City about fifteen miles. The road thither runs up the Provo for about nine miles, it then leaves the stream and ascends a mountain which is long and steep and difficult to climb. From the top of this mountain the view is very fine. Large bodies of timber cover the mountains in the direction of Uintah valley, from which very excellent lumber can be made, much better than is usually found in many parts of the Territory. The descent into the valley is easy. After climbing such a mountain as we did, a stranger to the character of this country would never expect to find a habitable valley like this of Kamas in the tops of the mountains. To reach the settlement, which was near the base of the east mountains, we drove across the valley.

Kamas, or Rhoads valley—named thus after Brother Thomas Rhoads, who first settled there, and who was a mighty hunter of grizzly bears—is famous for the superiority and extent of its range, and as we travelled through the fine grass, which grew so luxuriantly on every hand, and observed the sleek looking cattle and horses on the range, it needed no

further evidence to assure us that its advantages in this respect had not been overrated.

The principal portion of the settlers of Kamas reside in a Fort of hewed logs, which was erected as a protection against the depredations and attacks of Indians. Outside the Fort the children and many of the adults were ranged on each side of the road with banners to welcome the President and company, and when we drove inside the brethren took us into their friendly charge and led us off to partake of their hospitality.

At seven p.m. the people assembled at the meeting-house; Sister McCormick having died the previous day a funeral discourse was delivered by President Joseph Young. He was followed by President D. H. Wells, Elder Geo. Q. Cannon and President Brigham Young. This visit was a cause of much pleasure to the residents of Kamas, as it was the first time the First Presidency and Twelve had been there; the encouraging and instructive remarks of President B. Young at the meeting was especially gratifying to them. Brother Willet Herber is presiding at this point.

On Monday morning, the 20th, President B. Young and a portion of the company went to the south end of the valley, through which the head waters of Provo run, to examine the country, while the remainder, crossing the Weber river which runs through the north end of the valley, proceeded down [that river. Passing the little settlement of Peoa, on the Weber, they proceeded to Three Mile Cañon, at which place an appointment for a meeting had been made. The people of that and the surrounding neighbourhoods having assembled they were addressed by President Joseph Young, Elder W. Woodruff, Presidents Geo. A. Smith and D. H. Wells, Elders Geo. Q. Cannon, B. Young, jun., and President Brigham Young, who had arrived while the meeting was in progress.

This meeting ended, the company drove to Wanship, where an appointment had been made for a meeting at two p.m. The house was crowded with the people, and they were addressed by Presidents Geo. A. Smith and D. H. Wells, Elder W. Woodruff and President B. Young. Elder Franklin D. Richards, also, who had come up from Ogden for the purpose of joining the party, addressed the congregation. After dinner the company drove to Coalville, where they met with the demonstrations of welcome which they had received at Wanship, and which are now universally extended to President Young and Company in every settlement which they visit throughout the Territory.

At seven p.m. a meeting was held in the elegant new meeting-house which has just been completed at this flourishing little city. Elders George Q. Cannon, Joseph Young, sen., and Robert T. Burton addressed the assemblage. At 10 a.m. on Tuesday many of the people from the surrounding settlements, as well as the citizens of Coalville, had assembled at the meeting-house to witness the dedication of the building which they had erected for the worship of the Lord God. President D. H. Wells offered the dedicatory prayer, and Presidents Geo. A. Smith and Brigham Young delivered addresses of nearly an hour's length each. Directly after the meeting the company started on its return to Salt

Lake City. At Bishop Hardy's, Parley's Cañon, while waiting for the moon to rise, the party partook of supper, and driving on reached the city at 11 p.m.

This trip has been a most interesting one to the various members of the party. The region visited has not been seen for years by them; the most of the settlements, therefore, were entirely new, and those of them which were not new had changed so much since last seen as to be scarcely recognizable. For years after Salt Lake valley was settled, but few imagined that the valleys of the Provo and Weber could be settled by agriculturists. When those valleys were first known to our people there was no month of the year without frost, and it required considerable faith to believe that grain, vegetables and fruits could ever be produced there. But at Heber City we saw as fine melons and cucumbers as those grown in this valley. Fruit, also, is coming forward, and a great change, which is evident to every person familiar with the country, has taken place in the seasons throughout all the settled portions of those valleys.

Weber valley is destined to be a rich and flourishing region. It is narrow and affords but a limited supply of arable land on each side of the stream; but that is fertile. The range on the hills for stock is very fine, and the facilities for building and other improvements are excellent. Fuel, both wood and coal, is plentiful, and is easily procured. The rock of this entire region is of excellent quality, is easily worked, and is convenient to the settlements. It is principally white sandstone, and hardened by exposure to the air. Fine dwellings of this material are springing up everywhere, but particularly at Coalville, where the improvements made are of a substantial character. Wanship and Coalville both wear an air of thrift and prosperity, and must eventually, we think, become important points. Coalville is wealthy in her mines, which afford remunerative labour to her increasing population. It will be but a few years, if the people carry out their principles and the instructions they receive, until log houses will almost be unknown, and in their stead will be

seen elegant residences of stone. The residence of S. P. Hoyt, Esq., of Hoytville, between Coalville and Wanship, is already probably the finest and most expensive house between the Wasatch mountains and the Missouri river. It is built of cut white sandstone, and, when completed, will be a credit to the country.

The meeting-house at Coalville when commenced was thought by many to be unnecessarily large; but now that it is finished it is found to be too small. Population has increased beyond the expectations of many at the time its foundation stones were laid. It is a chaste, elegant building, beautifully finished, and is a credit to the place; but worshippers already want more room. President Young in his remarks counselled Bishop W. W. Cluff, the Presiding Bishop in Summit and Morgan counties, to take steps to build a larger meeting-house at Coalville, and when done to use the

present building for a schoolhouse. We doubt not that the Bishop and people will carry into effect the President's wishes. Out of the elements which surrounded them in a state of nature they have created pleasant homes, and the same industry and energy which produced the results now to be witnessed there, if maintained, will convert the wilderness land into a paradise of comfort and beauty.

The mines have drawn population to Coalville; but the chief want in the other places visited by President Young and company is population. If many of the people in this city, who by past experience and habits are fitted for an agricultural life, could see the advantages which many of the settlements possess, they would not content themselves here by seeking for labour, but would migrate to some of the many settlements where they can cultivate the ground for themselves and become comparatively independent.

A NEWSPAPER-HATING ARCHDEACON.

At the anniversary meeting of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, held at Exeter, Oct. 26, Archdeacon Freeman, in moving a resolution, selected one observation in the report for special remark—that, namely, in which it was said that, though the books sold this year have been slightly less in amount, yet that the character of the books themselves had risen considerably; I take it (he said) to be a good sign that publications of more solidity are spreading and taking the place of that light, feeble, frothy literature which has hitherto been in request. I say this especially with reference to newspapers. I hate newspapers. There were no newspapers in St. Paul's time; but had there been I believe he also would have hated them. I think they are some of the most injurious things possible, not because they spread abroad a parcel of rubbish, but because they are such feeble things. (Laughter.) They often tell you things that you don't want to know, and that don't concern you in the least. They merely tell you what has happened within the last twenty-four hours, and when a

man comes home as he often does and says, "There is nothing in the papers," he is often near the truth. (Renewed laughter.) Then there are the magazines. A magazine to me is simply a rubbish hole, in which a large quantity of goods is stored up, but out of which you can't find anything that you want. Nothing in them is sorted ready for use. There is nothing solid in them. A man reading newspapers and magazines is very much like a Brahmin living on rice pudding—(laughter)—enfeebling his intellect and lowering the tone of his mind. (Laughter.) We ought to get people to read good solid books, which tell them something, instead of books which really tell them nothing—such, for instance, as "Tristram's Geology of the Scriptures," instead of silly tales about "Goody" this and "Betty" that, who never lived. Speaking of this kind of tales, a man said to me once, "Why, I don't believe them—I am told they are not true, and I think it very wrong in you to give them to me;" but when I gave him Jeremy Taylor's "Life of Christ," he read it for three years night and day, and never stopped. (Laughter.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, NOVEMBER 17, 1869.

"SCHISM AT SALT LAKE."

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EVERY once in a while the newspapers, glad of any sensation that will attract attention and help to sell them, contain glowing accounts of a "schism at Salt Lake," and the anti-Mormon portion of the public seize upon the glad tidings with hungry avidity and straightway indulge in sanguine expectations that Mormonism will soon be blown to the four winds and the Mormons will soon descend to the level of the rest of mankind and become not a whit better than other people in any respect.

Now if people were not quite so thoroughly given over to strong delusions, nor so inordinately credulous as to believe, on first hearing, any lie concerning Mormonism, they would not be so frequently deluded as to put faith in the numerous stories about "Schisms at Salt Lake," "Rupture among the Mormons," and such like rumours, devices as they are of the enemy of all righteousness. A very little reflection would enable any man to realize that, in the history of Mormonism, the very same cry, like that of the shepherd boy about the wolf coming for the sheep, has been raised scores of times, and in each and every case, all and singular, the cry has proved to be a false alarm. A little further reflection would show that, unlike the finale of the case of the shepherd boy, the cry of schism or rupture must continue to be a false alarm, in the very nature of things.

Mormonism is a mere nickname which the wicked have given to the work of God, the Church of Christ on earth. Now the Church of Christ cannot exist without authority. Authority granted, then comes the corollary, as the legislators would say, or consequent truth—obedience. Authority accomplishes nothing without obedience, and obedience is due only to authority. One is the natural and necessary complement of the other. Therefore there can be no such thing as schism in the Church of Christ, schism meaning a conflicting division or separation in the Church, for there can be no conflicting division or separation in authority. There may be wrong doing, but there is a way to bring the wrong doers to judgment, and they can be dealt with. Dealing with wrong doers is not schism. If they refuse to repent, and persist in refusal, they are severed from the body of the Church, and they are part or parcel of it no longer. They make no schism in it.

If we suppose, for the sake of argument, that the authorities do wrong, and persist in wrong doing, God, who is at the helm, will either remove them and put others in their places, or He will withdraw the authority of the Holy Priesthood from among that people, and then there is no Church of Christ remaining, but merely a form of godliness, destitute of the power thereof. Consequently there will be no schism in the Church in that case.

If any of the members of the Church refuse obedience to the authority of the Holy Priesthood, they thereby cut themselves off from the Church of Christ, and the Church ultimately cuts them off also. Therefore it is impossible for them to make a schism in the Church, for they do not belong to it.

The religious systems of men allow of splitting, schisms, divisions, separations, ruptures, and the members of all parties and sects are hail fellows well met, because they are all alike destitute of authority from God, and none of them constitute the Church of Christ, nor have anything to do with it, except to oppose it. But there can be no division of authority in the Holy Priesthood, and consequently no schism in the Church of Christ. For a man either has authority, or he has not. If he has authority, obedience should be rendered to that authority. If he has no authority, no obedience is due.

Among the Saints of God, therefore, there never has been any schism, and there never will be. For if there be equality of authority, there is also precedence in the exercise thereof, and that will always prevent schism, or division of authority, though it may not prevent disobedience, which is rebellion. The rebellious are not of the blood of Ephraim, and they never can take the kingdom; but they will be cut off, if they repent not. As God has set up His Kingdom in these latter days, never more to be thrown down, nor given to any other people, to talk of "schism at Salt Lake," or "schism among the Mormons," is not to say that there is a division in the Church, which cannot be, but to say that somebody has turned away from the principles of the Gospel, which is very likely, for the Gospel net gathers all sorts of fish, good and bad; and when it is manifest that there is no longer hope of improvement in the bad, and their time of service to the Church is past, it is really comforting to hear of them falling away to their own natural place, just as the physical body sloughs off effete matter, which, though at one time it may have subserved the interests of the system, has become no longer of any use, but is a clog, a burden, an impediment, and therefore can be very profitably cast away.

J. J.

"ESCAPE FROM MORMONDOM."

IT HAS been said that "the schoolmaster is abroad," but there are some evidences that he is now not half so nearly ubiquitous as he should be, for there is a manifest lack of information among many of the people of this country concerning some things upon which it would certainly be to everybody's advantage to be tolerably well informed—what is called Mormonism, for instance. That there are such a people as the Mormons, living somewhere in the remote interior of America; that they are very connubially, indeed patriarchally inclined; that a few of them find their way over to this tight little isle, make proselytes, and take them to Salt Lake, where they are held in some sort of durance vile, without the chance of getting away again, except by stealth, and that even their letters thence are systematically and rigidly scanned by Mormon vigilance, and, if not approved, are incontinently and ruthlessly suppressed—these things appear to be the sum and substance of what numbers of people of this country know, or choose to know, of Mormonism and the Mormons. And, incredible as it may seem, some of the people of the

United States, where it is altogether inexcusable, are in almost as benighted a condition, as is abundantly evidenced by the thrilling narratives, which the papers of both these Anglo-Saxon nations contain, ever and anon, of the marvellous "escape from Mormondom" of some unlucky fellow, or unfortunate but demure damsel, who found his or her way to that wonderful region, but was very glad to leave it in double-quick time.

The latest of these marvellous escapes reported is that of a young lady who became indignant beyond endurance because a gentleman at Salt Lake City did her the honour to solicit her hand in marriage. Now only to think of that being sufficient to determine her to flee the Mormon land hastily and at all hazards! What sort of stuff could she be made of? Why, forlorn maidens and widows in this English land first win the men over to promise them marriage, which is right and proper enough, and then squeeze thousands of pounds damages out of the inconstant swains, when it is manifest they wont come up to the scratch. So this latest "escape from Mormondom" looks very much like a lame duck affair. We have heard many reasons why people wish to make these escapes, but we never heard the like of this before. To think of a woman fleeing 6000 miles because she did not want to be married, and, we presume, did not know how to say no, except by flight! It is a libel on the sex. However, any reason is better than none, as the boy probably thought when he told the dominie that he smoked for corns. But there must have been an appalling paucity of reasons for escape, to have necessitated the acceptance of the one in question. If a young woman is so dreadfully apprehensive of being asked to be married, she is not safe in any country; for the liability to hear that interesting query exists in all countries, though in some countries the people are not very urgent in the matter, provided the privileges properly connected therewith are comeatable without. However, in Utah they try to do these things in the very proper way, and we would earnestly dissuade any young woman from going to Salt Lake, if she has any dread of the popping of that awful question, for somebody or other will be sure to blurt it out to her—she cannot escape it, except by flight; but she can nullify it by simply saying no, until it pleases her to say yes, as the Bible says, "Let your communication be yea, yea, or nay, nay," only taking your choice which word you say first, and which you stick to when you have said it.

Now a few words about Mormondom, or Utah. The Territory of Utah is a region of very mountainous country, and is about as large as England, situated four-fifths of the way across the continent of North America, consequently much nearer the Pacific than the Atlantic ocean, and is on a belt of latitude embracing many of the great cities of the world. Its inhabitants are variously estimated at 100,000 to 150,000, nearly all Mormons, or Latter-day Saints. Salt Lake City contains perhaps 20,000 inhabitants, and is about four by three miles. Everybody says it is a clean, neat, beautiful, orderly, peaceable, respectable city. The other cities, towns, and settlements, about 100 in number, range from about 5,000 inhabitants downwards. Wheat is produced there at the rate of 10 to 100 bushels per acre. Barley, oats, and Indian corn in proportion. All fruits and vegetables common to temperate latitudes can be produced in Utah. There are a university and multitudes of common schools, also Sunday schools, well attended. Nearly all the marriageable women are married, and most of such have experienced the delights of maternity. The houses are full

of posterity, and the cities and towns are merry with little children playing in the streets thereof, and very fine children they are too. Everybody is industrious, or ought to be. Everybody is happy, or may be. Everybody is free to be industrious, honest, upright, and happy. Everybody is free to worship God according to the dictates of his own conscience, so that he allows his neighbours the same privilege. Everybody is free to marry, or not to marry, but those who refuse cannot have their consequent loss afterwards made good. There are many saw, flour, lath, shingle, and other mills, sash and cloth factories, tanneries, foundries, machine shops, and various other manufactories. Civilly, Utah is governed by United States appointees, not Mormons, the Postmaster is not a Mormon, the U.S. judges are not Mormons, nor the U.S. revenue officers. The mails are carried by a stage line not owned by Mormons, and the Pacific Railroad, not owned by Mormons, runs right through the Territory.

How then it is so very very difficult for persons to escape from Mormondom, surpasses our comprehension. How it is that private letters are systematically supervised is a still greater mystery to us, and we do not believe they are, other than the outside of the envelopes. But we know people do escape from Mormondom, because the newspapers say so. We also escaped from there a few months ago, and we expect to escape back too, by and by. About two hundred Elders have just escaped from Mormondom, or are trying to, that they may preach the Gospel to the people of the United States. They expect to escape back next spring or summer. We know there is some difficulty in escaping from Mormondom, and that difficulty is—the lack of money, a difficulty, however, not peculiar to Utah, for there is as much difficulty in escaping there as in escaping thence. That's the main difficulty in escaping either way, that we know anything of, and, what is worse, we see no immediate prospect of an abatement of that difficulty—we only wish we did. The escapes to Mormondom then would be multiplied, whether or not they would from that region.

J. J.

RAILROAD ACCIDENT.—We are pained to have to present the following report, from the *Deseret News* of Oct. 28, of a railroad collision, which occurred at Evanston, near Bear River, about eighty miles from Salt Lake, on the evening of Oct. 27. The emigrant train contained the company of Saints who left Liverpool on the *Minnesota*, Oct. 6 :—

From a gentleman who arrived in this city by stage last evening, we glean the following in relation to the accident at Evanston, yesterday. Our informant was on an express train travelling westward, about two miles this side of Evanston, yesterday morning, between ten and eleven o'clock, when the fore wheels of the locomotive ran off the track. Signals were made to the emigrant train, which was known to be behind; but they were not perceived until the two trains were within half a mile of each other. The grade of the road in that locality is about sixty-five feet to the mile, and, although the engineer of the emigrant train as soon as he observed the obstruction on the line reversed the wheels of his engine, he was unable to check the progress of the train so as to prevent a collision. When the wheels of the express train ran off the line, engine No. 83, which was on a side track immediately rendered what assistance it could; the engine being attached to the rear of the express train, in order, if possible, to get it on the line again. The engineer of this locomotive, seeing the emigrant train approaching at a

speed that could not be checked, detached his engine from the back of the express train and opened the throttle, heroically set off to meet the emigrant train, in order to break the shock. This he accomplished to some extent, his engine being severely damaged by the collision. Had it not been for this act of daring it is presumed that the accident would have been of much greater magnitude. As it was there were three killed and two badly wounded. One of the killed was on the express train. The names of the killed and wounded are as follows: Killed, David Shields, Jun., Philip Dell and Joseph Thomas. Slightly injured: James Hill and David Shields, sen.; also Mary Bell whose collar bone is broken.

On the receipt of the telegram with the news, Drs. Anderson and Richards started immediately for the scene of the accident. The company arrived at Ogden on Thursday morning, Oct. 28. Excepting this untoward event, the emigration the present season has been remarkably blessed by the Almighty, and has experienced an extraordinary immunity from accidents, death, or serious sickness, both on land and on sea. But the people of the United States generally are so completely reckless of life that the wonder is that the gathering Saints have passed through with so few casualties as they have. We tender our heartfelt sympathy to the wounded and to the friends of the dead in the above accident, while there is great cause for thankfulness that it was no worse. The driver of the express engine was a hero.

CORRESPONDENCE.

—o—

ENGLAND.

75, West Street, Faversham, Kent,
Nov. 3, 1869.

President Carrington.

Dear Brother,—I am happy to inform you that we are well and hearty, and I hope you are enjoying the same blessing. We have just returned from a trip around the Conference, and we found the Saints feeling well, and happy to see us. We visited nearly all the branches, and some that had not been visited for some time. We got the Saints together wherever we could, and enlivened them up to their duties, which had a good effect. We found the Saints, as a general thing, feeling well in the cause of truth, with but few exceptions. Some are rather dilatory in their duties, owing to some letters from their friends in Zion, who had become disaffected, which is nothing strange, for the Gospel net catches both good and bad, and in tracing up the character of such individuals previous to going to Zion, we find that they were not up to the mark. Such is the history of all such, with very few exceptions. It is the neglect of some

duty, that lays the foundation to apostacy. The Lord says He will have a tried people, and a purified people, and it is necessary to commence in Zion, that the inside of the platter may be cleansed first. It is all right. The kingdom of God is onward, and we shall have to be up and doing to keep pace with the rapid strides that it is taking.

I can say truly that I have rejoiced in my endeavours to help to build up the kingdom of our God, although I feel my inability and my dependency upon the Almighty day by day for His Holy Spirit to lead and guide me in the way of all truth. My greatest desires are to fulfil my mission in honour to the priesthood that I hold, and satisfactorily to the servants of God who are placed over me, and not only to do good in this land, but continue to fill my mission on this earth in usefulness and good works. My prayer is that I may hold out faithful to the end, and secure that crown of eternal life that is laid up for the faithful.

May the blessing of Israel's God rest upon you, that you may have joy in

your labours in this land. Ever desiring the welfare of all co-labourers in the Gospel Covenant, with kind regards to you and the brethren in the Office, in which Brother Barton joins, I remain, your brother and co-labourer in the cause of truth,

WINSLOW FARR.

37, Morrison Street, Kingston,
Glasgow, Nov. 8, 1869.
President A. Carrington.

Dear Brother.—We are doing the best we can to promote the interests of Israel. Our meetings are advertised in the *Weekly Herald*. Since we commenced advertising, a few strangers have attended, who, so far as I know, have paid attention to what has been said by each speaker. Though we have no very eloquent orators among us, we try to tell the truth, whether it pleases or not.

I have just returned from a very successful tour through the north, where we had a splendid time in visiting the Saints and putting things in order. I felt that the Lord was with us (Brother L. Smith and myself) all the time, for our tongues were loosened on all occasions, and the Saints seemed to enjoy our visit exceedingly. Brother Smith remained up there, and the day I returned Brother W. Douglass went out. So we keep moving about.

I pray the Lord to bless you, Brother Jaques, and all co-labourers in the ministry. Brother Park is out in the country. He is well, and if he was here he would send too.

I remain, yours faithfully,
H. C. JACOBS.

Manstfield, Nottinghamshire,
November 11, 1869.
President Carrington.

Dear Brother,—I write this morning to say that I am well in body and spirit, hoping that you are enjoying similar blessings abundantly. I have got through my visiting for the present, and now I turn my whole attention to my mission, which to me is a pearl of great value. With the assistance of my Heavenly Father, I know that I shall be enabled to do some good. Without that assistance, no matter what my ability is, I am satisfied my

labours will be in vain and unprofitable to me, and to those that I may labour amongst.

The Saints in and around Mansfield are brightening in their feelings, and the priesthood are becoming more alive to their duties. There are quite a number of rebaptisms, and I buried in the liquid grave a man and his wife on the 9th instant, who bid fair to be good members in the Kingdom of God. Last night a young lady gave me her name for baptism on Tuesday next.

I feel encouraged at seeing some few following the path that Christ, the captain of our salvation, marked out. At the same time a great deal of preaching has to be done for a very few believers, as one of old said, like gathering grapes when the vintage is over. If the presentiments of my mind are correct, the day is not far distant when this nation will have to pass through a severe chastisement, for almost as a nation the people are rejecting the Gospel of Jesus Christ, as revealed through Joseph Smith, and continued through President Young, his legitimate successor. The people generally are wilfully wicked, because they cry delusion before they make the least investigation, and that book upon which Christendom vaunts itself so much will rise up in judgment against them.

Hoping the blessing of the Lord will attend us in all our labours, I remain, your brother and fellow-labourer in the new and everlasting covenant,

WM. H. PIDCOCK.

31, College-street, Southampton,
November 13, 1869.
President A. Carrington.

Dear Brother,—Having just returned from a visit to the south part of this Conference, I thought a line was due from me. I can say that as far as I have visited, the Saints generally composing this Conference are living their religion, and doing their best to roll on the work of the Lord; but, as in other districts, are very poor, having to struggle hard, early and late, to gain a sustenance for themselves and families, labour being very scarce and wages low. They, however, feel well in spirit and long for the day of deliverance.

I am persuaded the people here have been warned and rewarned by the brethren who have preceded me. The local priesthood here are mostly old members, and they have travelled, preached, and tracted this whole country for years, until the people seem case-hardened against the truth. But, with the help of the Lord, we shall continue our labours, that peradventure some honest souls will yet receive the truth.

We have started a Sunday school

and choir, and hope by them and other changes to incite an interest among the people. The prejudice here is very great at present, but we intend if possible to break through it, and arouse them to a sense of their danger, ere it is too late.

With love to yourself and all in the office, I remain,

Your Brother in the Gospel,

G. H. KNOWLDEN.

THE AWFUL DESTITUTION.

—o—

THE state of distress, nay, absolute destitution, which has for some time past existed, and is every day increasing among the working classes of the country, is something as deplorable as it is novel and astounding. In times past, the working classes of England were among the best paid, the best fed, and the most prosperous in the world. But a sad change has come over the country of late years, and it is among the higher class of operatives that distress is now spreading with giant strides. The numbers of the unemployed in the country are certainly not less than a million, and some estimates would bring them up to something like two millions. The poor-rates of the poorest parishes, which can least afford to bear the strain, are unprecedentedly heavy compared with the rich parishes, and are growing more and more onerous. It is impossible to pass a police-station from about dusk until the night is far advanced without being afflicted with the sight of a long string of miserable objects in the shape of candidates for casual relief. As fast as one relay is marched off to the workhouse a fresh band of

unfortunates may sometimes be seen to gather. It is no uncommon thing to count as many as thirty or forty of those unfortunates patiently waiting in a queue, like the starving *sans culottes* at the bakers' shops in the old French revolutionary epoch. Go where you will, the streets of towns and the roads in the country swarm with unfortunates—men, women, and children—seeking for work, but unable to find it. After making every possible deduction for professional beggars and tramps, vagabonds and impostors, there is a frightful amount of distress flooding every part of the country. Meanwhile the average wages of the unskilled labourers cannot be taken at more than about 10s. a week. There may be places where such wages rise to 14s. or 15s., or even more; but then there are places where they fall to a lower amount, and do not exceed, as it seems, so low a figure as 8s., and even 7s. Such wages as 10s. a week can only be defined as starvation wages, especially when a wife and family have to be supported out of them.—*Morning Advertiser*.

SUMMARY OF NEWS.

Chicago still continues her "carnival of crime." She has about 300 guests at the Police-court every morning, the Bridewell is full, and the State Penitentiary has more candidates than vacaters.

The American "Woman's Parliament" has held its preliminary meeting. The members talk of "abolishing washtubs," and "having less work done at home," or anywhere else, we presume. They don't want to supersede man, but only to inspire him with a proper sense of his unworthiness.

The New York "Times" says, "Senator Sprague, the Knight of the Rueful Countenance, is still wearing the willow for his country," having just "uttered another of his popular cries of lamentations over the destinies of the nation." He complains that "the tendency among us is all to deterioration."

The new Inman mail steamer "City of Brussels," on her maiden trip from America, ran from Sandy Hook to Queenstown in 8 days, 1 hour, 24 minutes mean time. Time from New York to Sandy Hook, 1 hour and 50 minutes. From Queenstown to Light-house rock, mouth of the Mersey, 16 hours, 20 minutes. Actual sailing time from New York to Liverpool, 8 days, 19 hours, and 34 minutes, perhaps 40 minutes we ought to say.

In a run with the Aspull harriers about a dozen accidents occurred—hip dislocated, collar-bone broken, horse killed, and other casualties.—The "Times" says a grave discussion on the policy of unrestricted free trade is impending.—Her Majesty the Queen had a fine day and a good time, Nov. 6, in opening Blackfriars' Bridge and Holborn Viaduct. No disturbance, no concerted assemblage of the unemployed, no attempt at her assassination, as threatened.—The "Great Eastern," with the Red Sea cable, left Portland Nov. 6.—There were destructive earthquakes at Manilla the latter part of October.—In the late New York gold bubble, the bulls were after cajoling the President of the United States, and the bears were after the Secretary of the Treasury.—G. D. Norris, of Milwaukee, Wisconsin, stumbled over a cat at the head of his cellar stairs, fell to the foot of the stairs, and broke his neck.—A lady who lacked 400 dollars towards buying a house, called on President Grant, at the White House, Washington, and asked him to advance that amount.—Rich gold mines are reported in South Alaska.—The fat men of America challenge the fat men of Britain to a clam bake and rowing contest.—Canada has had two feet of snow already.—Incendiarism is rife in Montreal church buildings.—New York rejoices over a wonderful stone man, 10 feet high, recently discovered near Syracuse.—Five shiploads of Chinese are on the way to Louisiana, to work at anything, for nine dollars a month and rations. Sambo is going to have a convention about it.—San Francisco was visited by a very marked earthquake wave Oct. 22.—Western New York had a severe snow storm Oct. 26 and 27. It extended east to Albany.—Chicago had snow Oct. 22.—A hundred of Little Bear's Sioux Indians were burned to death in camp by a night prairie fire above Fort Rice, south side of the Missouri.—The New York "Times" says, "The West is the growing power on this continent."—The "cry for a reduction of taxes is echoed on all sides" in the United States.—Professor La Mountain recently had his balloon burst while he was with it in the air in America. He was stunned and bruised, but not much hurt, in coming to earth.—Owing to the scarcity of cattle, the Bey of Tunis has prohibited the exportation of oxen.—The steamship "Pereire," with two days' headwind, made the passage from Havre to New York, 3000 miles, in 8 days 16 hours.—The members of the Commercial Convention at Louisville, Kentucky, at a banquet, "threw themselves outside" of 4,000 bottles of champagne, besides immense quantities of claret and catawaba.—California is rejoicing in the manufacture of tin ware, the products of the San Jacinto tin mines.—At a New York German funeral the band played "Up in a Balloon."—London working-men have a petition to the Queen to help the out-of-work class to emigrate.—The Montana and Idaho Indians have the small-pox. Among the Gros Ventres 500 deaths have recently occurred.—London has been enjoying high tides and low tides.—Pleuro-pneumonia is increasing in Britain and Ireland.—Malignant typhus fever prevails in some south-eastern counties.—Disease is destroying 30 per cent. of the flocks in Monte Video.—The past season was good for honey in the United States.—Georgia boasts 35 to 46 bushels of wheat per acre.—Minnesota has 15,000,000 bushels surplus wheat crop.—Ohio boasts a mule 17 hands and one inch high, and, though thin, weighing 1368 lbs.—New England suffers from a plague of cents.—Georgia likes Swiss labourers.—Montana City, Nevada, has the "Six Shooter" paper, which goes off weekly.—A Minnesota church has a big triangle instead of a bell.—A convention of organ-grinders is proposed at New York.—Dr. Mary Walker is in favour of a law compelling all men to marry before the age of forty.—A heavy snow storm in Yorkshire and Durham, Nov. 10.—Maine has had a foot or two of snow.

VARIETIES.

The New York *World* has "A Few Words with the Farmer's Wife." What does the farmer say about it?

A French lady thought the ten commandments could be kept much more easily if the little word not was taken out of them.

A cautious itemizer tells what is the matter with a noted lady in the following terms:—"The Princess de Metternich is to retire from society for a little while, and is buying lots of edgings, insertions, muslins, and so on, which she is making up into little garments too large for a doll and too small for herself."

Ka-besh-co-da-way, a Chippewa chief, has three Indian wives and wants a white one. He says he has a good, large, warm house, promises her that she shall have plenty to eat, assures her that he has never yet struck any of his wives, and avows that his heart is big. We do not know his post-office address.—*New York Times*.

It has been said that an Irishman is at peace only when he is in a quarrel; a Scotchman at home only when he is abroad; an Englishman contented only when finding fault with something or somebody, and a busy, blustering, impetuous American is at the height of felicity only when he is in all these tumultuous conditions at the same time.

A morning paper, after vaguely alluding to the "number of ladies" who met Mr. Grant at Antietam, adds the unintentional explanation that "the little children equally enjoyed the kisses of the President." Equally, quotha! perhaps more; but then to "kiss and tell" after this sort, and in a graveyard too. Do 'adone, now!—*New York World*.

A young man applied to the magistrates at Hampstead for advice. He stated that he had been married three months. His wife never got his meals ready, and on Monday she got some meat in, which she left on the shelf till it spoiled. The previous morning he had to go to work without his breakfast. Mr. Marshall told applicant they could not interfere between man and wife, except in cases of breach of the peace.

The Hon. Horace Greeley emphatically declares his belief that "God created our race, male and female, with a clear-seeing intent that it should thereby be rendered more efficient, nobler, happier than it otherwise could be." This is sound as far as it goes; but our great American philosopher might have gone still further, and declared that if God had not created the race male and female, there is every reason to believe that there would have been no race at all.—*New York Sun*.

There was a duel in Cohoes, N.Y., the other day. The seconds kindly drew the balls before the fire, which was manfully delivered. But, at the instant of firing, one of the seconds threw a pebble against the breast of his opponent, who, supposing he was fatally wounded, fainted and fell. The other seeing the effect of his shot, dropped his weapon, and fled to the woods, and has not since been seen. The man who fell soon afterward recovered, and, upon inquiry, was told that his antagonist had been killed by his shot, and his mortal remains were then reposing beneath the clod. This in turn alarmed the "last survivor," and he also fled to parts unknown.

ADDRESS.

G. H. Knowlden, 81, College Street, Southampton, Hants.

DIED.

HANHAM.—In Salt Lake City, Oct. 21, Jane Miriam, wife of Edward Hanham, aged 49 years.—*"Deseret News."*

HOGGAN.—In Glasgow, Oct. 24, James Hoggan, late of Dunfermline, aged 56 years.—*"Deseret News,"* please copy.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST.

No. 48. Vol. XXXI.

Wednesday, November 24, 1869.

Price One Penny.

THIRTY-NINTH SEMI-ANNUAL CONFERENCE.

[CONCLUDED FROM PAGE 751.]

Friday, 2 p.m.

ELDER FRANKLIN D. RICHARDS said that the responsibilities are increasing upon all who profess to be Latter-day Saints. The burden of carrying forward this great work rests upon the shoulders of all, but comparatively few realized it; yet the time seems drawing near when all will have to be alive to the carrying out of those measures which have been introduced, and which are so necessary for the welfare of the Kingdom of God. Those who cannot see the benefits to be derived from carrying out faithfully the system of co-operation are indeed blind. We have already been told by President Young that during the few months that the system has been in operation some \$600,000 have been saved to the Territory. Not only are the pecuniary benefits arising from it considerable, but if we adhere to this system, we will have the satisfaction of attending to our own concerns ourselves. An illustrious visitor to this city declared, a short time since, that the very best policy we could adopt would be to invite outside capital in order to develop the resources of our Territory. This would be the most suicidal policy that could be adopted by us. The Lord has commanded His servant to build up Zion, and unite His people together. The Saints are increasing in faith and good works, but there is great room for improvement

yet. May we continually increase in unity and every good and vital principle of the Gospel. Amen.

Brother Fishburne's choir sang the hymn on page 10, "Great is the Lord."

President Geo. A. Smith addressed the Conference. I have rejoiced in hearing the instructions given by those who have spoken, for they show that the Elders are growing in wisdom. I am glad that we are about to send forth so many experienced Elders to preach the Gospel to the inhabitants of our own country. Ever since I became acquainted with the Gospel, I have neglected no opportunity of bearing testimony to its truth. I know that the Prophet Joseph rejoiced that the law of Celestial Marriage was introduced in such a way that all the powers of earth and hell could not destroy it. The agent of a Bible Society asked me some time since, whether we circulated the Bible in our Territory. I answered certainly, for that book supports the principles inculcated in our faith, especially the doctrine of plural marriage. There are some passages in the Scriptures that monogamists use as arguments against polygamy. In the writings of the Apostle Paul it is stated that "a bishop should be the husband of one wife." It seems that the only inference that can be drawn from this passage is, that a bishop ought to be a married

man. Those men who are held up in the Scriptures as patterns of excellence and godliness were polygamists; of this Jacob is a striking instance. When Jesus was on the earth he denounced fornication, adultery, and all other vices, but never said one word condemnatory of a plurality of wives. He said he had not come to destroy, but to fulfil the law; and that law to which he had reference not only recognized, but, under some circumstances, commands, a plurality of wives. The ancient prophets of God were commissioned of the Almighty to go forth and warn the people of their iniquities, and were told that if they should neglect to do so the curse of the Lord would rest upon them. They denounced all manner of crimes, but although the men in that day were living with a plurality of wives, no word escaped them derogatory of the practice of that order. Had polygamy been a crime, they would have been under condemnation for not denouncing it. Abraham is called the "father of the faithful," and many of the Christians speak of going to Abraham's bosom; yet he was a polygamist. All Christians expect to go into the New Jerusalem, and if they ever do go there, they will find twelve gates, and on those gates the names of the twelve sons of the four wives of Jacob. No monogamist will want to go in there; and this being the case, how can a monogamist ever get there? And, further, men or women who lift their voices against this principle, under the government of God, will never get into that city. May God help us to gain admittance there, is my prayer. Amen.

Meeting adjourned till ten a.m. to-morrow.

The choir, joined by the congregation, sang the hymn on page 325, commencing "Praise to the Man who communed with Jehovah."

Prayer by Bishop Lorenzo D. Young.

Saturday, 10 a.m.

Meeting was called to order by President Young.

Brother Fishburn's choir sang the hymn on page 218, "An Angel from on high."

The Tabernacle choir sang the hymn on page 124, "With all my powers of heart and tongue."

Elder George Q. Cannon addressed the Conference on the subject of Celestial Marriage.

Elder George Q. Cannon then presented the names of the following brethren to go on missions to the Eastern States:—

David Nelson, James H. Nelson, Orinwell Simons, Warren Tinney, Nelson Hollinshead, Albert Lutz, Joseph Eldredge, E. M. Caste, to Sweden.

These brethren were unanimously sustained by the Conference.

The Rev. Mr. Coe, who had lately visited Palestine, was introduced to the congregation. He gave a brief account of what he saw whilst traveling in that land.

President Young made some brief remarks in relation to the 109th section of the *Book of Doctrine and Covenants*, showing how it was introduced there by Oliver Cowdery, against the wish of the Prophet Joseph.

Conference adjourned till to-morrow at 10 a.m.

The Tabernacle choir sang the hymn the 9th page, "The time is nigh."

President Geo. A. Smith dismissed with prayer.

Sunday, 10 a.m., Oct. 10.

Meeting was called to order by President George A. Smith. The Tabernacle choir sang the hymn on page 28, "God moves in a mysterious way, His wonders to perform."

Prayer by Elder Joseph F. Smith.

The Tabernacle choir sang the hymn on page 209, "Come, O thou King of Kings."

Elder Brigham Young, jun., spoke. If the Elders of Israel really appreciated the great privilege they have of declaring the truths of heaven, they would not be influenced to such an extent by a man-fearing spirit as they are. Jesus said when he was on the earth that the Gospel would be preached to the poor and meek of the earth; the reason for this was obvious, for it was then as it is in our day, it is the poor and meek of the earth who receive it. To attain to the position which God desires we should be placed in, it is absolutely necessary for us to attend to the duties of each day as it comes along. We must obey the counsels of the servants of the Almighty. If the servants of God call upon the people for ~~attention~~

to build the temple or gather the poor, the call is just as binding as it is for them to be baptized for the remission of sins. When the bridegroom comes, how shall we be made acquainted with his coming? I presume we shall be informed of it by the servants of God. If we obey not their words now, we shall not have faith enough to believe in and obey them when that time comes. Were it necessary, all the good Saints could rise *en masse* and testify that the counsels given by the Elders of Israel have been of a nature calculated to bring present and future salvation to the Latter-day Saints. The present condition of the Saints contrasted with the people of the world bears ample evidence of this fact. May God help us to keep the covenants we have made in the name of Jesus. Amen.

Brother Fishburn's choir sang "Let those who will repine at fate."

Elder Joseph F. Smith addressed the Conference. We are led by men who are inspired of the Almighty, which is a great blessing. We need not expect additional blessings, unless we have learned to appreciate those we now possess. Although to-day we are united to a far greater extent than any other people on the earth, yet there is great room for improvement among us even in this respect. I am thankful to-day that we are worthy to be evil spoken of by the wicked, and that apostates rage; it is an evidence that God is with us. God and Baal will never be friends. The devil will never be willing to acknowledge the doings of the righteous. No people need fear us, for we desire good to all men. If we countenanced the evils that exist in the world, such as prostitution, drunkenness, etc., probably we would not be evil spoken of. The almost entire absence of those iniquities among us shows to them their wickedness and fills them with vengeful feelings. The Latter-day Saints ought to renew their diligence and be more faithful in keeping the commandments of God from this time on. May God hasten the accomplishment of His work, is my prayer in the name of Jesus.

Brother Fishburn's choir sang, "Hard times come again no more."

Elder Erastus Snow spoke. The kingdom of Heaven is like a net cast into the sea; it gathers of every kind. Some whose conduct is far from being compatible with the Gospel of Jesus, still continue to adhere to us. We are oftentimes so full of anxiety to save such, that we retain them to the injury of others who become contaminated by them. This is too often the case. I am sorry to learn that notwithstanding the vote that was taken here at our last Conference in this city some of the bitterest enemies of the Saints still continue to sell a large amount of goods. It is time we began to honour our votes. Those who do not do so and break their covenants, will go down and the fountain of life will dry up within them. We should follow the example of our President, who has always taken the initiative in every good work, being the first in promoting home manufacture, importing machinery, etc. He who puts his hand to the Gospel plough and turns back is not worthy of the kingdom; therefore when brethren are called to settle in the south, I feel sorry when they try to find excuses for leaving that mission. The cotton trade should not be allowed to languish. The climate of our Dixie is a healthy one to all good Latter-day Saints. Probably the deaths there during the last year have not been so numerous by fifty per cent. as in this city. Amen.

President Geo. A. Smith addressed the Conference. The course we pursue is calculated to empty all the money out of our pockets. We import nearly everything and export nothing. We should be alive to this matter. Is there anything we can raise and export? We could raise fine horses and cattle and send them abroad. We could make leather and clothe our feet. We can import sheep and take care of those we have to supply our cloth factories with wool. Our home-made cloth is warm, comfortable, and fine looking. Instead of cheese being brought here from abroad, measures for the manufacture of that article should be adopted in each ward. Let this sentiment be scattered to each city and settlement in the Territory. About 37 or 38 years ago the Lord said to His people, "Le

he beauty of your garments be the workmanship of your own hands." We should follow the advice and example of the man whom God has given to us to be a great leader. We have been prospered and blessed exceedingly; it has been the result of the course we have been led into by the Lord through His servant Brigham. God grant that we may be able to keep our covenants. Amen.

Conference then adjourned till two p.m.

The Tabernacle choir sang the hymn on page 66, "I'll praise my Maker."

Prayer by Elder John T. Caine.

2 p.m.

Conference was called to order by Elder George Q. Cannon.

The Tabernacle choir sang the hymn on page 143, "Oh my father, thou that dwellest."

Prayer by Elder Geo. Q. Cannon.

The Sacrament of the Lord's Supper was administered to the congregation.

President Brigham Young delivered an instructive and interesting discourse upon the nature and duties pertaining to the office of a Bishop, the nature and effects of the Holy Priesthood, home manufacture, co-operation, and kindred subjects of importance.

Brother Fishburn's choir sang "Pray for the peace of Deseret."

President Geo. A. Smith addressed the Conference. The Book of Mormon has been translated into the Deseret Alphabet, and the first and second readers are published, suitable for those desirous of learning that alphabet. It is desirable that the Bishops and others should interest themselves to disseminate a knowledge of those characters. A knowledge of them will result in much good to the present and to future generations.

Silk culture should receive more attention than it has hitherto. The Female Relief Societies would do well to plant out mulberry trees. The Bishops of each ward should see that sufficient broom corn is planted in their wards to supply all the brooms necessary for the use of the people. It is a shame to us that we should be so slow to adopt principles of true economy. Awake to this subject and

take the wise counsels of our President. Those in favour of this will raise their right hands. (Here a forest of hands were raised heavenward.) May the Lord enable us to carry out our good resolutions. Amen.

President Daniel H. Wells spoke. The Prophet Joseph at one time published his views concerning government. He advised the abolishment of slavery and the remuneration of the slave owners for the pecuniary loss that would be incurred by the adoption of that policy. The experience of the United States has shown how much misery the nation would have been spared had the advice of the Prophet been taken. This is the case in many instances with ourselves. We often cannot see what would be for our best good until we learn it by bitter experience. We are apt to take our own way in preference to the way pointed out by the Lord through His servants. We wish to go ahead and build the temple. We hope the Bishops will start teams to haul the rock necessary to do this work, that we may have a place in which we can receive and administer the holy ordinances for the living and the dead. The man who shrinks from paying his tithing, shrinks up in his soul, and there is no room in him for the things of the kingdom. May God enable us to carry out every righteous principle, is my prayer, in the name of Jesus. Amen.

Elder Geo. Q. Cannon presented the names of the following brethren to the Conference, they having been called to go on missions:—

John Loveless, Charles H. Oliphant, Thomas R. King, Joseph V. Robinson, Jesse Taylor Jackson, Peter C. Wood, Henry Nisonger, Jacob Houtz, sen., and Hiram Mace.

On motion of President Young it was resolved that Conference adjourn until the 6th day of April next, at this place.

The Tabernacle choir, joined by the congregation, sang the hymn on page 268, "The Spirit of God like a fire is burning."

Benediction by President George A. Smith.

JOHN NICHOLSON,
Clerk of Conference.

MEMORIAL TO CONGRESS.

At a Mass Meeting of the citizens of Utah, in the New Tabernacle, Salt Lake City, Oct. 7, the following Memorial to Congress was unanimously adopted:—

"To the Honourable the Senate and House of Representatives of the United States in Congress assembled:

"We, the people of Utah Territory, in presenting this Memorial before your honourable body, respectfully solicit your calm and dispassionate consideration, and such favourable action thereon as the justice of our cause demands.

"In the year 1849, the people of Utah Territory organized the 'Provisional Government of the State of Deseret,' a government republican in form, having a written Constitution, providing for executive, legislative, and judicial departments, for the election of its officers by the people, for revenue and all other things necessary in the government of a republican State.

"Under this provisional government, counties were organized and elections held. The Legislature convened, passed laws suitable to our condition, and, at that very session, Congress was petitioned for our admission into the Union.

"Subsequently, in 1856, we held a convention, and adopted a Constitution and Memorial, and elected our delegates, who presented them to Congress; but no formal action was had thereon. Again, in 1862, another convention was held, and another Constitution was adopted. This, also, was strictly republican; but, although properly presented to Congress, was never brought to vote.

"The organization of the 'State of Deseret' is still preserved, however, and, though petition after petition has been presented in vain, we are still full of hope, and all prepared for the change that shall convert us from our present colonial condition to the glorious dignity of a free and independent State.

"Strange as it seems, other Territories have been admitted into the

Union, which, with far less order, government, and general resources for self-maintenance when admitted, were, at the date of our first petition, comparatively without inhabitants.

"And what of the future? Here we are to-day, an organized republican State, in a country wrested by our battalions from a semi-barbaric foe, on a soil reclaimed by our industry from the sterile grasp of untold ages, and made fruitful for the support of a nation. Shall we, then, while clamouring for admission, be disregarded, and other and more distant Territories, comparatively of no more value, be eagerly sought for to enlarge the Great Republic?

"Why should the great chain of States continue severed in its very centre?

"To-day Utah excels in material improvement every other Territory in the Union. We have already built up one city of twenty thousand inhabitants; besides thirty other cities and one hundred towns and villages, with a population of about one hundred and fifty thousand in all. We have established three hundred schools, in which at least eighteen thousand children receive a common school education, without one dollar of public money or one acre of the public domain to aid us.

"We have made wagon-roads, built bridges, and opened canyons at the cost of millions of dollars. We have made over one thousand miles of canal and twenty thousand miles of irrigating ditches at an estimated cost of three millions of dollars, thus bringing nature's fertilizing elements over an area of some eight hundred thousand acres of what was once a parched and naked desert. We have erected and paid for over five hundred miles of telegraph line, and we have graded about four hundred miles of the Pacific Railroad. We have established municipal laws and regulations in all our cities, towns, and villages, and our two hundred grist mills, our cotton and woollen factories, cocooneries, tan-

neries, and our manufacturing houses in every department of art, speak in language unmistakable of our enterprise and industry ; while, at the same time, the Territory is not only free from debt, but the county and city local scrip is held at par with the currency of the United States. Liquor and gambling houses and their kindred temples of vice are comparatively unknown, while, on the other hand, at least ninety-five per cent. of our families dwell in their own houses.

"These facts are indications of the rapid growth of a prosperous, virtuous, and in every sense an intelligent and valuable community, worthy of a voice in the election of their rulers, and competent to rank in the family of States.

"Your memorialists feel that a Territorial form of government is at best an oppressive one ; that it is a relic of the old colonial form which our fathers, unable longer to tolerate, threw off, because of its injustice, exaction, and tyranny. It is a form of government subversive of the fundamental principles of American liberty, that 'governments derive their just powers from the consent of the governed.' The practice of Government has been to select and appoint officers from distant States, men unacquainted with the habits, laws, and necessities of the people, who, to a greater or less degree, would be under the influence of the traditions, habits, and customs of the State or country from whence they

came, and which might be totally inapplicable to the Territories. If, under these circumstances, any attempt should be made to force unpopular measures upon the people, the result must be a conflict of feeling, and distrust and enmity are at once created, which should not, and under other circumstances would not, exist.

"If a Territorial government can be consistent with a republican government, it is when the wishes of the people are consulted respecting their officers ; but not while the right of absolute veto may be exercised upon every act of their Legislature by an officer who may be obnoxious to the people.

"Therefore, as these considerations only serve to prove more fully the unfitness of a Territorial form of government for the people of this Territory ; and that it is unsuited to our present condition and subversive of harmony between us and the general government, we, the people of Utah, in mass meeting assembled, do once more make an earnest and solemn appeal to the Senate and House of Representatives, relying on their magnanimity and sense of justice for a dispassionate and unprejudiced consideration of our claims for a speedy admission into the Union upon an equal footing with the other States.

"All of which is respectfully submitted."

COLFAX AT SALT LAKE.

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VICE-PRESIDENT COLFAX seems to have taken upon himself the task of rebuking the Mormon residents of Salt Lake for their opinions. The *Helena Herald* gives the substance of his remarks in that city.

"In referring to the late memorial of the Mormons for the admission of Utah as a State, Mr. Colfax proclaimed the truth that Utah never will be admitted while polygamy remains the dominant power within the Territory—and scarcely while the institution exists at all therein. He refused all invitations and attentions tendered him by the Mormons, justly rebuking them

by his rigid reserve, and keeping himself extremely distant from them."

Neither the Vice President nor the President has a right to make any such statement. There is nothing in the Constitution of the United States which authorises Congress to refuse a Territory admission as a State in the Union on account of its religious or non-religious belief. Polygamy with the Mormons is a matter of religion. It may be a good religion or a bad religion, wise or foolish, divine or an imposture ; but with these questions Mr. Colfax has nothing to do. He rejects polygamy. He does well to do

so. Another man, deriving inspiration from the Book of Books, accepts it as a divine law. He does well, also, if such be his conscientious convictions. So far as polygamy is a question of morals it should stand side by side with other institutions obnoxious to the general moral sentiment. When Congress distinguishes against a State because a portion of its citizens keep mistresses, and another portion support houses of ill-fame, and another portion live by stealing, then it may distinguish against polygamy on moral

grounds. Personally we have no sympathy with Mormonism. Whether or not it is sanctioned by the Bible, we believe it to be degradation to the best half of mankind. But we recognize the right of others to come to different conclusions and the possibility that they may be nearer right than ourselves. It is not for Colfax to lay down the law to a community, and say that they must abjure their religious convictions before they can be admitted as members of the Union.—*San Francisco Golden Era.*

THE MORMONS.

ALL who have visited Utah have been strongly impressed by the work that has been accomplished under the direction of Brigham Young, the Prophet of this singular sect. There is no doubt that he is a remarkable man, possessed of a wonderful talent for organizing and carrying out great undertakings, and thoroughly fitted for his peculiar position as lawgiver to the heterogeneous mass of people whom he has gathered around him in the heart of the desert. The Exodus from Illinois, and the journey across what was in reality "a waste, howling wilderness" to the Promised Land, was a task the successful accomplishment of which testified to the possession of qualities of no ordinary kind. But more extraordinary still have been the results achieved since the arrival of the Saints in Utah. Salt Lake City itself is the admiration of every beholder. The streets are upwards of 100 feet wide, bounded on each side by streams of water, while trees of various kinds cast a grateful shade over the footpaths during the intense heats of summer. Almost every house has its garden, and the cultivation of the finest fruits, flowers, and vegetables is most successfully carried on. The people are described as orderly, industrious, and sober—the sale of strong drinks being entirely prohibited; and the sanitary arrangements are said to be almost perfect. The country around is being rapidly brought under cultivation—irrigation being largely made use of for this purpose—and manufactures of various kinds are springing up throughout the settlement.

When it is remembered that only a very few years ago the Territory was not only entirely barren, but looked upon as an irreclaimable desert, it must be admitted that in strict justice the Mormons are entitled to no little credit for what they have succeeded in accomplishing.

Putting aside all questions of religious belief and social practice, the Mormons have shown in a remarkable degree what can be accomplished by an Anglo-Saxon people when confronted with difficulties and obstacles, however insuperable they may seem. No one can read the history of the weary march through the desert, and the settlement in the "Promised Land," as the devout among the Saints delight to term their new habitation, without feelings of admiration. The Mormons have shown beyond all question that the word impossible is undeserving of a place in the vocabulary of English-speaking men, and that obedience to the command to subdue the earth is practicable under circumstances apparently the most hopeless. There is reason to believe that the proof given by this people of the capabilities of vast tracts of what was regarded as utterly irreclaimable country helped to insure the speedy formation of the great Inter-Oceanic Railway. The Mormons themselves, contrary to what might have been expected, have done their best to forward the grand enterprise, and, in addition to assistance in other respects, they contracted for and successfully executed upwards of 200 miles of the work.—*Dundee Advertiser.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, NOVEMBER 24, 1869.

TO THE LATTER-DAY SAINTS.

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(From the *Deseret News*, Oct. 26.)

Our attention has been called of late to several articles which have appeared in the *Utah Magazine*, a weekly periodical, published in this city. An examination of them has convinced us that they are erroneous, opposed to the spirit of the Gospel, and calculated to do injury. According to the practice in the Church, teachers were sent to labour with the editor and publishers, to point out to them the evil results which would follow a persistence in the course they were pursuing. This did not have the desired effect, and they have since been tried before the High Council, and after a thorough and patient investigation of the case, it was found they had imbibed the spirit of apostasy to that degree that they could not any longer be fellowshipped, and they were cut off from the Church.

The *Utah Magazine* is a periodical that, in its spirit and teachings, is directly opposed to the work of God. Instead of building up Zion, and uniting the people, its teachings, if carried out, would destroy Zion, divide the people asunder, and drive the Holy Priesthood from the earth. Therefore we say to our brethren and sisters in every place, the *Utah Magazine* is not a periodical suitable for circulation among or perusal by them, and should not be sustained by Latter-day Saints.

We hope this will be sufficient, without ever having to refer to it again.

Your Brethren,

BRIGHAM YOUNG,	WILFORD WOODRUFF,
GEORGE A. SMITH,	GEORGE Q. CANNON,
DANIEL H. WELLS,	JOSEPH F. SMITH.
ORSON PRATT,	

TO WHOM IT MAY CONCERN. — This certifies that Wm. S. Godbe, E. L. T. Harrison, and Eli B. Kelsey were cut off from the Church of Jesus Christ of Latter-day Saints, on Monday, the 25th day of October, 1869, by the High Council of Salt Lake City, for harbouring and spreading the spirit of apostasy. Wm. DUNFORD, Clerk of Council.—*Deseret News*, Oct. 26.

SOME DUTIES.

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THE emigration for the present season came to a close some time back, and there are now before the Church in these European countries a few months during which the attention of officers and members may be given more thoroughly to building up and comforting and strengthening each other, and

to bringing the principles of the Gospel to the knowledge of those who are outside the Church. It is true that the Gospel has been preached in most of the cities, towns, and villages of Great Britain for many years, and tracts have been very extensively distributed also, until the people generally have become somewhat hardened against the truth and are not very anxious to hear more of it. Still it is to be hoped that there are some honest souls left amongst the thirty millions of inhabitants of these islands, in addition to those who have already embraced the Gospel. Besides, every few years, almost a new generation appears on the stage of action. Boys and girls grow to be young men and young women, young men and young women advance in years and assume more fully the duties and responsibilities of manhood and womanhood. So that there is really a fresh population in large part every few years. Although many of these may be indoctrinated by their parents and elder companions in opposition to the truth, yet whatever may be the disposition of the elder portion of the population, it would be a bold thing to say that none of the younger people are honest in heart. It is reasonably to be presumed that some of them are, and they will rejoice to come to a knowledge of the glad tidings of the Gospel of Jesus. But how can they hear and obey the Gospel, except somebody be sent to teach them and administer in the ordinances of the same? Hence the necessity for preaching and testimony, distributing the written word, sowing the Gospel seed, that peradventure some of that seed may fall into good ground, and bring forth fruit to the salvation of souls and the glory of God.

It is among the duties of the Elders and Saints to sow and to plant and to water, but it is not for them to give the increase. It is the prerogative of the Almighty to give the increase, such as He consistently can. His servants need not borrow trouble about that. If they do their duty with the Gospel seed committed to their care, the principles of the Gospel, and scatter them broadcast or in drills as may be best, they will be commended, and, increase or no increase, it need matter little to them, for it is the Lord's work, and He will bring it out right.

The evenings are long, and people have more time to read as they sit by their firesides in the winter season. Some of them, perhaps, like Nicodemus, would prefer going to the meetings of the Saints by night, to going there by daylight. Winter is the time for such persons to go to hear the Gospel. All persons have not the courage at once to brave popular prejudice and renounce the traditions of their fathers. But, if honest, an increase of boldness will come to them through obedience to the Gospel.

Great numbers of believers can hardly be expected in the world, for "darkness has covered the earth and gross darkness the people." Men generally will think about anything but salvation and eternal life. For that they have very little taste indeed. It has ever been so. Yet a few will believe, and will receive the word of life gladly—one or two in a family here and there, and a few in a city.

It is with such scattered few, discovered by the influence of the Gospel, in this place and in the other, that the Lord has gathered together His Saints and made of them a people, that He has commenced and so far carried on His work, His great work. He has hitherto chosen the poor and the weak and the despised, and not many of them. By and by it is said that He will waken the

people of the nations by louder preaching—by the testimony of earthquakes and wars and famines and other startling events. That sort of preaching may gather out many persons from among the wicked nations, who may flee to Zion for peace and safety, if not for the love of the Gospel. Yet it is fairly questionable whether they will be of such good stuff as those who obey the principles of the Gospel from the love of the truth, when proclaimed in their ears, and these last named are not a bit too good. The Lord having restored the Gospel to the earth, it is due to the few scattered honest in heart that every reasonable effort be made by His servants to bring the Gospel to their knowledge, that they may have the privilege of obeying it, and that the purposes of the Almighty may be advanced and fulfilled in accordance with His plainly indicated method of working.

J. J.

IN VERMONT.—The Springfield (Mass.) *Republican*, of Nov. 6, says:—"The Mormons are in Vermont. Eight persons were baptized into that faith at Westfield a few days since."

IN IOWA AND MICHIGAN.—From the *Deseret News* we learn that Elder J. M. Ballinger writes from Des Moines, Iowa, Oct. 21—"Elders Israel Evans and N. C. Murdock have organized the Saints here into a branch of the Church of Jesus Christ of Latter-day Saints, and have appointed me to preside, with Elders George Beebe and Daniel Rees as counsellors. Brothers Evans and Murdock are now at Trenton, Michigan, where they have been preaching with success, and have baptized four into the Church."

CHEAP POSTAGE BETWEEN BRITAIN AND THE UNITED STATES.—The American papers state that Mr. Thornton, the British Minister at Washington, has been advised that the English Government is prepared to reduce the single rate of postage for prepaid letters between the United States and the United Kingdom to threepence, in accordance with the suggestion of the United States Postmaster-General. The probability of the postage of letters between this country and the United States being reduced to threepence for a letter under half-an-ounce weight from England, and six cents from America, may be hailed as promise of a great boon to the people of both countries. Intimations have been given that the welcome change will be made at the commencement of the new year.

ARRIVAL.—Elder Chauncey W. West, jun. arrived in Liverpool, Nov. 16, per steamship *Palmyra*, from New York, Nov. 4, on a mission to Switzerland. He was in good health and spirits. He left Liverpool, Nov. 18, for Zurich, via London.

CORRESPONDENCE.

ENGLAND.

42, Brougham Street, Pottery Field,
Hunslet, Leeds, Nov. 20, 1869.
President A. Carrington.

Dear Brother,—Since my arrival in this Conference, which was on the 4th

of September, I and Elder Rogers have visited all the branches in the Conference, and most of the scattered Saints, and I can say truly that I am well pleased with the Saints in this Conference. They are, as a general

thing, a good people, and filled with the Spirit of the living God, which gives them power to overcome evil and to resist the evil temptations of the world, with which they are surrounded all the day long, and we shall have to continue to fight against them until our deliverance is accomplished from these lands, which may God grant speedily, for I long to see the Saints gathered home.

We are doing a very good work in this Conference at present. There have been several baptized since I came here, and several more are just about ready to be buried in the waters of baptism, then to start a new life in this wicked world. In some places there seems to be a great enquiry after truth. We very often have some of our rooms well filled with strangers, and have the pleasure of giving them the word of God in its plainness and purity, which to me is a great pleasure and satisfaction, for I know it is life and salvation to all that will embrace the principles of truth, and carry them out through their lives hereafter. But it pains my soul to see some start in the good work of God and travel on for some years, and then stumble over some frivolous thing and never recover again, but lose all they have done and finally lose their souls' salvation. I often feel to exclaim, "Would to God

they could see their position before it is too late."

I have truly taken great pleasure in my labours in this country, and I thank God for my mission. While labouring in the Manchester Conference, with Brother H. C. Jacobs, I found many kind friends, both in the Church and out, and I say, God bless them all the day long for their kindness to the servants of God while traveling in their midst. I also take great pleasure in my new field of labour. I find many kind friends here, and by the assistance of the good Spirit I expect to be able to do a good work here, for I believe there are many good honest souls here who have not yet embraced the truth, and it is our duty to hunt and fish them out, that they, like us, may rejoice in the great plan of salvation revealed from the heavens for the salvation of man in these the last days. May we all be blessed with an abundance of the good Spirit of God, to enable us to do so, is my constant prayer.

Brother Rogers joins me in kind love to yourself and co-labourers in the Office. Praying God to qualify you for every duty,

I remain, your Brother in the Covenant of Peace,

J. M. FERRIN.

INTERESTING EXHUMATIONS AT SALT LAKE.

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WORKMEN are engaged in levelling a large mound on the block lying between North and South Temple streets and 3rd and 4th West streets, for the purpose of preparing the ground for the erection of a depot, warehouses, etc., for the Utah Central Railroad, and in their labours they have exhumed many relics which are interesting to archaeologists. Officer B. Y. Hampton brought a gunny sack full of bones, fragments of pottery, flint-arrow heads, pieces of sulphur, and a species of brick, to our office this morning, which had just been dug up by the men engaged in levelling the ground. A long row of fire-places were discovered yesterday; two or three more were

found to-day; and the bones which he brought were those of a skeleton, which was found in a sitting posture with its chin resting on its breast near one of the fire-places. The mound, which was a very large one for this country, seems to have been formed by the remains of the dead, scarcely a shovel-full can be moved without disturbing bones. How long a period has elapsed since they were buried is difficult to determine; but we should judge that many generations have passed away since the formation of the mound. All the small bones and the softer portion of the large bones have disappeared; and no vestige of hair has been discovered thus far. We do

not know whether the general average of the bones is of the size of this skeleton shown us by officer Hampton; but we have heard of several bones being found at previous times in the digging of soil from this mound, which bore every evidence of belonging to men of larger stature than the present Utah Indians. The skeleton we saw was that of a large man. Officer

Hampton measures six feet two and a half inches, and the thigh bone was longer than his. One of the arm bones, and one of the leg bones, bore marks of having been fractured. The skull was tolerably large, resembling in shape the usual Indian type, and the teeth were all sound, and were those of a young man.—*Deseret News*.

UTAH NEWS.

THE following are from the *Deseret News* to November 1 :—

Street lamps were making their appearance at Salt Lake City.

Amy Stone and her husband were playing a short engagement at the Theatre.

A general drill and encampment of the San Pete district militia commenced Oct. 27, between Ephraim and Manti.

A fire, supposed incendiary, destroyed sixty dollars worth of hay in the stack yard of Mr. George Spiers, 10th Ward, Oct. 30.

Brother Mark Lindsay, 20th Ward, has made wine from his own grapes, which is talked of as far superior to the imported, &c.

Hon. A. O. Smoot and all the hands that could be spared from other duties, were busily engaged in making a road in Provo cañon.

Hand-organs had appeared at Salt Lake, played by men in Uncle Sam's military uniform. A poor business for old or disabled soldiers.

John W. Young, Esq., had taken the initiative in the formation of a menagerie and museum. Mr. Gulielmo San Giovanni was in charge.

A daughter of Brother Middlemas, of the Sixth Ward, was accidentally run over by a carriage returning from the drill, and severely injured.

Elder John Taylor and Bishop John Sharp returned, Oct. 28, from their trip to Omaha, in good health. Elders W. C. Staines and Geo. Teasdale accompanied them, having left New York on the 21st.

The Salt Lake District Militia broke up camp at Camp Wasatch, Oct. 23, and marched home at 9 a.m., after a fine time of drilling and manœuvring. On the evening of the 20th a detachment of the Davis County infantry, cavalry, and artillery, under command of Col. J. W. Hess, visited the camp.

Sister Green, of Kaysville, ninety-seven years old, was called up at midnight, Oct. 24, to attend to her professional duties as a midwife, which she successfully performed, and in an hour or two was comfortably back in bed. A very useful young lady is Sister Green. May she always be young and useful.

President B. Young, accompanied by President Geo. A. Smith and Elders O. Pratt, W. Woodruff, J. F. Smith, Joseph Young, sen., H. S. Eldredge, A. M. Musser, and others, left Salt Lake City for San Pete county, Oct. 27, expecting to be absent until Nov. 6, and to hold several meetings at the settlements on the way.

The general muster for the Utah County Military District came off, Oct. 13, 14, and 15, at Camp Wells. The attendance was good, weather favourable, and everything went off well. Hon. A. O. Smoot, Major General R. T. Burton, and Lieut.-Col. H. W. Lawrence were visitors at the camp. A military ball came off at the Theatre Hall, Provo, on the evening of the 15th.

Elder Wm. C. Staines says that the Pennsylvania Central, Chicago and Northwestern, and U.P. Railroad Companies have rendered themselves conspicuous by their promptitude in forwarding the various companies of Saints, and in the increase of comforts and conveniences extended to them while travelling on their several lines, being far ahead of those generally accorded to emigrant companies.

Brother W. B. Stevenson, of Springville, was accidentally run over by an engine, near Granger, Oct. 26, and his legs were mashed just above the ankles. He was conveyed to Carter, where his legs were amputated by Dr. Grimes, but he died about an hour after the operation. A subscription was started for his family. He was one of a gang of men working on bridges under the direction of James B. Lewis.

George Brough writes from Springtown, Sanpete, Oct. 22, that considerable sickness had prevailed there among children. Wheat, peas, and potatoes had turned out remarkably well, barley and oats were destroyed by grasshoppers. Quite a number of new comers were making their homes there, feeling well satisfied with the location and facilities. Sugar cane had done well, also fruit trees. A good crop of apples was expected next season.

In the afternoon of October 28, a freight train on the Union Pacific R.R., going west, came into collision with a construction train coming east, about two miles east of the Promontory. Several of the men on the construction train were badly injured, Henry Crane, residing at Salt Lake City, fatally. He was severely fractured about the head, neck, and one of his hands, and his left leg was broken in three places. He was taken to Promontory station, where he died at half-past six p.m. the next day. His body was taken to Salt Lake City by his brother on the 30th, and buried Nov. 1. Deceased was twenty-six years of age. He emigrated from Winsham, Somersetshire, England, last fall. He had been working on the railroad about three weeks prior to the time of the accident.

The following Elders and a few others, whose names are not stated, left Uintah, Oct. 25, on their missions to the Eastern States—Eli Whipple, S. L. Sprague, sen., J. D. M. Crockwell, George Harding, Henry Peck, Charles Nibley, D. B. Huntington, H. C. Pender, Jacob Zundel, Theo. Curtis, Byron Groo, W. W. Seeley, C. H. Oliphant, F. K. Benedict, Matthew Jordan, Wm. Gibson, Jacob Gates, D. Carter, J. B. Thatcher, Charles Bird, H. W. Brizzee, A. H. Raleigh, G. G. Snyder, Nathan Tanner, A. W. Smith, Lewis Robison, Omer Call, Henry McEwan, Matthew W. Dalton, Henry Nisonger, W. B. Tripp, Daniel Wood, F. Kesler, jun., A. F. Farr, J. B. Robison, H. Mace, Porter Squires, Charles Stewart, Ira N. Spaulding, Charles Shumway, John P. Barnard, Thomas E. Ricks, James May, and Milo Andrus.

The citizens of Cache and Rich counties had nearly completed the new road up Logan cañon, making the distance forty miles from Logan to St. Charles. Timber of excellent quality abounded in the cañon. Brother Hezekiah Thatcher had sent for a steam saw mill. It was expected that the road would be completed in a few days. Bishop Peter Maughan sent the following to the *News*, from Smith's Bend, twenty miles up Logan cañon, October 29—"We have 270 men at work on the road through the kanyon, and expect to hold meetings at Rich's Spring, about two and a half miles further up on Sunday morning, at which place we hope to meet the brethren from Bear Lake. We are anxious to get a wagon road through this fall, if possible. The wards in this county are all represented by workers on the road, and a good feeling prevails. Myself and the rest of the bishops will remain here until the work is done."

The first spadeful of soil for the Coalville and Echo railroad was turned up by Bishop W. W. Cluff, Oct. 20. The line was located by Brothers J. Fewson Smith and F. T. Perris. "The grade of the line is comparatively light, the deepest cut on the road, until it reaches Echo Creek, is about six feet, and the heaviest fill does not exceed eight feet, and both for a very short distance.

At Echo Creek is the heaviest work on the road, being a fill about 300 feet long and about twenty-five feet deep. The length of the line from that place to where it intersects the U.P.R.R. is four and two-thirds miles. It is the intention to complete the road and have it in running order by the close of the year." The capital stock of the company is to be \$250,000, divided into 5,000 shares of \$50 each. The Board of Directors are Bishop W. W. Cluff, President; Bishop H. B. Wilde, W. H. Smith, A. L. Smith, and S. S. Phippin.

THE following are from the *Salt Lake Telegraph* to Oct. 30 :—

Of the injured by the late railroad accident, Sister Wilson received serious internal injuries, and was in a critical condition, but was in the hands of kind friends, who rendered her every attention, and strong hopes were entertained of her ultimate recovery. Brother David Shields, sen., had his ankle badly crushed, and the other brother wounded received a severe injury of the spine. All were well cared for.

"J." writes from St. George, Oct. 18, that friendly Indian spies had discovered Navajoe tracks along the base of the Pine Valley mountain, near Truman's herd ground, and that the report of fire-arms had been heard. Major Hardy immediately placed a patrol guard in an unbroken line from Santa Clara to Toquerville. Thales Haskill, of the exploring party going south-east, was slightly wounded in the forehead at Pipe Springs, by careless discharge of fire-arms.

SUMMARY OF NEWS.

"Beauregard is about to marry." Making wives is better than making widows.

Tom Thumb is disconsolate in California. He has found a fellow four inches shorter.

The number of wrecks reported last week was 95, making for the present year a total of 2,230.—"Liverpool Mercury," Nov. 17.

There is talk of forming a new Cuban Junta at New York, to be composed of "men of unimpeachable integrity." Difficult task in New York

Anna Dickinson gravely offended a Boston audience the other evening in her Mormon lecture by dwelling upon the true objects of marriage.—"N. Y. World."

The New York "Tribune" says it is established by the common consent of mankind, in all countries and all ages, that a man should rule his wife. This is news indeed.—"Philadelphia Ledger."

A Cork paper published a receptive address of the Mayor, as an address of the ladies, which gave a peculiar meaning to the following passage—"Nature has done much for us, but man almost nothing." The Lord Lieutenant must have pitied them, poor things.

The Liverpool "Mercury" says—"After a generation passed under Tory rule, how do we stand? The facts are notorious. The rates are excessively high, the town is deeply in debt, the reserve fund has all but disappeared." Disorganization in the departments, reckless extravagance, utterly inefficient control over expenditure, jobbery, system of laxity, etc., all are blamed on the Tories. Bad lot, those Tories.

The Pope has granted to all Christendom a jubilee, with indulgences, to last as long as the Œcumenical Council sits. What a jolly time good Catholics will have now! They won't care if the Council sits for ever and a day. There will be some heavy chalking done about these times. Only to think of it, indulgence to go ahead and enjoy yourselves, fill up your slates, and then the Holy Father will generously wipe out all old scores and give each and all a clean slate to begin again with. Pío Nono is a perfect brick of a good fellow. Who wouldn't be a Catholic during the Œcumenical?

To signalize the event of his son's marriage, Mr. Bass presented to the whole of his army of workmen at Burton-on-Trent—To each married man, 5s.; each single man, 3s. 6d.; each boy, 2s.; to widows on pension 3s. 6d., and 2s. to each of their children; making a total of £340.

A few days ago, a young German couple in Rondout were on their way to get married, when the lady was thrown from the wagon, and broke her leg. It was proposed to go to a doctor's office and have the limb set, but the lady said no, she was going to be married first, and so she was carried to the priest's house, who united the two in the holy bonds of matrimony. After the ceremony, she had her broken limb set, and the couple went on their way rejoicing.—“New York Sun.”—A woman will have her own way.

Some of the midland iron and coal companies are raising the wages of their hands but they are raising the prices of iron and coal to make up for it.—Kieff, in Russia, has the cholera badly.—A Dolgelly bridegroom visited six parsonages, travelled 100 miles, and kept his bride waiting till the next day, before he could procure a marriage licence. What are they thinking about in Wales?—The French people are greatly excited on the subject of premature burial.—Satanata, a Kiowa chief, and leader of the Indians in the Washita river fight with Custer a year ago, is dead.—Cumberland Lodge, the residence of Viscount Bridport, Windsor Great Park, was totally destroyed by fire, Nov. 14.—The “Saturday Review” anticipates the establishment of the ballot before long.—An oil car, in a freight train on the Erie railroad, caught fire, and the whole train of 14 carriages was soon one sheet of flame. All that remained of the brakeman was the charred trunk and bones. Petroleum is not uncommonly sent by passenger trains in America.—Cholera has broken out in Teheran.—The alarming stories of the subsidence of the Thames embankment are gross exaggerations.—Amos Kendall died at Washington, Nov. 12, aged 80.—Garibaldi has the rheumatism bad.—In Colombia the volcano Purace has erupted, and is supposed to have destroyed several villages with their inhabitants.—In Montana it is now settled that farming will pay better and more certainly than mining.—Warlike operations have recommenced in Paraguay.—Irritation of the bowels, caused by eating beech nuts, resulted in the death of a child at Holby.—Anne Jane Clara Griffin, 2½ years old, of Liverpool, died through the effects of being beaten across the buttocks with a strap by her father.—The Wakefield “Free Press” charges that votes were recently openly bought and sold in that immaculate borough.—Sunday, Nov. 14, was observed, in Britain, America, and throughout the Protestant world, as a day for special prayer on behalf of young men. Surely the young men will now consider themselves put on their good behaviour.—Shocking deaths from starvation are reported at Birmingham.—The Italian government will reject any decisions of the Ecumenical Council which may be in opposition to the laws of that kingdom and the spirit of the age.—The gold battle in Wall-street is to be investigated by Congress.—Belle Boyd has been sent to the California Lunatic Asylum.—Over 3000 Chinamen are out of work in California, and more are leaving America than coming to it.—A brilliant meteor was seen at Buffalo, N. Y., as big as a full moon, Oct. 27.—Pere Hyacinthe is said to have many points of personal resemblance to H. W. Beecher.—California wants more farmers.—A tidal wave on the Mediterranean coast lately threw spray more than 100 yards high, and made a large breach in the sea-wall of Oran.—Spurgeon has the small-pox mildly.—Sussex foxes attack full-grown sheep.—Fever is depopulating whole villages near Burdwan, India.—In a collision on the Western Pacific Railroad, near San Francisco, Nov. 14, 10 to 15 persons were killed, 30 to 50 injured, and the trains were completely smashed.—The New and Old School Presbyterians in America have united as one sect.—The Pope will kindly appoint learned priests to hear the complaints of non-Catholics who would like to attend the Ecumenical.—Mercury two degrees below zero, Oct. 22, five a.m., at Helena, Montana.—Civilization at Bolton—a fight between naked men.—The Ecumenical Council acoustic question has divided the Court of Rome into two factions—one wanting the debates in St. Peter's, the other in the Sistine Chapel.—Great festivities last week over the opening of the Suez Canal.—London had a big thick fog Nov. 18.—Another frightful colliery accident, 27 lives lost, at Wigan.—A big faction fight at Murroe, county Tip., Nov. 16. The constabulary charged bayonets on the rioters. Paddy would rather fight than work any day. That's the main trouble with him.—The Tyne rowers beat the Thames rowers on both rivers.—In Illinois and Michigan the mercury has been a long way below zero this season.

CUT OFF.—Bishop William Hyde (of Hyde Park, Cache County) requests us to state that Anthony Metcalf has been cut off the Church of Jesus Christ of Latter-day Saints by the unanimous vote of the Church at that place, for unchristianlike conduct.—*Deseret News*.

P O E T R Y.

A MODEL HUSBAND AND A MODEL WIFE.

The following description, from the pen of John G. Saxe, of "A Model Husband and a Model Wife," is pretty good. He says he draws his picture of a perfect wife from the life, which speaks volumes in favour of the women. But he is necessitated to draw largely upon his imagination for his picture of a perfect husband, which is a dubious compliment to the rougher sex. It is to be feared that the men are rather a scurvy crowd, after all. The best of them, such as they be, are to be found among the Mormons. However, it is gratifying to catch a glimpse of a perfect husband, if only in a dream. The sight, even in that fashion, would do any woman's eyes good.

Ah! those rare wonders of connubial life,
A model husband and a model wife.
The former first shall be my pleasing theme.
I saw the man, one morning—in a dream;
A noble fellow, not extremely tall;
Not of an air to grace a fancy ball;
But rosy and robust; and one might trace
Candour and kindness in his manly face;
E'en in his features you could plainly scan
The faithful lover and the gentleman.
One marvel more for sceptics, be it known,
The wife he loved and cherished was his own.

All this were pleasant, but I waive the rest,
To name at once the model husband test.
I saw the man, you know 'twas in a dream,
Where things are not precisely what they seem.
I saw the man, on one occasion, wait
For full five minutes, standing at the gate,
While *Jane* put on her things, and not a sour
Or bitter word of "waiting half an hour!"
I saw him smiling in the meekest way
O'er a cold dinner on a washing day;
I saw him bear before his wondering wife
The hardest crisis of connubial life;
I saw him stand like Patience on a throne,
And, without swearing, find a button gone.

The pattern wife, the sex's radiant queen,
I draw from life and paint what I have seen.
Her cottage was her kingdom—here she sat,
As on a throne, and held her gentle state,
Ruling like one commissioned from above,
A household subject to her law of love;
And yet, obedient to her wedding oath,
Her heart untutored kept in holy troth;
Duty and pleasure blent in sweet accord,
And, proudly loyal, called her husband "lord."
Neat in her person, and attentive less
To mere display than tidiness of dress,
She loved adornment, not for *Fashion's* whim,
But Taste's demand, and mindful still of Aim
Whose praise she sought by every pleasing art
That maidens use to win a manly heart;
And proudly hoping, as her youth should fade,
To keep the wife as charming as the maid.
Ah! happy husband, luckiest man alive,
In love's delusion still at forty-five!
Oh! happier wife, whom kindly fate allows
To clasp a lover in her lawful spouse!
Blessed in herself and with her lot content,
She took with joy the blessings Hymen sent,
But in her duties found such sweet delights,
She never even dreamed of "Woman's Rights."

A D D R E S S E S.

J. M. Ferrin, }
Thomas Rogers, } 42, Brougham Street, Pottery Field, Hunslet, Leeds.

D I E D.

WATSON.—At Farmington, Davis County, Oct. 30. Mary, wife of John W. Watson, aged 55 years 4 months, and 11 days. Also, Nov. 4, Mary Priscilla, daughter of John W. and Mary Watson aged 16 years, 3 months, and 21 days.—"*Deseret News*."

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"*Seek ye first the kingdom of God and his righteousness.*"—JESUS CHRIST.

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APOSTASY AND ITS CAUSES.

(From the Deseret Evening News.)

NEARLY forty years have passed away since the organization of the Church of Jesus Christ of Latter-day Saints, but they have not passed without bestowing rich and varied experience upon those who have been connected with it or who have carefully studied its history. Those who have been its members have had a school in which to study human nature under circumstances that have prominently brought to the surface its best and worst features. It has been truthfully remarked on many occasions that a man did not know himself or know his fellows until he or they embraced the Gospel in its fullness and purity. Then whatever good or evil qualities or dispositions he or they might have would be brought to the surface, and their true characters would be known. A man, under the influence of the Gospel, either becomes a very faithful, true man, or a very unfaithful, bad man. He cannot, while professing to be a believer in the truth and connected with the church, stand still. He must inevitably progress or go backward, and the signs of his progress or of his retrogression have been made so familiar to the people by long experience that they have not the least difficulty in discerning his true condition.

There are certain rules with which experience has made the people fami-

liar, that cannot be persistently violated without retrogression and apostasy following. They are as familiar as "household words" to all the members of the Church who have had any experience.

Experience has proved that the indulgence in whoredom, adultery, and lust is fatal to faith in the Gospel. This practice is so antagonistic to the spirit of the Gospel that the two cannot co-exist in the same individual.

Experience has also proved that opposing or speaking against the priesthood or the authority which God has placed in His Church to govern it, is inevitably followed, sooner or later, by a loss of faith and by complete apostasy.

These are two rules, or they may be termed laws, which, during the experience of nearly forty years, have never been known to be violated without apostasy following, unless, indeed, the transgressor of them repented humbly and sincerely and succeeded in obtaining forgiveness. Position, knowledge, or influence may be of advantage to a man under some circumstances; but they avail him nothing in averting the penalty which follows the transgression of either of these laws. It falls alike upon all, from the highest to the lowest, from the richest to the poorest, from the most learned to the

most illiterate, and all are amenable to it.

Besides these, there are numerous other laws which must be observed. Our space will not permit us to mention them in detail; but they are well known to the members of the Church who have experience. When they are violated it is quickly discerned, and frequently when least suspected by the person who is guilty of the violation. If a man is dishonest, grasping, greedy, taking advantage of his neighbour, neglectful of his duties as a Saint, not living up to his profession, delighting in the society of the wicked, and he persists in any or all of these things, confidence in him becomes weakened, it is seen that he does not possess a good spirit, and those who know him are prepared for what must inevitably follow, unless he repent, viz., a loss of faith, and, finally, apostasy.

Out of all who have lost their fellowship and standing in the church from the beginning until the present, we never knew or heard of one who lost it when in the full and active discharge of his duty. Many have lost their faith and been expelled from the church through their indulgence in the spirit of whoredom and lust. Many, also, through following the example of Lucifer, who opposed constituted authority and rebelled against it, and, like him, have been cut off from the society of the virtuous and the righteous; and many, also, for other sins; but when or where, in all the history of the Church of Jesus Christ of Latter-day Saints, was one ever excommunicated who was humbly and faithfully discharging his duties as a servant and Saint of God? There never was an instance of the kind.

We know that there scarcely ever was a prominent individual cut off from the Church that did not make the assertion that he was expelled without a cause. Such persons, from the days of the notorious Hurlburt down to the present time, have always been—if their statements were to be believed—exceedingly righteous. They were not wrong; oh, no; it was Joseph, or it was somebody else that had erred and

was in the dark and had fallen. Frequently they have continued to assert that they were as strong believers in the doctrines of the Church as they ever were, that they knew them to be true; but the authorities were wrong; the man who had held the keys had transgressed and was in the dark. This was the case with the apostates in Kirtland, who threatened men's lives when they testified that Joseph was a true prophet and had not fallen; and it was the case from that time to the days of William Law, who, Judas-like, while sitting at the Council board, and on terms of intimate friendship with the prophet of God, was secretly plotting with his enemies to destroy him. So strongly did this base man profess to believe in the doctrines of the Church that, after declaring Joseph was a fallen prophet, he actually attempted to organize a church, put himself at the head of it as a prophet, chose two other apostates to act with him as counsellors, and proceeded to select twelve men to be his apostles! This movement of his and his *confreres* was the sublimity of impudence and hypocrisy. But it is a noticeable fact, that apostates, as a rule, assume to be wonderfully pious. More self-righteous men could not apparently exist than some of the early apostates when cut off from this Church. In fact, while true religion is esteemed, hypocritical pretence to piety is viewed with suspicion by the Latter-day Saints, it being understood to be an evidence of apostasy. Another evidence is that when men drink into that spirit they immediately become very popular among the wicked. Those who sought the overthrow of the Church and the destruction of Joseph in the neighbourhood of Kirtland, Far West, and Nauvoo, rejoiced when they heard of men apostatizing and proving false to him. While they were faithful and true the wicked hated them as they did him; but no sooner did they commence to operate against him, than they became the warm friends of this class and were welcomed to their society. This is a result which has never failed in cases of apostasy.

A SHARP CONTRAST.

A VERY boldly defined and instructive contrast may be found in the following descriptions of mining towns in Montana and the railroad town of Julesburg on the one hand, and a Frenchman's view of the Mormons on the other. They are worth reading and reflecting upon. A gentleman of Brooklyn, U.S.A., thus describes men and things in Montana, as published in an American paper:—

LIFE AND MANNERS IN MONTANA.

Let me give you my impressions regarding the various phases of Montana society. To begin with, all late arrivals are dubbed by the old mountaineers "Pilgrims." At Fort Benton, the head of Missouri river navigation, the pilgrim first smells mountain air, and until he gets well out of town he snuffs mountain whisky. The town of Benton consists of one street of houses, all in one row, and nearly all occupied either as dance-houses or whisky shops. The quiet waters of the Missouri flow on the opposite side. Of course, a few hours' residence in that place was enough for me, and I took conveyance for Helena as soon as possible. I wanted romance, and I got it. I got it in the daytime, in the shape of dust in my eyes, ears, nose and mouth; and I got it at night between a pair of blankets, in the shape of rain.

At first Helena did not make a very favourable impression upon me. The streets were full of loafers, gamblers, and fellows belonging to another species, grown on these mountains only, called "Self-Risers," whose distinguished traits are capacity for bad whisky and ability to live on one "square" meal of buffalo meat and bread a week. Each alternate house is a whisky-shop, a "hurdy-gurdy," a faro-bank, or a keno roll, with an occasional Jew clothing-store interspersed among them. Restaurants with fanciful names—such as "Kan-Kan," "Klyns," "Magnolia," &c.—are also plentiful. Spanish "bull-whackers" are almost daily visible in the streets, yelling Mexican oaths at their cattle,

at the same time taking tufts of hair out of the backs of the leaders with a twenty-foot whip. Chinamen, as they pass along, squeak out their doleful notes; and an auctioneer is frequently heard wanting some one to "Go the five on it!" "Give him the five on it!" A civilized being, dropped down in Helena without going through the process of making the journey, would surely imagine himself in Bedlam.

One thing which impresses me more than anything else here is the vein of recklessness that runs through everything, from a business transaction to a common-place remark. Usurers have lent money on collateral at rates as high as ten per cent. a month. In conversation the usual mode of assenting to any proposition is, "You bet your life," or "I'll go my bottom dollar on it." Gambling hells, keno houses and "hurdy-gurdies" are licensed concerns here, and the faro dealers are among the richest men in town.

The next interesting picture is of Julesburg:—

THE PANDEMONIUM TOWN OF JULESBURG.

It was dark when we passed Big Springs, and the apparition of the once pandemonium town of Julesburg. This was the terminus of the road in the summer of 1867. Here the railroad employes were paid off, and every possible Satanic influence and art were near at hand to secure their money. All consignments of goods from the East to places further West entered at this point. This gave occasion for an extensive business, in addition to and different from that created by the presence of so many railroad men. Here wagon trains were fitted out for Colorado, Wyoming, Utah, and other Western Territories and places on the Pacific slope. Outcasts from society assembled here in swarms, and without any semblance of law or order they held high carnival during all the summer. Gambling was openly carried on; debauchery was the rule; every other house was a gambling den, whiskey

shop, or other "hell." Bacchanalian scenes were daily and nightly witnessed everywhere; shooting was a self-assumed prerogative for which there was no punishment at all; it was the prompt and prevailing argument, against which there was no appeal; humanity was systematically outraged; brutality reigned supreme; a dead body, the oozing blood yet warm, was tossed out of a window or a door with the utmost nonchalance; a dead body was found in the streets at daylight; no questions were asked, but it was put out of the way into a hole. The Big Tent was a feature of the town; the bar stood near the entrance; gaming tables for every description of the art were arranged around the canvas room; a platform, with the musicians, was located in the centre round the pole; courtizans of the very lowest type danced round it in abandoned freedom, each vieing with the other in everything obscene; no language was "respectable" which was not indecent and profane. At length, by the efforts of some of the business men, the Vigilance Committee was organized, and some of the desperadoes were summarily despatched; and at last, when the terminus of the road extended further and the mushroom town moved on, dead bodies of many missing persons were found covered up in the cellars of those "hells" which had so disgraced the town. Now all that remains of this once infernal region are a few scattered buildings and the graves of the devils and their victims upon whose dilapidated head-boards you may read this rude inscription, "Unknown." Julesburg now serves as a station for the military station of Fort Sedgwick on the south side of the river.—*Correspondent of New York Herald.*

The third and last picture is equally interesting, though of an entirely different character to either of the preceding:—

A FRENCHMAN LOOKS AT THE MORMONS.

In *Etats Unis, le Self Government et le Cesarisme*, by Ed. Portales, the most curious chapter is that devoted to the Mormons. After describing the valley and its flocks, the lake of fresh water, and Salt Lake lying in the blue distance, he tells us of his arrival at a

pretty *chalet* where he was kindly received by the landlord, a Mormon with four wives. After tea he went to the Theatre—a beautiful structure, in the Doric style. The play was from Shakspeare. He was admitted to the "green room," but saw nothing to offend the most fastidious taste. Two of the beautiful young actresses were Alice and Zina, daughters of Brigham Young.

He says:—"Brigham is no ordinary pontiff. While laying the foundation for a gigantic temple, he builds a theatre and ball-room. He himself excels in dancing—he is an amateur in music, and has introduced in Salt Lake City the operas of the great masters Mozart, Meyerbeer, and Rossini. The friend of all amusements, he has organized regattas on the Lake, and fireworks on the Jordan.

"From the three religions, Judaism, Protestantism, and Catholicism, the Mormons have chosen what is most desirable. It must be confessed, and on this point all travellers agree, that the most remarkable thing in Salt Lake City is the morality of the inhabitants. Not a prostitute is to be found in the whole Territory of Utah—one never meets a drunkard—and, the prisons are empty!

"It has been said that we may judge of a religion by the lives of its adherents. I look upon a people with whom I have lived for a long time—on one side I see the disreputable woman praised, admired, imitated; adultery portrayed by novel writers, sung by poets, and glorified on the stage—prostitution tolerated and protected. On the other side I see an army of rickety, scrofulous children who ask in dismay, 'Who is my father?' We cannot but say: 'Before preaching to us your religion, change your practice. With you, prostitution is everywhere—your religion and your institutions are powerless to prevent such evils—therefore we do not want it.'

"The Mormons are rich, and taking all things into consideration, one is forced to admit that they are very happy, in spite of their polygamy—perhaps because of it. If I believed so, I would be a Mormon to-morrow."

Would anybody believe that the pious and virtuous Vice-President of

the United States, and many other self-righteous but superficial persons, infinitely prefer the first two pictures

to the third? Yet such is the case. Men are known by that with which they sympathize.

PRESIDENT YOUNG'S TRIP TO SANPETE.

CHIEFLY from various telegrams to the *Deseret News* we collect the following particulars of the recent trip of President Young to Sanpete County.

On the 27th of October, President B. Young, accompanied by President Geo. A. Smith and Elders Orson Pratt, Wilford Woodruff, and J. F. Smith, President Joseph Young, and Elders H. S. Eldredge and A. M. Musser, and others, left Salt Lake City on a tour through Utah, Juab, and Sanpete counties.

The company reached Lehi at two p.m. of the 27th. A meeting of the Female Relief Society, held at eleven o'clock in the morning, was addressed by Eliza R. Snow and Mrs. Zina H. Young. The same body was addressed at two o'clock in the afternoon by Presidents Brigham and Joseph Young, Elder Orson Pratt, President George A. Smith, and Elders Joseph F. Smith and A. Milton Musser. In the evening a large congregation of the Saints was addressed by Presidents Joseph Young and George A. Smith, Elders Joseph F. Smith and Geo. Dunford, and President Brigham Young.

After the afternoon meeting, Elders Pratt and Musser went to Pleasant Grove, where they had a large audience and a good meeting. Elders Woodruff and Eldredge held meeting at American Fork.

The President and party left Lehi at nine on the 28th, and attended the Female Relief Society at Pleasant Grove at half-past ten, where President Geo. A. Smith and Elder Wilford Woodruff preached forty-two minutes. The President and company reached Provo at one p.m. Elders Orson Pratt and A. M. Musser went to Spanish Fork, and Elders Wilford Woodruff and Horace S. Eldredge went to Springville, meetings being held at both places. Presidents Brigham Young, Geo. A. Smith, and Joseph Young remained at Provo, where they

held meeting at six p.m., when they addressed the Saints, occupying two hours and twenty minutes. There was a good attendance, although many of the brethren were absent at work on the road to Provo Canyon.

The President and party left Provo at noon on Friday, 29th, and reached Payson at half-past three o'clock. A meeting of the Saints was held in the evening, which was addressed by Elder Joseph F. Smith and Presidents Joseph Young and George A. Smith. President B. Young made a few remarks at the close, blessed the people and dismissed the meeting by prayer. The meeting-house was full.

At six p.m. meetings were held at Mona by Elders Pratt and Musser, and at Santaquin by Elders Woodruff and Eldredge.

On Saturday morning, 30th, at nine o'clock, the party left Payson, reached Nephi at about two o'clock, and attended the School of the Prophets, Presidents B. Young and G. A. Smith and Elder Joseph F. Smith making addresses to the assembled Elders on that occasion. In the evening there was a crowded meeting of Saints, which was addressed by Elders Wilford Woodruff, Joseph F. Smith, and Presidents Joseph and Brigham Young.

Up to Saturday evening the party had held thirteen meetings from the time of their departure from Salt Lake city on Wednesday morning.

On Sunday morning, 31st, at nine o'clock, they left Nephi, and held meetings at Fountain Green at noon, at which addresses were made by Presidents Brigham Young and Geo. A. Smith, and by Elders W. Woodruff, Orson Pratt, Horace S. Eldredge, President Joseph Young, and Elder Joseph F. Smith. After meeting, the party drove to Moroni in the rain; a crowded meeting was addressed in the evening at six by Presidents Joseph Young and George A. Smith, Elder

W. Woodruff and President B. Young. They left Moroni for Fairview at half-past nine, Nov. 1.

The President and company held a meeting at Fairview, Nov. 1, at 12 30 p.m., the speakers being Elders Orson Pratt, Joseph F. Smith, and Wilford Woodruff, and Presidents Joseph and Brigham Young. At six o'clock p.m. they held meeting at Mount Pleasant. A very large congregation assembled in the Bowery, which was lighted up with lamps and enclosed with wagon covers. Elders Orson Pratt and Joseph F. Smith and Presidents Smith and Young preached. The company was enjoying excellent health.

The party left Mount Pleasant, Nov. 2, at nine o'clock in the morning, and held meeting at Springtown at 10.30. Presidents G. A. Smith and Joseph Young, Elders Orson Pratt and Joseph F. Smith, and President B. Young spoke on the occasion. After the meeting they left for Ephraim, arrived there at 3.30, and held meetings at 4.30, at which President B. Young and Elders W. Woodruff and Horace S. Eldredge were the speakers. At seven in the evening another meeting was held, which was addressed by Elders O. Pratt, Joseph Young, sen., A. M. Musser, and President Orson Hyde.

The meetings were crowded and excellent. There was a grand torchlight procession of citizens and Sunday school children, with banners and music; an illumination at K. H. Brown's, firing of cannon, and a lively time generally.

The President and party went to Manti and held meeting at eleven a.m., Nov. 3. Presidents B. Young, G. A. Smith, and Joseph Young, spoke. They then travelled to Gunnison, while President G. A. Smith and Elders O. Pratt and A. M. Musser went on to Fayette and held meeting. The meetings held at Gunnison were at four and half-past six. Presidents B. Young and J. Young spoke at the first meeting, and Elders Wilford Woodruff, H. S. Eldredge, G. Dunford, J. Young, sen., J. F. Smith, and Orson Hyde spoke at the latter meeting. The houses were crowded. The health and spirits of the company were excellent, and the greetings everywhere were cordial.

President Young and company left Gunnison at half-past six a.m., Nov. 4, for Nephi, where they staid for the night. They left Nephi at six a.m. on the 5th, expecting to dine at Payson, pass the night at Provo, and arrive at Salt Lake City on the 6th.

ANNA'S TROUBLES.

HERE is a pretty kettle of female fish. Comes to our afflicted eyes a San Francisco paper, freighted with Anna Dickinson, feebly endeavouring to explain away certain aspersions which she had permitted herself publicly to cast upon the petticoated pioneers of California. She had said that most of them were facile to the approach of man. In fact, putting it with her usual ethereal mildness, she had observed that the majority of them might have been sunk in the sea for all the good they had done to California. Thereupon rose in their wrath the venerable virgins and the withered widows of San Francisco, and castigated Anna in the public prints. They set forth that they had come to

California while it was in the condition of Eden before the exsection of Adam's rib, when Montgomery-street was a desert, Sacramento a wild, and the miner of the period a hermit until woman smiled. They can testify not only to their own virtue, which surely they ought to know about, but eke to the snowy innocence of their male contemporaries. They were not assailed with fiendish blandishments when they landed among those lovely men. On the contrary, when the men saw the unfamiliar furbelows, they felt how awful goodness was, and after one despairing look at these exemplary evangelists, fled howling.

Far from explicitly retracting her explicit inculcation, thus amply over-

thrown, Miss Dickinson in reply darts off from the point at a truly feminine tangent, and triumphantly vindicates her veracity by declaiming that it is impossible she can ever have uttered a slander upon her sex. "I deify womanhood," she exclaims, and nobody will fail to agree with her, at least so far as to admit that, however it may be with abstract womanhood, she would entertain no objections to an apotheosis of the concrete Anna Dickinson. "I care for women, and long for and suffer for women, and love them as I love my own soul." How kind it is for her to care for that oppressed portion of humanity, and how utterly incapable they are, as all of us in our domestic privacies have discovered, of taking care of themselves, there is no need to enlarge upon. But the extent of the sufferings of Miss Dickinson in this sacred behalf deserves to be recorded. Before she began to care for and to long for and to suffer for her sex, she was, it is understood, a New England school-teacher, surrounded by every luxury and revelling in the affluence she shared with all that pampered class. But now her devotion to her sisters has made her poor indeed. She manages to drag out a wretched existence on a minimum of "one hundred dollars a night and expenses," and the cold charity of the world flings her a few additional paltry thou-

sands occasionally for a treatise, in the guise of a romance, on the beauties of miscegenation. Here is martyrdom! What was Kepler in a cellar or Spinoze in a garret, labouring for the good of men, as a picture of unselfish devotion, compared to this female prophet, whom, after our cruel kind, we have stoned, and whose "Rejected Stone" is our sole and sufficient punishment? Who can say that a woman who has been thus sent upon us for our sins, and whom we have crucified with the abject poverty of a hundred nocturnal dollars and the additional degradation of several hundred nocturnal and plauditory lunatics, has not learned in so severe a school to suffer and be strong, or that she has not earned the right to revile any woman or any set of women whom she may feel moved to revile, without protest or remonstrance. Let the aspersed virgins and matrons of California consider that this incrimination must be for their good, or a Dickinson would not give herself the pain of uttering it; and let them reflect that whereas, as Miss Dickinson herself puts it, be they as chaste as ice, as pure as snow, they shall not "scape calumny, it is perhaps on the whole as well that the calumniator should be one like unto Miss Dickinson, to whose sibylline words a perverse generation of men attaches no weight and gives but little heed.—*New York World*.

The *Hartford Courant* claims that "next to the ministry of the Christian religion there is no nobler profession than that of the politician." As things go, there are frequently no ignobler professors than parsons and politicians.

NOT SO BAD AFTER ALL.—A Washington correspondent of the *Philadelphia Press*, speaking of the report of a member of Congress of an overland trip, says:—"We were pleased to learn from our friend a good account of the agricultural and industrial condition of the Mormons. Their painful labours, especially that of irrigation, their wealth, industry, police regulations, the unique character of their city, the capacity and architectural skill of their public buildings, their educational progress, the proof they give of having reclaimed one of nature's iron spots till it blossoms with civilization, ought to be fairly placed on the credit side of their account, against which stands the debit of polygamy. We are told that Gentiles *do* live pleasantly and safely there, and that in many respects the civilization of the place has been slandered. Of course, there is the despotism of the church, and the *lie* of their system of life, which must perish with the rushing westward advance. But no force of arms, no violence of legislation, is contemplated against these people." Now as soon as our friends can make up their minds that the "*lie*" and the "*despotism*" complained of are mere fictions of the imagination, they will feel still more comfortable concerning the Mormons.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 1, 1869.

SOLVED AT LAST.

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A WRITER in the *New York Times* says, "Already Pacific Railways have solved two painful and exasperating problems—the 'Mormon question,' and the 'Indian question.'" Therefore, sound the loud timbrel, strike the clanging cymbals, twang the merry strings of the jolly banjo!

Solved! Two knotty problems solved! The latest discovery on the Indian question is its Quaker solution by treating those savages justly and honestly, and letting civilization, which has done them much more harm than good thus far, pass by them, respecting them and their institutions, instead of savagely attacking and uprooting and exterminating them, as heretofore. The presumption, therefore, fairly follows that the pursuance of a similar sensible policy towards the Mormons is the solution so very desirable, but so tardily arrived at.

If such be the case, then a correspondent of the *Chicago Journal*, who advocates the old ferocious, fire and sword, uprooting, and exterminating process, must have lagged behind the age, as he, in a Rip Van Winklish sort of a way, still hopes "that the strong arm of the Government will this winter do something to suppress the 'twin relic of barbarism,' and free this ignorant and stupid people from their manacles." Ignorant and *stupid* that correspondent must be indeed, provided he is not wilfully wicked. His squelching process is the true "relic of barbarism," and is worthy of the times of Pharaoh, of Herod, of Nero, and similar enlightened notables of old, who were like-minded with him as to the best and shortest way to get rid of people not liked by them. Some people do possess an amazingly greater amount of ingenuity and ability than of good sense, though their stock of either is by no means boast-worthy.

J. J.

THE QUAKERS AND THE INDIANS.

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WITH the administration of President Grant came the innovation of appointing Indian agents from among the members of the Quakers. Recently a joint delegation of that society, consisting of Benjamin Hallowell, of Baltimore yearly meeting; Franklin Haines, of New York yearly meeting; and John H. Dudley and Joseph Powell, of Philadelphia yearly meeting; were appointed by the general committees of those places to visit the Indians under the care of Friends, or Quakers, in the Northern Superintendency in the State of Nebraska. The delegation visited the Pawnee agency, the Iowa, Sacs and Foxes, Great Nemahaw reservation, the Otoes and Missouris, the Santee Sioux,

and the Winnebago and Omaha agencies. The delegation consider that one of the first efforts should be to effect a change in the Indian mode of living.

The Indians had plenty of complaints to make of the treatment received by them from the palefaces. On all the reservations the complaint was that the whites had swindled the savages and lied to them so often that no more confidence was felt in the civilized race. Rather a bad showing for civilization. Of the treaty for the sale of the Iowa lands the Indians "stated emphatically that they did not want the treaty ratified; it was made through a misunderstanding; they had been moved, and moved, and moved, and all they wished now was to remain where they are, have oxen and tools to work with, and a farmer to instruct them how to do for themselves." The Otoes were in great distress, the Government having failed to pay their annuities. The delegation say of the Santee Sioux, "These poor people have been so greatly deceived for many, many years by false professions and unfulfilled promises from the whites, and even from the Government, that the time does not seem to have arrived for them to feel confidence in the assurances we make them." A Winnebago Indian said teams and tools had been promised, but not supplied, hence his tribe could neither build houses nor cultivate the soil.

The delegation further say, "In every council we have held with them unfulfilled promises and treaty stipulations, and unsupplied pressing wants, are the great burdens of which they complain." One old chief, to manifest his sense of the "greenness" of a young Indian who was talking to a white commissioner, said, "Oh, he tells the truth; he has never seen a white man before." All the tribes visited by the Quaker Committee seemed anxious to pursue an agricultural life, and quite capable of accommodating themselves to civilized life, if they could only be secured in the possession of their lands. What remains to be done, therefore, is to treat them something like human beings and with some justice and reason. Of the past the *New York Tribune* says:—"The experiment of treating them with truth and justice has never been tried, and if only for the sake of our own reputation it seems high time to begin it."

The delegation in their report recommended the following improvements in the treatment of the Indians by the people and Government of the United States—"The national Government to comply faithfully and liberally with all its treaty stipulations with the different tribes; the Indians to be no more removed from their present reservations in Nebraska; to award the Indians personal rights, without which they can never fully appreciate the dignity of manhood; that lands should be allotted in severalty; that, as in Canada and Alaska, the law should protect them in their homes, and the graves of their fathers should be respected; civilization should pass by, the Indians remaining on their reservations; that no more land of any of the Indian reservation should be sold at present, and that some plan should be devised by which when it is sold, a control for a limited period by a judicious commission should be exercised over the character of purchasers, in order that exemplary, moral, industrious, and peaceable persons might be among and around them; that a sufficient number of industrial schools should be inaugurated to teach, besides a school education, the mechanic arts to the males; household duties, knitting and sewing to the females; that the Indians should be taught the English language prominently, to prepare them for citizenship; that the Indians should be supplied with teams and tools to break up their prairie land, to haul lumber,

build houses, and perform other duties of a similar character, under the supervision of a competent and judicious person, to encourage and instruct them. With these things supplied, the delegation in their report express their opinion that in a few years all the Indians mentioned would be self-supporting; that they would occupy a respectable position in civilization, enlightenment, and citizenship, and be powerful auxiliaries for extending civilization, enlightenment, and peaceful relations with the various tribes of the Western Indians.

J. J.

GETTING INTERESTED.—Some of the American papers have recommenced to publish lively pieces concerning Mormonism and the Mormons. That's right. It is time the papers did do something for their country, for mankind, and for the Kingdom of God. Mormonism is worth talking about considerably, and the newspapers will never have a better, more fertile, more interesting, and more promising subject. The Mormons don't care so very much whether the papers talk about Mormonism through good will or ill will. The editors can please themselves in that particular. It will be all the same to the truth, if not to them. Let them talk for love or hatred, so that they do talk about it. As one of old said—"Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the Gospel. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therefore do rejoice, yea, and will rejoice."

PRESUMPTIVE EVIDENCE.—The *Denver Tribune*, a religious paper, as everybody would have inferred, "finds the papers teeming with accounts of Mormon cruelties to the Gentiles, and a recital of incidents claimed to have come under the immediate notice of the writer." The *Tribune* pharisaically continues—"Most of these, we presume, are true, for it is well known that we have no particularly warm feelings for things in Utah, and are not apt to think they are better than reported."

Having "no particularly warm feelings for things in Utah" is an excellent reason why all the lies reported of the Mormons are true, rendering it almost impossible for that people to be not so bad as they are represented. That reason, however, is characteristically anti-Mormon, and the evidence naturally resultant from such reasoning is of a class commonly accepted not only as presumptive, but as conclusive, of the guilt of that people who are "everywhere spoken against."

But notwithstanding all this, the *Tribune* has actually nailed one anti-Mormon lie to the counter, because it related to things and persons professedly connected with Denver, which things the *Tribune* knows are fictions, as represented. Liars are very apt to hurt somebody they did not intend to hurt. But what a pity the *Tribune's* rule of presumptive evidence should thus be rendered null and void! Ah! It is to be feared that nothing but truth and righteousness will endure to the end.

"BETWEEN TWO STOOLS."—Every man should stand plainly for the work of God or against it, for even the opponents thereof dislike, if they do not despise,

those persons who attempt to sit astride the fence. A Salt Lake City correspondent of a Chicago paper, speaking of some persons who were recently excommunicated from the Church, says, "While we Gentiles rejoice at the little spasmodic efforts of those editors for free thought, yet we have not much sympathy for them, for they still believe in Mormonism—in the divinity of Joseph Smith's bible, and polygamy, and advocate them." Thus, any one who tries to sit between two stools is very apt to fall to the ground, and, what is worse, pity for him is not often very plentiful, even by those who encouraged him to try the experiment.

INTERVIEWED.—A Philadelphia reporter recently "interviewed" Elder Brigham Young, junr., and was sensible enough to make out thereby a couple of columns of matter much more instructive and edifying to the public than is the result of most of the "interviews" published in the transatlantic papers.

THOU HYPOCRITE.—The New York *Tribune* thinks it would not be amiss in President Grant to send instructions to the military officer commanding in Utah, and to the civil functionaries in that Territory, to take especial care that peaceable citizens are protected in life and person against the power of the Mormons. The *Tribune* knows well enough that there always has been in Utah better protection to life, property, and person than in any other western Territory or State. If the *Tribune* man were to read the Bible a little, it might not do him any harm. The following passage might have been written for his especial individual instruction—"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

THE DOCTRINE AND COVENANTS.—The new edition of the *Doctrine and Covenants* is now ready, bound in morocco extra; calf, gilt edges; or roan.

CORRESPONDENCE.

AMERICA.

S. L. City, Nov. 9, 1869.

Elder Albert Carrington.

Dear Brother—I congratulate you on your success in forwarding emigrants this year. The people you send come through like a dream, by steam and rail, compared to when I returned from my English mission.

Oct. 27th, I started with President Young, our party being composed of twelve brethren and two sisters. We held twenty-seven meetings in twenty towns, and returned Nov. 6th. Our meetings averaged from two to three hours. Our audiences were generally composed of all that could get into the house and around it. The people are rejoiced in an abundance of wheat,

potatoes, and other vegetables; the oats, barley, and corn being lessened by grasshoppers. I never enjoyed a better feeling among the Saints, who seemed determined to learn everything they could from our instructions. President Young was much fatigued with his journey and labours, as he drove his own carriage, and the last three days he drove forty-five miles a day. At Manti, I visited a fair of domestic manufactured articles. I was greatly delighted with the achievements of our sisters with the manufacture of flannels, linseys, and jeans, all from the wooden wheel and onespindle. There were also a great variety of articles produced from cotton by our sisters; also straw work in hats, bon-

nets, and trimmings, of rare beauty, which speaks well for what might be done. The grain and vegetables on exhibition were of the best quality.

Zion's Co-operative Mercantile Institution has established a drug store. Twelve miles of rails have been laid on the Utah Central. They would move forward at the rate of four miles per week, if they were not detained for want of iron. A station will be established at Kaysville early next week, where coal will be delivered for sale, and the business of conveying passengers will commence. The brethren seem much delighted with going on their missions to the States.

Very respectfully,
GEO. A. SMITH.

ENGLAND.

26, Tenby-street, Birmingham,
Nov. 17, 1869.

President A. Carrington.

Dear Brother—I have divided the Conference into two districts, and Brother Eldredge takes one and my brother Charles the other. I take a roving commission to myself, traveling where most needed, and where likely to do the most good. The Saints are very kind, and as a general thing are striving to live their religion. Now that cold weather has fairly set in, we are confined entirely to in-door preaching. We have twelve meeting rooms in the Conference, where meetings are held on Sundays, as well as evening meetings during the week. The Saints are visited once each week at their houses by the visiting officers, except in some places where the scattered condition of the Saints renders it impossible, especially in Staffordshire, and part of Worcestershire. I intend starting in a day or two to hunt up

some that as yet I have not been able to visit.

The Saints, with few exceptions, are very successful in obtaining employment, but they get but little money. In Birmingham we have an excellent choir, also a well-established Sunday school, under the management of Elders Moore and Jarvis. We baptize now and then, and many seem to be secretly investigating the principles of our holy religion. What the result will be, is for the future to reveal.

The Saints generally are rejoicing in the work of God, and Brothers Eldredge and Charles are united with me in trying to do what we can for the benefit of the Saints and in bearing testimony to the world. The Lord has been with us, and He will continue with us if we do right.

Brother Eldredge started out on the 6th through Hereford and Worcestershire, to begone a month. Charles is travelling in this vicinity. I am with him as often as convenient, but the Conference is so large, that we have to separate in order to visit the Saints as often as possible.

In conclusion, I will say that I rejoice in the work of the Lord, and feel proud of Zion and her institutions. For verily she is beginning to put on her beautiful garments, and will ere long be the pride of mother earth. For she will continue to increase in night, power, and dominion, while her enemies will sink into insignificance.

May the God of our fathers be with you, Brother Carrington, that under your guidance the work of God may prosper in these lands, is the prayer of your Brother in the Gospel of peace,

A. P. SHUMWAY.

UTAH NEWS.

THE following are from the *Deseret News* to Nov. 9:—

The massive rock store of Brother Asmussen's was progressing rapidly.

The fall weather has been splendid at Salt Lake, remarkably fine and mild.

The work of plastering the outside of the Theatre walls was going on vigorously.

Mr. Wm. Moore, of the firm of Tapscott and Co., Liverpool, was paying a passing visit to Salt Lake, on his way to the Pacific.

Bishop W. W. Cluff said the Coalville and Echo railroad was expected to be ready for the rails about the middle of December.

A 20-horse power steam sawmill, the property of Brother Willis Copeland, was en route from the city to Indian Creek, Beaver county.

The semi-annual Conference of the Southern Mission commenced at St. George, Nov. 5. There was a large concourse of people in attendance.

Henry Case, noticed in our last as killed on the Union Pacific R.R., had been working in connection with the construction train since last May, instead of only three weeks prior to the time of his death.

Elder James Needham, returned missionary, was suffering from symptoms of lung fever, Nov. 3. He had been confined to his bed for several days. Affections of the lungs are not uncommon in England, sometimes taking off the sufferers—back to Zion.

Dr. Anderson, assisted by Drs. Fowler, Richards, Tait and Young, successfully accomplished the operation of lithotomy, the third in the history of the Territory, upon a five year old son of Geo. Badley, 10th Ward, Nov. 4. The stone removed was one and a fourth by three-fourths inches, and of the shape of a pigeon's egg. Chloroform was used.

Bishop L. E. Harrington, of American Fork, reports the health of that place very good, crops excellent, co-operation flourishing. One Sunday and three day schools were thriving. Meetings well attended. About 100 men, aided by legislative appropriation and private donations, were busy, improving the road between American Fork and Pleasant Grove, a work much needed.

R. F. Goold, of Washington, reported, Oct. 25, good health there during the summer, wheat crop light, owing to the grasshoppers, corn crop reduced one-third by worms, cotton crop light, peach and grape crop large, apple crop medium, figs a few, excellent time for fruit drying, the summer very hot and dry, a good spirit among the people, Female Relief Society flourishing and determined to build a hall for its use, rock and other material already on the ground.

Brother John Freckleton, of Newtown (Goshen), says that all the settlers but one had removed to their new location, and would shortly remove their large schoolhouse. Good crops were raised the past season, and co-operation and the Female Relief Society were flourishing. Brother Henry L. Cook, having contracted a disease of the leg, necessitating amputation, Dr. Roberts, of Provo, performed that rather unpleasant operation, and the sufferer was doing well, though getting towards seventy years of age.

Grantsville Woollen Factory, situated about the centre of Tooele Valley, about twelve miles from Grantsville, two from E. T., and ten from Tooele city, commenced work in the latter part of October. The building is 90 x 60 feet, and is nicely finished. The machinery, of the very best, was purchased from President Young. It is a co-operative concern, with Bishop Rowberry as President. Brother James Rathall has the superintendence and management of the factory.

In the afternoon of Nov. 2, John George, son of James and Mary Robbins, of the Elephant Corral, opposite the Eighth Ward Square, was hunting stock, about half a mile south of President Young's mill, and was thrown from his horse and dragged two or three hundred yards with his foot in the strap of the stirrup, his skull being fractured, and other injuries of so serious a character being inflicted, that he died in a few minutes. The deceased was nine years and eleven months old. He was borne at Boyle, Leamington Spa, Warwickshire, England.

Fifteen Indians, supposed to be Navajos, before daylight, October 31, took twenty horses and mules out of the yards and stables of Kanarra, and shot two, and stole about fourteen from the Cedar field. Twenty men started in pursuit, mostly from Kanarra, another party went from Cedar, and a third from Parowan. The Indians were followed about fifty miles, overtaken in the night, fired on at about seventy yards, and dispersed, leaving their provisions and camp equipage, though escaping with four horses and two colts. Twenty-one animals were recovered, and nine others were found killed on the way. Another raid was made, on the evening of Nov. 2, on horses and mules belonging to Parowan, when fifteen animals were taken, the thieves going up Summit Creek cañon. A party of men went in pursuit. Bishop Dame sent the following dispatch, Nov. 4:—"Our first company of boys that went after horses taken by Indians, returned at four this morning, and brought thirty-three head of horses, belonging to Harmony, Hamilton, Cedar, and Parowan. The boys are well, thank God. About one hundred and twenty-five horses and mules were taken altogether from this place, Cedar, Harmony and Hamilton."

The following are from the *Salt Lake Telegraph* to Nov. 6:—

Mr. and Mrs. Stenhouse left Salt Lake City, Nov. 3, for San Francisco.

Thomas Carlross was knocked down by his team in Salt Lake City. Nov. 5, his head was cut and one of his hands injured. Franky, a six year old son of Frank Pitman, was thrown out of the wagon, and his head was badly cut.

Tracklaying on the Utah Central had been considerably delayed for lack of iron. A corps of 150 men, well organized, push on the tracklaying. The construction train is fitted up with beds for the men, and cooking arrangements for their meals. A mile of tracklaying per day is usual. The track was expected to be near Kaysville by Nov. 6.

J. H. Beadle, connected with a paper issued at Corinne, published a most atrocious slander on Judge S. Smith, of Box Elder County. As some youths cannot bear to hear their parents vilified, Hyrum Smith, a son of Judge Smith, undertook to physically punish Beadle for the slander. Young Smith was arrested, and taken before Alderman Packer, where he pleaded guilty to the assault, and gave his reason for it. He was fined \$50 and costs. The slanderer goes free, having escaped with the whipping only. This is one of the "attempted assassinations," published in certain Liverpool and other papers.

SUMMARY OF NEWS.

A lovefeast, with all the modern improvements, has been enjoyed by General Grant among the Methodists of Philadelphia, to the great delight and astonishment of the Quakers.

Gen. Sully, Indian Superintendent, has recently by treaty consigned the best part of Bitter Root Valley as a reservation to the Flathead Indians. The Montanans are highly indignant at the transaction.

Sambo is particularly rantankerous about now at Washington, D.C. The victims of his reckless lust are mostly white girls and women, varying from 10 to 70 years of age. Lynch law frequently overtakes him for these crimes.

The New York "Star" heads a column thus:—"One day's crime; the usual predatory record of a great city; murders, burglaries, assaults, thefts, and highway robberies; illustrations of every shade of criminal daring." Then follows the long dark catalogue in detail.

Jahiel Slab remarks that Grant is the owl, Sumner the peacock, Sprague the guinea hen, Ben Butler the hyena, Wendell Phillips the wolf, Colfax the weasel, Jesse Grant the kangaroo, and Forney the ass of the United States nation. The lions and eagles are all dead. What's Fisk, and what's Corbin?

General Butler was interviewed by a Milwaukee reporter with the following result:—"I don't know anything. The papers have told more about me than I know myself. Hang the papers anyway, and doubly hang these interview reporters. If God ever made a nuisance they constitute one. I mean nothing personal, but you may make it so if you wish. I have not a word to say about politics, the state of the country, or finances now. I did not come out here for any such purpose."

George Wilkes says Dr. Brown-Sequard says Louis Napoleon will die within six or twelve months.—A Belgian editor says "cloister scandals" are so abundant that they should be published as a true reflex of the times; but he will publish them in a supplement in Latin, and for the especial edification of the men. So the girls and women must let the Latin supplement alone.—The Springfield "Republican" says—"Even that great national spittoon—the city of New York—will be cleaned out before many years, soon as it is nasty enough."—The Vermont railroad corporation are monopolizing the State politics to an alarming degree.—An Irishman in Massachusetts insisted on his right to vote because he had been sent to jail for drunkenness, which, he considered, made him a citizen.—Parliament, the ensuing session, has "several great social problems" to deliberate upon.—A train on the Mont Cenis Railway got off the rails, and a terrible accident was narrowly avoided.—San Francisco has one divorce per day.—A Cincinnati paper says haughty culture is taught in the young ladies' seminaries of that city.—The Japanese no longer call outsiders foreign devils.—Two-thirds of the New York schoolboys smoke pipe or cigar.—Street tramways are extending in London.—A Wrexham husband ran from his wife because she wanted money. She and her son ran after him, brought him to earth as he was scaling a wall, and cut out his pocket, money and all. Women's rights is the order of the day.—Hair combs are made of old boots in Paris.—A negro was whipped to death and skinned by a band of desperadoes in Georgia lately.—A Newark couple were lately married and divorced between two suns. Quick and warm work, that.—Gold mining in Scotland, with excessive taxation, yields 5s. to 20s. per day.—A London infant rolled out of bed head first into a pail, and was drowned in three pints of water.—A London boy of four years died from the effects of drinking hot water from the spout of a tea-kettle.—Liverpool steamers want more dock accommodation.—Of the 999 prelates at the Ecumenical the Latin races will number three to one of all other races.—Military offences in the British army exhibit a steady and progressive increase, the chief being from drunkenness.—Pauperism in London is rapidly on the increase.—Manchester is threatened with a plethora of street railroads.—Oswald and Co.'s ship-building establishment, Pallion, near Newcastle-on-Tyne, was burnt up Nov. 18; damage £30,000 to £40,000; 300 men thrown out of employment.—The leading Catholic bishops of France and Germany are opposed to the doctrine of the personal infallibility of the Pope.—The late Earl Derby left to his servants legacies in the proportion of one-sixth of their wages during their time of service with him. There is pleasure in working for a generous employer.—Carnarvon Castle is to be materially improved.—The Marquis of Westminster has thrown open to the public his park near Chester.—Vain English parsons "purchase worthless degrees from the so-called universities in Germany and the United States."—Rev. H. Hayman has been elected head Master of Rugby School, vacated by Dr. Temple.—Fourteen distinct lines of tramway are agitated for Birmingham and vicinity.—British officers are drilling and organizing the Persian army.—"Penny dinners," with Australian meat, can be had in London.—They perform oratorios in circuses on Sunday evenings at Manchester.—Lord Foley died suddenly in Paris, Nov. 21.—Calcraft, the hangman, is wearing out. It is suggested that he be superannuated.—Beecher says if women were to go to Congress they never could be worse than men have been.—The "Illustrated Times" says there are "an immense number of men and women who have not, and cannot have, any domestic life at all" Sad confession.—Dr. Guthrie condemns club life, and says "the true foundation stone of society is the hearthstone." Right again.—Women are to be admitted in future to the classes of the Edinburgh school of arts.—The Winnipeg people, British America, are rebelling against being Dominionized.—Twenty thousand miners of Lancashire, Cheshire, and North Wales want increase of wages.—Vienna has had a tremendous storm, doing immense damage.—Glasgow had a dense fog Nov. 23.—Some nocturnal vandals have cut in two each of 3,400 fir trees, worth £2,000, at Mr. Smith's nurseries, Worcester.—At Heapey 500 persons quarreled with the incumbent, left the Established Church of England, and joined the Free Church.—O'Donovan Rossa, a bold Fenian convict, has been elected M.P. for Tipperary, in spite of the priests.—Nov. 16, considerable of an earthquake occurred at Biskra, Seriana, and Sidi-Okba, Algiers.—Liverpool rejoices over a judicial decision adverse to bicycles running on the side walks.—Forty workmen were killed and 20 wounded by a vessel running against some bridge scaffolding on the Rhine.—The French elections terminated peaceably in the return of candidates opposed to the personal government of Napoleon.—Nineteen men were recently suffocated through fire in a French coalpit.—The Princess of Wales gave birth to a daughter Nov. 26.—Rear Admiral Stewart and General Wool, U.S.A. are dead.

Heaven tries us by its absence, hell by its presence.

A good pair—a young lady with a Grecian bend and a young man who parts his hair in the middle.

The best paid people on earth are said to be prima donnas, English bishops, and patent medicine sellers.

The Women's Rights women don't desire to exterminate the menfolks entirely, as the feminines find that the masculines are necessary sometimes and very convenient frequently.

A rich old man, who lives near Rio Janeiro, is said to keep a large anaconda on his premises to frighten off ladies and missionaries, who are constantly soliciting donations for charitable and religious purposes in that city.

"Self Respect," in the Wellington "Independent," says, "What is spent in drink alone by each adult male in New Zealand, is about equal to the income of the average British tax-payer." They are a lot of thirsty souls in New Zealand.

Mrs. Livermore, a talented American woman, says—"The temptations to which men succumb don't tempt women. Fifty out of one hundred men use strong drink, but only ten per cent. of women use liquor; and as to the social evil, there are six times more men visiting houses of bad repute than there are women engaged in them." Now, you men, put that in your pipe.

POETRY.

HE LIKES SAGE TEA.

Some make the water boil to steep
Leaves brought from far across the deep,
At shillings four a pound.
They call them Souchong and Bohea;
I've drunk them oft, but, as for me,
Their virtue never found.

If many of these leaves you steep,
They keep you from refreshing sleep;
If few, 'tis mawkish stuff.
'Tis not the Hyson forms the treat,
But water pure, and sugar sweet,
With cream or milk enough.

What makes this tea so valued here?
A distance brought, and purchased dear,
Folks think it must be good.
Why, grew it in our garden plot,
We should not value it a jot,
Nor with it thin our blood.

Family Herald.

Now I a better drink have found,
Grown on my native English ground,—
Sage is more prized by me;
It does not shake (like tea) my nerves,
But strengthens, and my health preserves,
All pure, untax'd, and free.

It tastes not bitter, nor turns sour,
It ne'er disturbs my sleeping hour,
But slumbers fresh invites.
Blest herb! I well may sing thy praise,
Who bring'st me clear and healthy days,
And comfortable nights.

Let others seek the far Chinese,
For leaves from shrubs like gooseberry trees,
I'll still prefer fresh sage,
Grown by my own neat cottage door,
And save twelve pence a week or more,
From out my hard-earn'd wage.

PETER SPENSER.

DIED.

TAYLOR.—At Salt Lake City, Nov. 7, Sarah Annie, daughter of Jabez and Sarah Annie Taylor, aged two years, nine months, and four days.—"Deseret News."

GREENWOOD.—At Kirkham Gate, near Wakefield, Mary Ann, daughter of James and Mary Greenwood, aged one year, five months, and eight days.—"Deseret News," please copy.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST.

No. 50. Vol. XXXI.

Wednesday, December 8, 1869.

Price One Penny.

HISTORICAL DISCOURSE

BY PRESIDENT GEORGE A. SMITH, DELIVERED IN THE NEW TABERNACLE,
SALT LAKE CITY, JUNE 20, 1869.

—o—
[CONTINUED FROM PAGE 510.]

ON the 6th of February, 1846, the Saints commenced crossing the river. They crossed first on flat boats; but in a few days the river closed up and something like a thousand wagons crossed over on the ice, moving out west into the sparsely settled district on the eastern borders of Iowa; the settlements extending back from fifty to seventy miles. From that point it was a wilderness without roads, bridges, or improvements of any kind. They moved off, however, into this wilderness country in winter, and continued through the spring amid the most terrific storms and suffering from cold and exposure. In their progress to Council Bluffs they bridged thirty or forty streams, among which were the Locust and Medicine rivers, the three forks of the Grand River, the Little Platte, the One Hundred-and-Two, the Nodaway, Big Tarkeo, and the Nishnabotona. Bridging these streams, constructing roads, and breaking and enclosing three large farms required immense labour, which was done for the benefit and sustenance of those who would follow. In consequence of this and the inclemency of the weather they did not arrive at Council Bluffs on the Missouri river until late in June. The wagons and tents were numbered by thousands. The camps were spread out on the prairie for three hundred

miles, moving in companies of tens, fifties, and hundreds.

While the advance companies were crossing the Missouri, they, on the 1st of July, were called upon by Captain James Allen, of the United States army, who was the bearer of an order for the enrolment of five hundred volunteers. They could ill be spared in their condition, but the number was made up in a few days and they proceeded on their journey to Fort Leavenworth and thence by way of Santa Fe to California, where they among a number of our countrymen were instrumental in adding this large domain to the United States.

The families of the volunteers who formed the Battalion, being thus left without protectors, entailed much additional responsibility and labour upon those left behind, and rendered it impossible for the companies to proceed to the Rocky Mountains that season. They encamped at Winter Quarters, the place now called Florence, in the Omaha country, where they built 700 log cabins and 150 caves or dug-outs, in which a great number of the people resided through the winter. Some two thousand wagons were scattered about in the Pottawattamie country, on the east side of the Missouri—a country then uninhabited except by Indians—which, by a treaty of

purchase, came into the possession of the United States the ensuing spring.

The winter of 1846-7 was one of great suffering among the people. They had been deprived of vegetable food; their diet, to a great extent, had consisted of corn meal and pork, which they had purchased from the Missourians, in exchange for clothing, beds, jewelry, or any other property that would sell. Yet they had sold comparatively none of their real estate and valuable property, in fact, most of the land remains unsold to this day. Under these circumstances the people suffered a great deal from scurvy; the exposure they had undergone also brought on fever and ague, hence their stay in Winter Quarters and the region round about is a memorable period in their history, from the sufferings, difficulties, and privations with which they had to contend. However they made the necessary preparations for their departure, and in the spring of 1847—early in April, 143 pioneers, led by Brigham Young, started to explore and make a road to the Great Salt Lake Basin.

There was not a spear of grass that their animals could obtain for the first two hundred miles of the journey, and they had to feed them on the cotton-woods that grew on the banks of the Platte river and other small streams. In this manner the pioneers worked their way, making the road as they went along. They travelled on the north side of the Platte, where no road had been before, until they reached Laramie; they then crossed the North Fork and took the old trappers' trail and travelled on it over three hundred miles, building ferry boats on North Platte and Green rivers, and then constructed a road over the mountains to this place.

During this journey they looked out a route where they were satisfied a railroad could be built, and were just as zealous in their feelings that a railroad would follow their track as we are to-day.

They arrived here on the 24th of July, 1847. They had some potatoes, which they had brought from Missouri; they planted them not far from where the City Hall now stands. In a few days after their arrival the Mississippi

Company, which had wintered on the Arkansas river, a few of the sick and some families left by the Mormon Battalion, being unable to proceed with them to the Pacific—numbering altogether about 150, arrived here. They then began to feel that they were quite a populous settlement, as they counted in the neighbourhood of some four hundred persons. They laid out this Temple Block, and dedicated it to the Lord. It really was one of the most barren spots they ever saw. However, they asked the Lord to bless the land and to make it fruitful. They built a dam and made irrigation ditches. Some of their number lacked faith under those trying circumstances, and subsequently turned away and went to other parts of the world.

That fall—the fall of 1847, there came in here 680 wagons loaded with families. They built the fort commenced by the pioneers on the land, a portion of which is now occupied by A. O. Smoot in the 6th Ward of this city, the whole only covering about 30 acres. They dwelt in this contracted space that no temptation should be presented to the Indians to commit depredations.

During the winter they prepared a systematic plan for the irrigation of the land, for they knew nothing about it previously. They were compelled to ration out their food in small allowances, for they had no way to get more until it grew, and it required a great deal of faith on the part of the people to remain here and run the risk of procuring supplies from the earth. In the winter one or two hundred of the brethren from the West arrived almost without provisions, having been discharged from the Mormon battalion without rations or transportation to the place of their enlistment. They explored a new route from California. Some of them passed on to their families in Winter Quarters, suffering much for the want of provisions by the way. Many of them remained here, using as food everything that possibly could be used. The Saints divided with the Battalion their scanty allowance of food. During the next spring many hundred acres of land were planted. There was, however, a pest here that they had never

seen anywhere else. After the nursery of twenty thousand fruit trees had come up and the fields were green and there was a good prospect of grain being raised, there came down from the mountains myriads of large black crickets, and they were awfully hungry. The nurseryman went home to dinner, and when he returned he found only three trees left; the crickets had devoured them. They went through the fields and devoured the crops. The brethren contended with them until they were utterly tired out, then calling on the Lord for help were ready to give up the contest, when just at that time there came over from the Salt Lake large flocks of gulls, which destroyed the crickets. They would eat them until they were perfectly gorged, and would then disgorge, vomiting them up, and again go to and eat and so they continued until the crickets had entirely disappeared, and thus by the blessing of God the colony was saved. I believe the crickets have never been a pest in this vicinity to any serious extent since. This we regard as a special providence of the Almighty.

The early settlers did not know how to irrigate the crops properly and the result was that their wheat, the first year, was most of it very short, so short that it had to be pulled up, by the roots; but singularly enough there was considerable grain in the ear, and they raised enough to encourage them to persevere in their experiments, for their labours were only experiments at that early day; and also enabled them to diffuse information on the subject, which proved of general benefit. This location is so high in the mountains, the latitude about 41° and the altitude so great that nearly every one thought it was impossible to raise fruit, but some continued to plant. In the second year of their arrival here their settlement was increased by nearly a thousand wagons from the East and a few from the West. The third year the immigration continued. In 1849 a handsome sum of money was contributed as a foundation for the Perpetual Emigration Fund, and Bishop Edward Hunter went east to aid those to emigrate who could not do so by their own means. While the Saints

were surrounded by their enemies on every hand in Illinois they entered into a solemn covenant within the walls of the Temple at Nauvoo that they would exert themselves to the extent of their influence and property to aid every Latter-day Saint that desired to gather to the mountains. This covenant they did not forget, and the very moment they began to gather a little surplus they commenced to use it to aid their brethren and sisters left behind. At first they purchased, in the East, cattle and wagons necessary to bring the emigrants here; but in a few years they raised cattle here, and sent their teams to the Missouri River year after year, sometimes two hundred and sometimes three hundred and they have sent as many as five hundred teams, for several successive seasons—a team being four yoke of oxen (or their equivalent in horses and mules), a wagon, a teamster, also the necessary officers and night guard for each company of fifty wagons. In this way they continued to bring their brethren not only from every part of the United States, but also from Europe, Asia, Africa, and Australasia. This system of emigration is continued up to the present time, and has resulted in bringing many of the Saints together, and has materially increased the population of Utah.

In the early settlement of the Territory, the Latter-day Saints had other obstacles to contend with besides those already referred to. In 1849, and for several years after, a considerable number of men passed through here on their way to the gold mines in California. Numbers of them would have perished had it not been for the provisions and supplies unexpectedly obtained here. They knew not how to outfit themselves for such a journey, and were unwilling to abide the restraints of organization necessary for their own preservation on the Plains. Hence they wore out their teams and quarreled with each other, and arrived here in every conceivable stage of destitution. Upon their arrival here they were treated as friends, employed, and furnished with the necessary outfit as far as it could be obtained. I may say that tens of

thousands received the assistance necessary to enable them to proceed to California to realize, if possible, their visions of gold. While the Latter-day Saints were pursuing this course, they too were tempted with a spirit of going to the gold mines. The counsel given to the brethren by President Young was to stay at home, make their farms, cultivate the earth, build houses, and plant gardens and orchards. But many preferred to go to the mines, and they went; but I believe that in every instance those who went, returned, not having made as much as if they had followed the counsel given.

There was this difference; the men who went to California could dig a hole and take a little gold out of it; but after a time the supply of gold would be exhausted, and then, after paying their expenses, the most of them had nothing left but a hole in the ground; but the men who went to work here on their five or ten acre lots, or even on their city lots of an acre and a quarter, in the course of a year or two had a snug little home. The result was that those who remained at home and diligently attended to agricultural pursuits were the most successful.

[TO BE CONTINUED.]

PEACE WHEN THERE IS NO PEACE.

At no former period that we remember did European society of all classes more earnestly desire peace and tranquility, or evince that desire more demonstratively. There is not a nation, not a Government, that does not, in one form or another, give expression to it; and if there are some Powers that are not altogether frank in their avowals on this head, the very violence they must be doing to their own individual wishes affords an unmistakeable index of the extent and strength of the hold which the sentiment has taken upon the nations. But is it not surprising, notwithstanding the existence of this feeling, and its practical recognition by the Governments, that a sense of uneasiness should largely prevail in the public mind? The precise cause of this unrest it would be impossible to trace out with any pretensions to clearness; but turn in any direction we may, the fact presents itself of a vague disquietude, of an ominous conviction that some grand event is impending, that some commotion is at hand, to be initiated on an unknown occasion in some unknown quarter, but very certainly approaching its period of maturity. The truth is, that we have not to look either to international peace or international war for the explanation of this widespread moral disturbance. Neither of these is really in question. The uneasiness is due to the operation of causes lying much deeper below the

surface of affairs. As for war, not only does no human being desire it who does not belong to the very small class whose interests would be better served by war than by peace; but there are no apparent causes tending to produce an early rupture of peace anywhere. Between Prussia and France, the two Powers which seemed recently the most disposed of any to come speedily into hostile collision, such an occurrence is not now to be apprehended; because, whatever issue it might have, that issue would not be less fatal to the one belligerent Power than to the other. It is certainly not war, then, that is looming in the distance. But will continued peace bring back calmness and a sense of security? Unhappily, no; for it is in the interior of every State that the elements of future trouble are in commotion; and if upon any one point they pass into the sphere of mischievous activity, we may be certain that all Europe will rapidly be pervaded by the consequences. In Spain the longing for a Republican form of Government may be partially subdued for a time, but it has acquired too much strength and extension of late to disappear altogether, and the Republican party will only adjourn their efforts, the more so because they know that a movement in the same direction succeeding in a neighbouring country, would immediately insure their triumph. Italy will never feel herself thoroughly set-

tled down as long as the foreigner continues on her soil, wringing from her, by sheer force, the toleration of that which she rejects. She, too, is "abiding the event," and when, at length, the day comes on which the last French bayonet has disappeared from her midst, and that temporal power shall have fallen into nothing which can now maintain itself by factitious means only, the Italians will probably bring to an account a monarchy which has shown but little sympathy with the men to whom it owes its enlarged power, but which has done its best to rivet the fetters in which their "ally" has held them for years past. In all speculations on the probable issue of a crisis we must take men as we find them, and a people with its faults as well as with its merits. Patience is not the crowning virtue in the French character. They fall asleep suddenly, and for a period of eighteen or twenty years have all the appearance of being, as a nation, extinct. Then they awaken as sud-

denly, and forgetful of their long lethargy, think to re-establish in a day all that has been destroyed during the long period of their sleep. Their situation is now a serious one, they are surrounded with grave dangers, contending parties seem resolutely bent upon upholding their respective pretensions, and from the grand aggregate of difficulty there seems to be absolutely no escape save in some violent rupture. Should the event be such as there is evidently reason to anticipate, it will have a reverberation far and wide in every direction around. It will respect neither the Pyrenees, nor the Alps, nor the line of the Rhine. All Europe will be embraced by its far-reaching influences. All this is secretly felt and dreaded, though it is also felt that such a state of things could not continue consistently with the general interests of humanity, and it lies at the base of the pervading uneasiness of which we have indications everywhere. —*Advertiser.*

ENGLISH REMEDY FOR POLYGAMY.

ENGLISH writers are constantly scandalized by the existence of polygamy in Utah. They consider it a shame to our government that such a state of things is permitted, but pass lightly over the fact that the converts to polygamy and Mormonism are principally found in England, and continue such in America only because they are immediately turned off into the wilderness, where hitherto our educational institutions and public sentiment have been almost unable to reach them. The remedies they have proposed for this abomination have been greatly diversified, but none of them such as we have been able to avail ourselves of.

It appears that of late they have found polygamy existing among their own subjects in an English colony. The natives of Natal, it seems, are in the habit of not only indulging in a plurality of wives, but of openly buying and selling them at auction. Wives were thus largely monopolized by the wealthy—a very undesirable condition

of things. English reformers naturally undertook to remedy this. In doing so they evinced ideas that were at least very practical, if they had no other merit to commend them. They abandoned all the fine sentimentality they indulged in when giving advice to the Americans, and went to work in quite another way. They did not even absolutely prohibit the practice. They sought to regulate and tax it and its abuses out of existence. To stop the auctions, they fixed the highest price at which a wife ought to be sold at ten head of cattle. For second and third rate wives, however, so far as we can see, an auction might still be necessary to get them off the hands of their managing papas or mammas, whom ever arrange such bargains. Then to discourage, while they did not absolutely forbid the practice, they taxed the husband for all wives he had besides the first, according to a sliding scale, ten dollars per head being added for every one additional. Whether

the tax collector would levy upon the wives of the delinquent and sell them to raise the tax and costs, if it remained unpaid, is not stated. The tax may operate to discourage polygamy by making it too expensive, but once paid there can be no further legal objection to the having of more than one wife. English law apparently legalizes it.

This, then, is the English plan of disposing of polygamy—taxing it out of existence. What would Brigham Young and his Apostles say, if, among the statements required by the Internal Revenue or County Assessor, after an enumeration of their other taxable property, came wives at \$50 or \$100 each, with a sliding scale, increasing in proportion to the extent of the

luxury indulged in? We submit the question of the operation of such a law to the Utah journals.—*Salt Lake City Bulletin*.

In many important respects the world is running upside down. The English reformers have got their wives question wrong way about. But America, being the "smartest nation in all creation," has now a fine chance to show its smartness by reversing this plan of the English reformers—and, instead of taxing a man for getting married, give him a handsome premium with every woman he marries. That's no c like the right way. But let the State require his head every time he commits adultery.

GENERAL COUNCILS OF THE ROMAN CATHOLIC CHURCH.

— — —

1. The first General Council was that of Nice, held in 325, for the purpose of refuting the heresies of Arius, who asserted that Christ was inferior to His Father.

2. The second General Council was held at Constantinople, A.D. 381, to refute the errors of Macedonius, who asserted that the Holy Ghost was not one of the three divine persons.

3. The third General Council was held at Ephesus in 431, concerning the heresy of Nestorius, who asserted that the Blessed Virgin should not be called the Mother of God.

4. The fourth General Council met at Chalcedon in 451, to decide on the doctrine of Eutyches, who denied the humanity of Christ.

5. The fifth General Council was held at Constantinople in 553. It condemned the heresy of Origen, who asserted that the Holy Ghost is nothing more than divine energy, or power of acting, &c.

6. The sixth General Council met at Constantinople, A.D. 680. It condemned the doctrine of the Monothelites.

7. The seventh met at Nice, 787, to denounce the impiety and heresy of the Iconoclasts, who opposed veneration of images.

8. The eighth General Council met

at Constantinople, 869, and confirmed the reverence of images and other regulations of the Church.

9. The ninth General Council and the first Lateran met 1123.

10. The tenth General Council and the second Lateran met 1139. This Council, among other matters, condemned the acts of Arnold of Brescia.

11. The eleventh General Council also met in the Lateran, 1177. This Council ordained that the right of voting for a new Pontiff should from that time forward belong exclusively to the College of Cardinals.

12. The twelfth also met in the Lateran, 1215. This Council, among other matters, gave its assent to seventy chapters drawn up by the Pope, who presided at it.

13. The thirteenth General Council met at Lyons in 1245. Its object was that of deposing the Emperor Frederick. It also treated of three other subjects: First—The assisting of the Empire of Constantinople against the Turks; second—Germany against the Tartars; and third—The Holy Land against the Saracens.

14. The fourteenth General Council met at Lyons, 1274, for the purpose, among other things, of re-uniting the Greek Church.

15. The fifteenth General Council

met at Vienne, 1311, for the purpose of suppressing the order of Knights Templars, and the doctrine of the "Brethren and Sisters of the Free Spirit," a German institution was condemned.

16. The sixteenth General Council was that of Constance, which assembled, 1414, on account of a dispute that existed in the election of a Pope, there being at that time no less than three claimants for the holy office.

17. Theseventeenth General Council is known as that of Ferrara and Florence. Its object was the reunion of the Latin and Greek Churches.

18. The eighteenth General Council was the Council of Trent, which was convoked in 1545 by Pope Paul III. to refute the heresies of Luther, Calvin, and Zuinglius.

MICHAEL T. GIBBONS.

—*New York Sun.*

GEORGE FRANCIS ALIVE YET.

In the *Deseret News* of Nov. 10, is the following characteristic note from the irrepressible George Francis Train, which, with other productions by the same genius, reminds us of the familiar old lines:—

God works in a mysterious way,
His wonders to perform.

Holly, Michigan,

October 29th, 1869.

Dear A. Milton Musser, Esq.,
Salt Lake City, Utah.

Thanks for kind letter, good will, and statistics. Facts don't lie—figures can't cheat. Realities are arguments. A community without jails, almshouses, drunkards, gamblers, prostitutes, loafers, or *paid* priests—a religion free from cant, hypocrisy, and puritanism—a people who live in their own houses and mind their own business, shall not be again insulted or

molested, so long as a million of Irish boys acknowledge me as the leader of the Celtic race. Crowds greet me everywhere with cheers. Truth is mighty and must prevail. Shams exposed, frauds detected, villainy unearthed, psalm singers shewn up, is the result of my teaching. Ann. D. and Colfax make a mistake when they place their bull on the track of my locomotive; my guns are double-shotted, my demagoguism means fight. Stand by your co-operative system. President Young is right. Move to come into the Union. Clean out that Gentile camp. When Congress interferes with Utah, down goes their partition. Regards to friends. Thank President Geo. A. Smith for his kind note, enclosing photograph of organ.

Sincerely,

GEO. FRANCIS TRAIN.

ALMOST AS BAD AS LIVERPOOL.—The *Glasgow Weekly Mail* gives a frightful picture of the profligacy openly exhibited in that city. "Our investigations lead us to believe that in this pious city of Glasgow street prostitution exists, if not on a greater, at least on an infinitely more offensive and demoralising scale than in any city in the United Kingdom, or, for the matter of that, almost in Europe." By night and by day, we are told, the streets swarm with women plying their infamous trade. "Our leading thoroughfares are so infested with them after dark that the respectable female population can hardly venture out of doors, and decent men scarcely dare to allow their wives and daughters to walk out at night, even when well escorted, lest they should be insulted or see sights to which they ought not to be exposed in a civilized and Christian country." The police are "regularly bribed," and "wink at the grossest violation of propriety occurring almost under their noses." The papers are calling out for a system of licensing, and, says the *Mail*, "if the morals of Glasgow be not improved by the measure, at all events our streets will be restored to decency, and a fruitful source of violence and robbery be eliminated from our midst.—*Liverpool Mercury.*"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 8, 1869.

HEALTH AT SALT LAKE.

—o—

SALT LAKE Valley and the Territory of Utah has usually been considered a very healthy region, but statements have occasionally been made that Salt Lake City is a very unhealthy place, as unhealthy as some of the worst cities of Christendom, and, as a large proportion of the deaths is among children of tender years, the inference, being very much desired, is hastily drawn, that such undue infantile mortality is largely chargeable to the plural marriage relations of the Latter-day Saints. Sufficient reason, however, does not appear for any such inference. At Salt Lake City, children of monogamous parents enjoy no immunity, more than children of polygamous parents, from the prevailing diseases of that region, so far as our observation has extended, nor do the children of those who are very well to do much, if any, more than the children of those who are not so well to do.

Let us look at the mortality returns in this country. According to the report of the Registrar-General for the last quarter, the average death-rate in eleven of the principal English towns was at the rate of a fraction over 25 per thousand per annum, in the rural districts a fraction over 17 per thousand per annum, in Liverpool upwards of 30 per thousand per annum. Birmingham is the healthiest large town in the kingdom, Bristol the next. Liverpool is the most unhealthy. Of all the deaths, 62 of every 100 were of children under five years of age.

Much has been said of the proportion of the infant mortality at Salt Lake City, but it will be seen that a similar proportion obtains in England, and we have seen statements of a similar proportion also prevailing at San Francisco, a situation of very mild and equable temperature, and New York city, in the papers of those places. In other cities still, the proportion of mortality among the young is very great. So that really this point is not so remarkable as some people may suppose in regard to Salt Lake City.

Exact statistics of new and thriving countries and cities are rather difficult to obtain, but from the best information that we can collect upon the subject, we are led to the conclusion that the mortality of Salt Lake City rates about the same as that of the healthier towns of England, or from 20 to 25 per thousand per annum. Many of our acquaintances consider this estimate much too high, and probably 20 is high enough. In most of the smaller settlements of Utah, so far as we can learn, the mortality is very slight indeed, far less than in even the healthiest rural districts of England. In former years, when the population was much smaller, the mortality of Salt Lake City was also much smaller in proportion than now.

There are several reasons why the mortality at Salt Lake City is largely in

excess of what it would be under other conditions. A number of people are buried at Salt Lake City, whose places of residence were elsewhere. Many families in the city have branches or relatives temporarily or otherwise working or residing in the settlements, who are buried in the city. A larger proportion of people in the city work at the more unhealthy occupations. There is a larger proportion of poor in the city than in the country. A greater number of travellers visit the city than the country settlements. There is a greater number of very transient population in the city than in the settlements. As a general thing the water drunk in the city is not so pure as that drunk in the settlements. There is more luxury in the city than in the settlements. The city is the point of concentration for travel and trade and freight and for the inhabitants of the Territory for many purposes, and consequently is more liable to suffer by infectious and contagious diseases than any other place in the Territory. The air of a city cannot be as pure as that of the country.

There are reasons why the people of Utah Territory should not be so healthy as those of some other regions. It is a high, mountainous, arid country. The soil in places is very alkaline, and the dust consequently uncongenial to the skin, eyes, mouth, nostrils, and lungs. It is a keen, severe climate—in summer, very hot; in winter, very cold; in the glaring summer sun, roasting; in the southern summer winds, parching; in the northerly summer breezes, cool and penetrating; in the summer evenings, almost always chilly to cold, thus rendering it very easy to catch colds, chills, fevers, neuralgia, rheumatics, pleurisy, etc., when people are careless of their persons. The inhabitants of Utah, those not born there, are not composed wholly of the young, vigorous, strong, and energetic, full of vitality, but they are composed of persons from many countries, of both sexes, of all ages, the very old and the very young, of all degrees of health, strength, vigour, and bodily soundness, some debilitated by steady, hard, long labour and long-endured privations, all unacclimated, and all unused to the ways, manners, and customs of the country—all of which tends to increase rather than decrease the mortality, even among adults.

Now as to the mortality among the children. Salt Lake has a hot climate in the summer, and it is well known that intestinal diseases are more common and more intractable in hot climates than in colder ones. The delicate organizations of infants, so liable, under the best conditions, to bowel complaints while teething, are more dangerously liable to those complaints, and of a virulent kind, in hot countries during or toward the close of the hot season. Indeed everywhere the autumn or fall of the year is comparatively sickly, a liability which even the best sanitary arrangements sometimes fail to materially mitigate. The climate of Salt Lake, being sharp, penetrating, and bracing, rather than soft, mild, and genial, though exceedingly healthy to strong and rugged constitutions, is apt to tell upon the more feeble systems of infants, unless very great care is taken with them. Besides, the cities and settlements of Utah swarm with children. In no other country are there so many in proportion to the number of adults, and consequently the proportion of mortality among the children at Salt Lake will naturally be expected to be greater than at other places in a like latitude.

So at last, all things taken into consideration, we must acknowledge that Salt Lake City is a healthy place, and Utah Territory a very healthy region.

J. J.

CONFERENCE AND MEETINGS.—On the 21st ult., in company with Elders L. W. Richards, L. W. Shurtliff, N. Pratt, J. S. Lewis, J. S. Richards, and C. W. West, jun., we had the pleasure of meeting with the Saints in Conference at Brierly Hill, Ebbw Vale, Monmouthshire, and on the 22nd enjoyed the concert at the same place; on the evening of the 23rd met with the Saints in the Temperance Hall, Merthyr; on the 24th at Aberamonn; on the 25th a brief illness prevented our attending the evening meeting at Cardiff, also at Merthyr on the 26th; on Sunday, the 28th, attended the afternoon and evening meetings at Swansea; parted with Brothers J. S. Lewis, N. Pratt, and L. W. Richards at Swansea, on the 29th, and attended evening meeting in Bristol; and in Bath on the 30th, where we parted with the rest of the brethren, and returned to Liverpool on the 1st inst. At each meeting there were goodly audiences, who listened with marked attention; and the faith, diligence, and good works of both officers and members are very commendable. There is quite a spirit of inquiry in some places, and baptisms are encouragingly frequent.

President Lewis informed us that quite a large number would be able to emigrate from the Swansea Branch next season, through their own means and the assistance promised by relations and friends in Utah. We hope and pray that the other branches throughout this mission will in like manner be blessed in having the way opened for all who desire to live their religion and be further taught its principles and enjoy its inestimable blessings in the vales of Utah.

DEPARTURES.—Elder George Stanger left this port for New York, on the steamship *Colorado*, Dec. 1. He had been on a visit to his relatives in this country, four of whom accompanied him on his return.

Elders Thomas Tarbet and Richard E. Davies left this port for New York, on the steamship *City of Brooklyn*, Dec. 2, the former returning from his mission to the Isle of Man, and the latter from a visit to his relations in Wales.

HOLLAND.—Elder M. Holling wrote from Amsterdam, Nov. 26, that the Saints generally in that country felt well and bright. Some of the better-to-do classes were convinced of the truth, strength and courage to obey were next in order. Persons were inquiring also from other parts of the country. Brother Poorte had left for Zwalle.

NOTICE.—It has been deemed best to attach the Bolton Branch of the Manchester Conference to the Liverpool Conference, the change to date from and after the 30th of November last.

POST-OFFICE ORDERS.—All Post-office Orders sent to us should be made payable at Pembroke Place, Liverpool. All persons concerned, please remember, and forget not.

MINUTES OF THE MONMOUTHSHIRE CONFERENCE,

HELD AT THE BELLE VUE ROOM, BRIERY HILL.

Ebbw Vale, Monmouthshire,
November 21, 1869.

11 A.M.

The following Elders from America were on the stand—Albert Carrington, President of the European Mission; Lewis W. Shurtliff, President of London Conference; Joseph S. Richards, President of Bristol Conference; L. W. Richards, President of Monmouthshire Conference; Nephi Pratt, President of Glamorganshire Conference; John S. Lewis, President of Swansea Conference; and Chauncey W. West, jun., on a mission to Switzerland.

President Richards reported his labours in the Conference, and felt to rejoice in them. The Saints in general were a good and a kind people, living their religion, and striving to do all the good they could. He read the financial and statistical reports. There were 8 branches, 46 elders, 14 priests, 6 teachers, 11 deacons; total officers and members, 302. During the previous half-year 8 had been cut off, 33 had emigrated, and 16 had been baptized.

The authorities of the Church were presented and unanimously sustained.

2 P.M.

President J. S. Richards testified to the truth of the everlasting Gospel and his satisfaction in knowing that he was fulfilling the mind and will of the Lord in the advancement of His kingdom on the earth, and also of the faithfulness of the people he was labouring amongst. He urged all to do that which was right, that they might have that knowledge that will

save them in the Church and kingdom of God.

President Carrington discoursed on the beauty of the glorious principles of our holy religion, and the importance of the Saints putting the same into practice and gathering to Zion, with the single object of living our religion and aiding to a greater extent the extension of God's kingdom on the earth.

5 30 P.M.

President John S. Lewis addressed the meeting in Welsh. He testified that this was the Church and Kingdom of God, and that all who would oppose it would suffer loss, but all who obeyed would be saved. He spoke also of the restitution of all things.

President L. W. Shurtliff bore testimony to the truth of this work. His mission, with that of his brethren, was to gather out the honest in heart to the land of Zion. He would advise all, who were not impelled by pure motives, to keep from the land of Zion.

President Nephi Pratt bore testimony that he knew Joseph Smith to be a Prophet of the most high God, and also of the truth of the everlasting Gospel as revealed in these last days.

President J. S. Lewis spoke briefly in English.

President Carrington gave good instructions with regard to our salvation, temporal and eternal.

Conference closed with benediction by Elder J. S. Lewis.

WILLIAM M. POWELL,
Clerk of Conference.

CORRESPONDENCE.

AMERICA.

S. L. City, Nov. 9, 1869.

President Albert Carrington.

Dear Brother—Those three brethren that were wounded in the Bear river collision, are getting along well, and for aught I know to the contrary, the rest of the company are doing well. As for your humble servant, I am

sorry to say that about half an hour after returning home I was taken to bed with severe symptoms of lung fever and pleurisy. As yet I have not been able to go up town, but have been confined to my room since the 29th ult., but thanks be to God I am getting better fast, and shall soon be able to walk up to the President's and

also call and see Sister Carrington. I am much better this morning.

I still feel that I would not exchange my Utah friends for all I have seen in the old world. Many changes have taken place with business and people, some have gone this way and others that, but the kingdom of God is as bright as ever, and is cutting from it those that will not be controlled by him whom God has appointed.

Well, I am truly thankful that I am home again, after an absence of two and a half years, and I thank my Heavenly Father for His many mercies and blessings over me, for truly has He acknowledged the blessing that Brother Wells placed upon my head as I left my home for other climes, every word of which has been literally fulfilled, and now am I rejoicing in Zion with those I left behind.

Many times have I thought, since I came home, of the dear good souls I have left behind in Old England, and wished that I could pack them up, right side up with care, for this happy place, for truly do I know that there are some of the Lord's poor in my native land. To all such I would again say, trust in the God of Abraham, Isaac and Jacob, and in His own due time will He deliver you. His promises never fail, and although it may appear long ere deliverance comes, still it will come, and, when it does, will it not be joyous to meet friends, brothers, sisters, father, mother, and, above all, to see and hear our beloved President, Brigham Young, and when the fatigues of the journey are worn away, then can we, with God's people, join in the songs and dances in Zion. Allow me, through Brother Carrington, to say, God bless you for all your many acts of kindness to me, and may we soon meet again in Utah.

With kindest love to you all in the Office, and every good Saint,

Yours ever in the Gospel,

JAMES NEEDHAM.

S. L. City, Nov. 12, 1869.

President A. Carrington.

Dear Brother—I have been so very sick that I could not write. Unable to walk out, I could not call upon your family, but I did so yesterday. Sister Carrington is well, and so are all

the family. Sister Jaques looks pretty well, considering her late sickness. She appears comfortable.

The days of sickness this fall seem to be nearly past. The children, as a general thing, have suffered the most.

The captain and officers of the *Minnesota* were very kind and obliging, and rendered us much assistance, especially when we arrived at New York. I thought they manifested a care towards us I had never seen before, especially the captain. Even the government officers seemed to treat us with more respect than I had ever before witnessed, but I consider a great deal depended upon Brother Staines, for his name with the officers was a guarantee. I have landed in America several times, but the provision made at Castle Garden for the emigrants is worthy of all praise. I spent the night in the large hall with the Saints, and felt thankful for the accommodation.

You would feel grieved when you heard of our accident, but I do rejoice when I consider the small number of deaths that occurred. The express train ahead of us had leaped the track, but I understood it was all right again, and about to proceed, and they probably thought there was no danger. Another engine at the back of the express, which had been helping it, started towards us, not for the purpose of meeting us, but to get out of our way, for it was close to the siding, and would have been on it in another minute, but our engine ran into the other, smashing ours and two carriages. The difficulty occurred through a curve and deep excavation.

As a general thing the conductors behaved very well towards us. When our train made stoppages, we frequently had considerable trouble with members of the company straying around, and some would be left behind sometimes, catching up by other trains when they could. At one station one woman, who had six children aboard, was left behind. After a day or two, she caught up with us again. Some of the men and boys with their water-bottles would be left behind sometimes, and would become the laughing-stock of the whole company.

I called on President B. Young. It

did me good to see how well he looked—the same congenial face. It does an honest man good to talk with him.

The Lord bless you and all the brethren, in the Office and out

As ever,
JOHN TOONE.

ENGLAND.

61, Great Freeman Street,
Nottingham, Nov. 30, 1869.

President A. Carrington.

Dear Brother,—I am happy to inform you that the Saints feel much better than I have known them since I commenced to labour in this Conference. Many are beginning to pay their tithing, observe the words of wisdom, and attend to their meetings well. The number of grumblers are few in comparison with the many that compose this Conference, and with all I take great pleasure in my labours, for I never saw a happier day than the present. The Saints are very kind to me, notwithstanding that they are very poor. They always seem glad to see me, and receive my teachings with pleasure. I endeavour to confine my teachings to the duties of the Saints, which I try to present before the

people in the spirit of the Gospel. I feel that the Lord does work with me in my labours, for when I lay my hands on the sick in the name of the Lord they are healed, and many of them instantly, and when I speak in the defence of the truth there is a power attends me and my words, that all are strangers to, save those whom God has called and ordained.

Some who had become corrupt have been cut off, and this seems to have awakened others to their duties, and thus there seems to be a reformation commenced, which I trust will spread.

Quite a number of strangers attend our meetings, and some are being baptized, but there seems to be a great indifference manifested toward the Gospel generally. Many have heard my warning, and with the help of God many more shall. I attend meeting almost every night, and feel exceedingly well in teaching the people the ways of life.

Ever praying God to bless you and assist you in your labours, and the brethren in the Office, I remain,

Your Brother in Christ,
GEO. LAKE.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 15 :—

Brother William Willes was about publishing the *Mountain Warbler*.

Charlotte, daughter of Elder Andrew Love, was drowned in the millrace of J. Andrews, Nephi, Nov. 6.

Brother Amos Fielding was going into the ink-manufacturing business. Has the mantle of brother G.G. fallen upon him?

The Omaha *Herald* man had talks with Elder Milo Andrus and other of the missionaries to the States and was highly gratified therewith.

General Gibbon, a short time ago, brought to Utah 14 pairs of California quails and set them at liberty, that they might "increase and multiply."

The militia of the Sanpete military district assembled at Camp Hyde for general muster Oct. 27, 28, and 29. A complimentary ball followed on the evening of the 29th at Manti.

Brother E. Elmer, of St. Joseph, wrote, Oct. 25, that the cotton crop there was short, but of good quality. The people of the settlement had been very healthy, and sickness was quite unknown among them.

Hon. W. H. Hooper, and Elders R. T. Burton and Theodore Mc. Kean left Salt Lake City Nov. 14, the first named gentleman to attend to his duties as delegate to Congress, and the others on their missions to the States.

Mr. Aaron Smethurst, of Porterville, Morgan County, thinks cast iron tinned hollow ware could be successfully made there, as iron could be obtained and there are men in the Territory who understand the business.

Mr. George Seaman, of Salt Lake City, while stepping between two cars, at Granger, U.P.R.R., missed his footing, and was doubled up by them, his spine and stomach being seriously injured. He was conveyed to the city and placed in charge of Dr. Anderson. He was in a critical condition, but hopes were entertained of his recovery.

Mr. and Mrs. Townsend, of the Townsend House, gave a complimentary party, Nov. 11, in their new hall. Among the guests were the First Presidency, several of the Twelve, a number of other leading citizens, and some distinguished gentlemen visiting the city. Dancing at 8 p.m., supper between 10 and 11, entertainment choice and elegant, music of the best, everybody happy.

The traveling agent of the *News* wrote from Mount Pleasant, Sanpete county, Nov. 7:—"I have found the people feeling remarkably well in health and spirits and highly delighted over the recent visit of the President and party. I hear less grumbling and fault finding than ever before in my travels through these settlements, and a spirit of improvement seems to be manifest everywhere. A fine new meeting house is being built here in Mount Pleasant, and the people are busy threshing the largest crop of wheat ever raised in Sanpete."

Mr. J. Morgan wrote from Provo, Nov. 11, that a new co-operative store was going up there, and a school had been organized under the supervision of a well qualified gentleman. At Provo, Bishop Smoot's residence, south of the Public Square, made a fine appearance, Bishop Sheets' house was making rapid strides towards completion, the fence around the Public Square was well advanced, men were at work on the vestry of the Tabernacle, also on a large grist mill. The people rejoiced in a plenteous harvest, grasshoppers notwithstanding.

The following is from the *Salt Lake Telegraph* of Nov. 11:—

Daniel H., a six year old son of Brother James Snarr, was kicked by a horse in the forehead, Nov. 10, the blow laying it open and slightly fracturing his skull. Dr. Anderson attended to the wound, and the boy was doing very well.

SUMMARY OF NEWS.

The King of the Belgians, at Buckingham Palace, received a national address from the counties, cities, and corporate boroughs, Nov. 25. About 400 mayors, ex-mayors, and other provincial authorities were present, many in their official robes. What an accumulation of dignity! Commanders and other officers of volunteers also presented him an address.

Janet Hermiston, an orphan girl at Galashiels, flew into a passion and went and drowned herself because her bread was not buttered.—Pittsburg, U.S., has a "corner" in oil, not quite so big as the Wall-street bubble.—Ben Crissey, of Stephenson, New York, attempted to outrage Mrs. Dodd, in her own house. She seized an axe and struck him a blow that finished him instantly, and served him right.—Gov. Safford, of Arizona, calls for volunteers to fight the Indians.—Montana asks protection from the Indians, who, it is said, mean to drive the whites out of the country.—Fine goods are now sent to the Southern States. The negroes don't want coarse goods any longer.—American papers say a Canadian Pacific Railroad is impracticable.—A thunder storm, on Nov. 21 and 22, did considerable injury to persons and property near T.alee.—Napoleon says, "I desire the widest and most absolute affirmation of liberty."—A child was poisoned at Westbourne through eating chrysanthemum flowers.—President Grant says he counts with eagerness every month remaining of his term of office.—Money is very abundant in Canada.—Catholics once called England the "refugium peccatorum." They now apply that term to the United States.—An American paper says, "the Empire" has done as much to encourage the most glaring revelry and vices as the worst periods of the reigns of Louis XIV. and Louis XV.—Another extensive scheme for organized emigration

the West is on foot at New York.—The New York "Sun" thinks there is danger that before many years the United States will be a treeless, rainless, desert country.—Madame Grisi died in Berlin, Nov. 29.—Foot and mouth disease prevails in America, supposed to arise from poisonous bites of flies.—Omaha has 37 public prostitutes, and thinks itself the most moral city of its size in America, Utah always excepted.—The New York "Herald" wants General Grant to invite Eugenie and Victoria to visit the United States.—The Supreme Court at New Bedford, Massachusetts, is almost exclusively occupied with divorces. Conjugal offences predominate. Bad sign.—Col. Sam Hatch has contracted to build 1,000 miles of levee along the Mississippi River for Louisiana.—An eleven year old Wisconsin damsel has knitted 48 pairs of stockings the past year.—Convict labour is to produce boots and shoes for the London police.—The Queen has sent £7 to a poor woman who has had five children at one birth, and 22 in all, including two triplets. What a fruitful vine!—Napoleon thinks Paris might institute "penny dinners" as well as London.—Mrs. Eva Lancaster, a fair Texan, runs three enterprises—a newspaper, a millinery shop, and a cradle.—The Missouri apple crop was immensely injured by early cold weather.—California milk weed is said to furnish a fibre as strong as Manilla hemp and as fine as linen.—In Ohio alms-houses, lunatics of both sexes are thrown promiscuously together, and the result is natural multiplication.—A Chicago congregation want a preacher. Besides a good preacher, he must be of good moral character also.—The leg, arm, and foot of a woman were found lying around loose in a St. Louis street the other day.—A young woman in Alabama could not get work, and a paper says, "holding her virtue at a priceless cost, she straggled off and died" of starvation.—The day of wooden ships is past. Iron is the successor.—Nearly every baker in St. Louis was arrested the other day for selling light loaves. There was plenty of fun and swearing as the bakers ran about the streets with their light weights in their hands and the bluecoats after them. 118 bakers were arrested, and 85,000 loaves were confiscated.—Some Vermont women worked at the engine recently at a big fire. A local paper says "the Vermont women have not 'spouted' much on our platforms, but the way they 'spouted' on this fire proves that they have the mettle and the muscle."—A one-line advertisement in a Chicago newspaper, for a bookkeeper, brought 200 applicants.—The Cunard steamship line across the Atlantic was established nearly thirty years ago, and in all that time has not lost one life by shipwreck or disaster at sea.—Sambo is vacating Old Virginia for the South.—Yale students are charged with great vandalism and malicious mischief.—Eighteen inches of snow in Ohio, Nov. 6.—The Philadelphia men medical students won't attend the clinical lectures if the women students do.—A Dundalk mob broke up a tenant-right meeting and shouted "Rossa," "Amnesty," "Remember Tipperary," "No tenant right," and "God save Ireland." The mob wanted amnesty, a labourers' bill, a house free and an acre of ground. Sensible mob.—The "Daily Telegraph" tears the necessity of another suspension of the Habeas Corpus Act in Ireland.—The "Times" says Fenianism grows bolder, agrarian crime continues, and alarm spreads. The parties of order and of revolution now confront each other, and it is felt that the time approaches when one must conquer.—Lord Sandon advised the young men of Liverpool never to get married until they could take their wife to a home, and preserve it for her. He did not read that in the Bible. A local paper thought that if the men had done so, his lordship would have had few constituents.—A mad dog bit about twenty persons at Beby, Nov. 27.—A great fire at Bahia, Nov. 8.—Viscount Melbourne and other landlords in the World of Kent have remitted to their tenants 10 per cent. of their rents, on account of the bad horse season.—A double-crested crocodile, 2 feet 7 inches long, was lately found near Denver.—The young ladies of a nautical seminary, near Liverpool, trapped a ghost in the cloister. When the door was opened, it walked the principal. She encloseted herself to hear what her students talked about to each other.—The Northwestern States, America, complain of great depression of agriculture, and lay it all to the tariff.—Six months' revival at Richmond, Indiana, made 900 conversions.—California beets average 25 to the ton.—An Albany, New York, paper says that the soil in that country this year is better than before known in the memory of man.—Charles Kingsley preaches "justice to old maids." And younger ones too. Amen.—An Omaha paper says there is no law there for punishing adultery. No, the men are too fond of it.—A passenger train was recently run from Chicago to Omaha 472 miles, in 17 hours and 10 minutes, including stoppages.—Scarlatina is so prevalent in London, east end, that schools are closed.—The revenue officers are forcibly opposed in Brooklyn, U.S.A., and 800 Federal troops occupy the Irish quarter of that city.—Terrible gales on the American lakes.—Three feet of snow on the Yorkshire moors, and more in Scotland than usual at this season.

A Scotch minister prayed—"Give us not evil to think Thee neglectful of Thine own, for we are Thine own family, and we have been but scurvily provided for this long time."

Enormous cities are destructive to society, beget vice and disorder of all kinds, starve the remoter provinces, and even starve themselves by the prices to which they raise all provisions.—*Hume*.

A London paper says—"A parson in his pulpit resembles a bull in a China-shop. Both have it all their own way. One breaks crockery at pleasure; the other says whatever he pleases without fear of contradiction."

Six ministers of Bucyrus, Ohio, earnestly protest against "promiscuous dancing, i.e., the dancing of the sexes together, at any time or anywhere." Men may dance together, and so may women. But nothing more. Such dancing would be rather dry work.

The London and North-western Railway Station, Birmingham, has ten tracks for six distinct lines of railway; has a roof, of iron and glass, 1,100 feet long, 212 feet wide, and 80 feet high, containing 1,400 tons of iron and 115 tons of glass, besides the corrugated sheet iron which covers one-fourth of the roof.

He that can only be useful on great occasions may die without exerting his abilities, and stand a helpless spectator of a thousand vexations which fret away happiness, and which nothing is required to remove but a little dexterity of conduct and readiness of expedients.—*Dr. Johnson*.

The law of New York State provides that an agreement between a man and woman to live as husband and wife, and the living as such accordingly, constitute valid marriage. The New York papers complain that under that law many New York people are considerably married. A similar rule prevails in Pennsylvania and always has in Scotland.

Deacon Bross says—"No one can understand how many apples can grow upon a tree until he sees an Oregon orchard. Passing over the Sisqua Mountains, from the Klamath Valley, California, to that of Rogue River, Oregon, the change is most sensible to the lungs, for the air is moist and delicious, and the tourist feels that he has found a country where he is no longer parched by the air he breathes."

The *Spiritualist* says—"There is no death. The vital forces first quit the feet and lower extremities of the body, and those who have the power of spirit vision see a luminous haze slowly forming above the head, and connected with it by a shining cord. Gradually, as the vitality of the body diminishes, the cloud above assumes a distinct shape, and the spirit form of the departing individual is seen lying in a state of insensibility above the prostrate body. At last the spirit awakes to consciousness, the silver cord still connecting it with the body is severed, and the new-born spirit quits the house in company with spirit friends and relatives who awaited its arrival."

INFORMATION WANTED of the whereabouts of William Carnie, who emigrated, in the spring of 1861, to Utah, by his daughter.—Address Mrs. Thomas E. Mason, 174, Woodhouse Street, Woodhouse, Leeds.—*Deseret News*, please copy.

INFORMATION WANTED of the whereabouts of John Tyler, who emigrated to Utah in the year 1857, from Birmingham.—Address his sister, Ann Watts, 31, Matthew Street, Swansea.—*Deseret News*, please copy.

INFORMATION WANTED.—Edward Beddoes, of Woolly Colliery, Darton, near Barnsley, wishes to hear from his brother, William Beddoes, who went to Utah in 1863.—Salt Lake papers, please copy.

MARRIED.

TOOME—BUNN.—In Salt Lake City, Oct. 18, by Joseph F. Smith, Ellen M. Bunn, to Joseph Todd.—*"Deseret News."*

DIED.

SMITH.—At Salt Lake City, Nov. 10, George Smith. He was born at Newbury, Berks, England, February 23, 1802.—*"Deseret News."*

WHITEHEAD.—At Franklin, Cache County, Oct. 23, Willard Richard, son of William and Mary Whitehead, aged one year, eight months, and twenty-seven days.—*"Deseret News."*

BOURNA.—At Salt Lake City, Nov. 12, Thomas Bourna. He was born at Ledbury, Gloucestershire, England, Oct. 26, 1796.—*"Deseret News."*

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 51. Vol. XXXI.

Wednesday, December 15, 1869.

Price One Penny.

COLFAX CRITICIZED.

A LETTER BY ELDER JOHN TAYLOR.

(From the *Deseret News*.)

American House, Boston, Mass.,
Oct. 20, 1869.

To the Editor of the *Deseret News*.

Dear Sir—I have read with a great deal of interest the speech of the Hon. Schnyler Colfax, delivered in Salt Lake City, Oct. 5, containing strictures on our institutions, as reported in the *Springfield Republican*, wherein there is an apparent frankness and sincerity manifested. It is pleasant, always, to listen to sentiments that are bold, unaffected, and outspoken; and however my views may differ—as they most assuredly do—from those of the Hon. Vice-President of the United States, I cannot but admire the candour and courtesy manifested in the discussion of this subject; which, though to him perplexing and difficult, is to us an important part of our religious faith.

I would not, however, here be misunderstood; I do not regard the speech of Mr. Colfax as something indifferent or meaningless. I consider that words proceeding from a gentleman occupying the honourable position of Mr. Colfax, have their due weight. His remarks, while they were courteous and polite, were evidently calmly weighed and cautiously uttered, and they carry with them a significance, which I, as a believer in "Mormonism," am bound to notice; and I hope with that honesty and candour which characterize the remarks of this honourable gentleman.

Mr. Colfax remarks:

"I have no strictures to offer as to

your creeds on any really religious question. Our land is a land of civil and religious liberty, and the faith of every man is a matter between himself and God; you have as much right to worship the Creator, through a President and Twelve Apostles of your Church organization, as I have through the Ministers and Elders and creed of mine; and this right I would defend for you with as much zeal as the right of every other denomination throughout the land."

This certainly is magnanimous and even-handed justice, and the sentiments do honour to their author; they are sentiments that ought to be engraven on the heart of every American citizen.

He continues:

"But our country is governed by law and no assumed revelation justifies any one in trampling on the law."

At first sight this reasoning is very plausible, and I have no doubt that Mr. Colfax was just as sincere and patriotic in the utterance of the latter as the former sentences; but with all due deference permit me to examine these words and their import.

That our country is governed by law we all admit; but when it is said that "no assumed revelation justifies any one in trampling on the law," I should respectfully ask, What! not if it interferes with my religious faith, which you state "is a matter between myself and God alone?" Allow me, sir, here to state that the assumed revelation

referred to is one of the most vital parts of our religious faith; it emanated from God and cannot be legislated away; it is part of the "Everlasting Covenant" which God has given to man. Our marriages are solemnized by proper authority; a woman is sealed unto a man for time and for eternity, by the power of which Jesus speaks, which "seals on earth and it is sealed in heaven." With us it is "Celestial Marriage"; take this from us and you rob us of our hopes and associations in the resurrection of the just. This not our religion? You do not see things as we do. You marry for time only, "until death does you part." We have eternal covenants, eternal unions, eternal associations. I cannot, in an article like this, enter into details, which I should be pleased on a proper occasion to do. I make these remarks to shew that it is considered, by us, a part of our religious faith, which I have no doubt, did you understand it as we do, you would defend, as you state, "with as much zeal as the right of every other denomination throughout the land." Permit me here to say, however, that it was the revelation (I will not say assumed) that Joseph and Mary had, which made them look upon Jesus as the Messiah; which made them flee from the wrath of Herod, who was seeking the young child's life. This they did in contravention of law, which was his decree. Did they do wrong in protecting Jesus from the law? But Herod was a tyrant. That makes no difference; it was the law of the land, and I have yet to learn the difference between a tyrannical king and a tyrannical Congress. When we talk of executing law in either case, that means force—force means an army, and an army means death. Now I am not sufficiently versed in metaphysics to discover the difference in its effects, between the asp of Cleopatra, the dagger of Brutus, the chalice of Lucretia Borgia, or the bullet or sabre of an American soldier.

I have, sir, written the above in consequence of some remarks which follow:

"I do not concede that the institution you have established here, and which is condemned by the law, is a question of religion."

Now, with all due deference, I do think that if Mr. Colfax had carefully examined our religious faith, he would have arrived at other conclusions. In the absence of this I might ask, who constituted Mr. Colfax a judge of my religious faith? I think he has stated that "the faith of every man is a matter between himself and God alone."

Mr. Colfax has a perfect right to state and feel that he does not believe in the revelation on which my religious faith is based, nor in my faith at all; but has he the right to dictate my religious faith? I think not; he does not consider it religion, but it is nevertheless mine.

If a revelation from God is not a religion, what is?

His not believing it from God makes no difference; I know it is. The Jews did not believe in Jesus, but Mr. Colfax and I do; their unbelief did not alter the revelation.

Marriage has from time immemorial, among civilized nations, been considered a religious ordinance. It was so considered by the Jews. It is looked upon, by the Catholic clergy, as one of their sacraments. It is so treated by the Greek Church. The ministers of the Episcopal Church say, in their marriage formula, "What God has joined together, let not man put asunder;" and in some of the Protestant churches their members are disfellowshipped for marrying what are termed unbelievers. So I am in hopes, one of these times, should occasion require it, to call upon our friend, Mr. Colfax, to redeem his pledge.

"To defend for us, our religious faith, with as much zeal as the right of every other denomination throughout the land."

I again quote:

"But to you who do claim it, as such, I reply that the law you denounce only re-enacts the original prohibition of your own Book of Mormon, on its 118th page, and your Book of Doctrine and Covenants, in its chapter on Marriage."

In regard to the latter of these I would state that it was only considered a portion of the discipline of our Church, and was never looked upon as a revelation. It was published in the

appendix to the Book of Doctrine and Covenants long before the revelation concerning Celestial Marriage was given. That, of course, superseded the former. The quotation from the Book of Mormon, given by Mr. Colfax, is only partly quoted. I cannot blame the gentleman for this: he has many engagements, without examining our doctrines. I suppose this was handed to him. Had he read a little further he would have found it stated:

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

In answer to this I say the Lord has commanded, and we obey the command.

I again quote:

"And yet while you assume that this latter revelation gives you the right to turn your back on your old faith and to disobey the law, you would not yourselves tolerate others in assuming rights for themselves under revelations they might claim to have received or under religions they might profess."

Mr. Colfax is misinformed here. All religions are tolerated by us, and all revelations or assumed revelations. We take the liberty of disbelieving some of them; but none are interfered with. And in relation to turning our back on our old religion we have never done it.

Concerning our permitting the Hindoos to burn their widows, it is difficult to say what we should do. The British Government has tolerated both polygamy and the burning of Hindoo widows in India. If the Hindoos were converted to our religion they would not burn their widows; they are not likely to come to Utah without. Whose rights here have we interfered with? Whose property have we taken? Whose religious or political faith or rights have been curtailed by us? None. We have neither interfered with Missouri nor Illinois; with Kansas, Nebraska, Idaho, Nevada, Montana, California, nor any other State or Territory. I wish we could say the same of others. I hope we shall not be condemned for crimes we are expected to commit. It will be time enough to atone for them when done. We do acknowledge having lately started co-operative stores. Is this anything new in Eng-

land, Germany, France, or the United States? We think we have a right, as well as others, to buy or sell of any to whom we please. We do not interrupt others in selling, if they can get customers. We have commenced to deal with our friends. We do maintain that we are rigid in the enforcement of law against theft, gambling, debauchery, and other civilized vices. Is this a crime? If so we plead guilty.

But permit me here to return to the religious part of our investigations; for if our doctrines are religious, then it is confessed that Congress has no jurisdiction in this case, and the argument is at an end. Mr. Webster defines religion as "any system of faith and worship, as the religion of the Turks, of Hindoos, of Christians." I have never been able to look at religion in any other light. I do not think that Mr. Colfax had carefully digested the subject when he said:

"I do not concede that the institution you have established here, and which is condemned by the law, is a question of religion."

Are we to understand by this that Mr. Colfax is created an umpire to decide upon what is religion and what is not, upon what is true religion and what is false? If so, by whom and what authority is he created judge? I am sure he has not reflected upon the bearing of this hypothesis, or he would not have made such an utterance.

According to this theory, no persons ever were persecuted for their religion, there never was such a thing known. Could anybody suppose that that erudite, venerable, and profoundly learned body of men—the great Sanhedrim of the Jews; or that those holy men, the chief priests, scribes, and pharisees, would persecute anybody for religion? Jesus was put to death—not for his religion—but because he was a blasphemer: because he had a devil and cast out devils, through Beelzebub the prince of devils; because he, being a carpenter's son, and known among them as such, declared himself the Son of God. So they said, and they were the then judges. Could anybody be more horrified than those Jews at those pretensions? His disciples were persecuted,

proscribed, and put to death, not for their religion, but because they "were pestilent fellows and stirrers up of sedition," and because they believed in an "assumed revelation" concerning "one Jesus, who was put to death,

and who, they said, had risen again." It was for false pretensions and a lack of religion, that they were persecuted. Their religion was not like that of the Jews; ours, not like that of Mr. Colfax.

[FROM CONTINUED]

HISTORICAL DISCOURSE

BY PRESIDENT GEORGE A. SMITH, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JUNE 20, 1869.

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[CONCLUDED FROM PAGE 708.]

But among the strangers travelling through the Territory to the mines, were many men of desperate character, and they would cause trouble by killing Indians near the settlements. One difficulty occurred here in the north, a band of men from Missouri shot some squaws who were riding on horse back, and took their horses, in revenge for this the Indians made an attack on our northern settlements. Similar occurrences took place in the south. The result was we were troubled with expensive Indian wars, caused by the acts, not of our own people, but of those over whom we had no control, and in some instances through the acts of men who would rather entail trouble upon us than not. In consequence of outrages inflicted on the Indians, we were under the necessity of keeping ourselves armed and having in our midst a vigilant militia. In the year 1863 the inhabitants found it necessary to enclose this city with a wall of earth, at a cost of \$34,000, which they did for the purpose of preventing the Indians stealing their horses, and to enable the small police force to protect the city from their depredations. From that period the Indians have made very little incursion on the property inside the city. There is among the Indians in these mountains an innate principle to steal anything and everything that lies unguarded in their way. When the number of horses, sheep, and cattle that the people throughout the Territory have raised, is considered, the number stolen by the Indians is surprisingly small. Yet some of the outside parties have suffered severely

and are suffering to-day from thieving bands from neighbouring Territories. In their intercourse with the Indians, they have acted on the principle that it is cheaper to feed them than to fight them. In all cases they have treated them with the strictest justice as far as possible, and have maintained their relations with them in a manner truly astonishing. We look around to-day and behold our city clothed with verdure, and beautified with trees and flowers, with streams of water running in almost every direction, and the question is frequently asked, "How did you ever find this place?" In answer, we were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding Quorum of the Church, sought the Lord to know what they should do, and where they should lead the people for safety, and while they were fasting and praying daily on this subject, President Young had a vision, in which Joseph Smith showed him their mountain that we now call Mormon Peak, immediately north of Salt Lake City, and there was an engraved upon that peak, and Joseph said, "Build under the point where the column falls, and you will prosper, and have peace." The Pioneers had no pilot or guide among them, they had never been in the country or knew anything about it. However, they travelled in the direction of President Young until they reached the place, and then

entered it President Young pointed to that peak, and said he, "I want to go there." He went up to the point and said, "This is Ensign Peak. Now, brethren, organize your exploring parties, so as to be safe from Indians; go and explore where you will, and you will come back every time and say this is the best place." They accordingly started out exploring companies and visited what we now call Cache, Malad, Tootle, and Utah valleys, and other parts of the country in various directions, but all came back and declared this was the best spot.

I have travelled somewhat extensively in the Territory, and I bear my testimony this day, that this is the spot, and I feel confident that the God of Heaven by His inspiration led our Prophet right here. And it is the blessing of God upon the maturing energy and industry of the people that has made this once barren and sterile spot what it is to-day.

We have struggled with all our power and might to maintain that morality and uprightness which pertain to the Kingdom of God, and to place all men and all women in that high position which God designs them to occupy; and to prevent them being led astray by the immoral tendencies which are abroad in the world; but while doing so we have had to contend with obstacles of every kind. The Latter-day Saints have built commodious school-houses in every ward of the various cities and through all the settlements of the Territory. They have done all they could to promote education, but they have received no assistance from any source on earth. Almost every newly settled country has received certain donations in land and money to aid them in support of their schools, but in this Territory we have never received a cent. The money that has been expended for the furtherance of education in this Territory has been by the voluntary will of the parents. Oregon received donations in land to encourage its settlement, and persons who made the earlier settlements were permitted to occupy 640 acres of land, others who settled later 320, and subsequently 160, and liberal donations of land were made available to promote the cause of edu-

cation. Utah has had no such encouragement. But it is my opinion to-day that had Congress been as liberal with us as with Oregon, and had given 640 or 320 acres of land to each, it might have hindered our progress under the circumstances. Most of our farmers cultivate from five to thirty acres of land, very few of them cultivating forty; and it requires tolerably good Saints not to quarrel about the water while irrigating in a dry time even on small tracts of land close together; but how would it have been if our agriculturists had each possessed 640 acres, or even half or quarter of that, if they were compelled by law to live upon and cultivate the same or forfeit it? Most of the water would have been wasted by evaporation and soakage because of the lengthy ditches which extensive cultivation would have rendered necessary. I verily believe that if "Gentiles" lived here they would fight and kill each other with their hoe in a dry time over the water ditches.

The brethren will pardon me for devoting my time on the present occasion to this brief sketch of the history of the church and of the Territory with which they are so well acquainted. In consequence of there being so many friends and strangers present I felt inspired to give a little detail of the circumstances that led us here, and of some of the incidents since our arrival in this Territory.

I feel to bless God for the many privileges that we enjoy, and among others that we are now permitted to buy our lands and obtain a title to them. I feel thankful to the rulers of our nation for showing a disposition to extend to us the privileges which are enjoyed in this respect by our fellow-citizens in the other territories.

As early as 1852, our Legislative Assembly memorialized Congress for a national railway, which was subsequently endorsed by immense mass meetings in this and other counties. We have done all in our power to hurry it on. Many looked on it at the time, and since, as if it were work for a hundred years; but the work is completed, and men can come from the States in a few hours. When I came here with my family, in 1849, I was

one hundred and five days driving oxen from the Missouri river across the Plains to this place. Now a man can come with his family in a few days. This is a great progress, thank the Lord for it.

We are still at work with all our power developing in the new Territory everything that is useful for the sustenance of its inhabitants; for the establishment of manufactures, the promotion of agriculture, and everything that will tend to build up,

strengthen, and benefit mankind. I fully believe that there is no one hundred thousand people in the United States who have done more actual service for their country than we have; for what benefits a nation is, to take its worthless desert domain and endow it with beauty and wealth, by the strong hands of a loyal people.

May God help us to fill out our days with honour is my prayer, in the name of Jesus. Amen.

CONSPIRING AGAINST THE MORMONS.

THE Chicago *Tribune*, in an article headed "Schism at Salt Lake," discusses the probability of trouble here. Its argument is based upon an extract from a private letter written in this city to one of the editors of the *Tribune*, in which the writer says the "schism," of which the editor might have heard while he was in the city, is working. The editor, to whom this letter is written, is one, we suppose, who was in this city before Conference. His correspondent writes about this "schism" to him as though he was familiar with its secret existence when he was here. This corroborates information which we have from another quarter, that influential members of the Government were familiar with the existence of a secret plot in this city to produce division, and favoured the scheme, promising substantial aid and support in carrying out any plan that would produce dissension among the Latter-day Saints and weaken the power and influence of the priesthood in the midst of the people. In speaking of this expected "schism" the editor says of the ruling Church authority:

"He will hardly dare to try the old familiar remedy of the bullet, but there need be no surprise if he does, for he has so long been accustomed to wield unlimited sway over his dupes, that no one can tell to what measures his audacity may lead."

Such a statement as this is simply ridiculous, and would not be deemed worthy of notice were it not that it

substantiates another statement which has been made to us, to the effect that when this scheme of division was discussed and arranged by the parties here who were to be the leaders in carrying it out, it was understood that if any violence were used, as the *Tribune* affects to think might probably be the case, Government would fly to the rescue, and the authorities of the Church were to be speedily squelched or decapitated.

The testimony of this correspondent is important, as it shows that men have been at work, gopher-like, undermining and plotting, and in secret collusion with the enemies of this people, to destroy the Church of Jesus Christ of Latter-day Saints. But though they have sought deep to hide their counsel from the Lord, and their works have been in the dark, and they have said, "Who seeth us? and who knoweth us?" there was One who knew about their operations, and a bomb-shell thrown into a sleeping but corrupt city never created a more startling effect, than did the words of God's servant, when he was inspired sixteen days ago to speak with bold plainness concerning the conduct of affairs in certain quarters. God was with him, and he was led to take a course which has resulted in the uncovering of a deep-laid scheme, and cunningly arranged trap, which the originators were not prepared to have disclosed just then. But this is only the repetition of what has often been

carred in the history of the Latter-day Saints: God fulfilling His promise that he would show that His wisdom is greater than the cunning of the devil. — *Deseret News, Nov. 21.*

MARVELLOUS RELATIONS.

THE following strange stories have been going the rounds of the press, and we republish them for what they may be worth:—

WARNING OF THE COMING OF THE MESSIAH.

Our friends of the Hebrew faith will doubtless feel much interested in knowing of certain strange developments which, according to the Austrian newspapers, have manifested themselves in Jerusalem. These developments refer to the coming this year of the Jewish Messiah. The story, as told, is singular enough. It appears that the rabbi of Parka, a town in Hungary, has received letters from Jerusalem which state that toward the end of last month a column of fire was seen near the ruins of Solomon's Temple, and that a strong voice was heard which addressed itself to an Israelite who was worshipping there at the time. This voice warned the devotee of the coming this year, of the Messiah, and declared that the Israelites should repent, and be more observant of the religion of their fathers. The man so addressed spoke prophetically of what he had heard. Thereupon the people treated him as an impostor, and some even went so far as to attempt to take his life; but he, as if miraculously endowed with more than human strength, fought hundreds of his assailants, and when, afterward, a battalion of soldiers was sent to arrest him, baffled them in their efforts to capture him. Two Israelites, the Hungarian journals say, have been dispatched to Jerusalem to learn the exact facts of this extraordinary affair. It is clear that, if not one of the race of prophets, the man who, as above narrated, opposed this host of enemies, must be an athlete of no small pretensions. — *New York Times.*

A BOSTON LADY SEES A VISION.

On Friday morning last, at about 4 o'clock, a lady resident of the West End of the city, having occasion to ascend the roof of her dwelling, beheld a brilliant reflection of a light of many colors,

like the rainbow, on the white linen hanging on her lines, and raising her darkened eyes in bewilderment to the sky, was obliged to cover them with her hands on account of the dazzling effulgence and splendour which met her view, and transfixed, as with a dart, her very soul.

Quivering with astonishment and fear, she hastened down stairs and alarmed the inmates of the house, who, eager to behold what she had failed to portray in words, were astounded at seeing in the firmament the blazing form of a man as resplendent as the sun in its meridian glory. Round about him the forms of gorgeously attired infants of angelic beauty hovered, and beneath them were seen the profiles of two women in a kneeling posture.

One man, a Mr. Wiggin, also a resident of the West End, and a very trustworthy gentleman, possessing more *esprit present* than the others, burnt a piece of glass through which were perceivable these words, "Come, now is the accepted time; come now!" These were in very large green letters, which he says he plainly saw. There were other words, but our informant could not decipher them.

"In the last days there shall be signs in the heavens." Surely, the end must be approaching when justice shall no longer be tempered with mercy, but with the wrath of the Great Judge of all judges—

"Who shall not fall nor be discouraged,
Till he hath set judgment in the earth."

We have made inquiries concerning the parties alluded to above, and find that they are not Spiritualists or Second Adventists, and are not given to night-mare. They are worthy Methodist people. Had only one person seen the sight it might not be considered remarkable; but several saw the forms distinctly, and the sight made an impression on their minds. We leave it for the meteorologists to determine what the phenomenon was. — *Boston (U.S.) Evening Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 15, 1869.

WOMEN DOCTORS.

The agitation in favor of women practicing medicine continues. There have been women doctors in the United States for some time. There are Dr. Mary Walker, Dr. Elizabeth Blackwell and her sister Mrs. Doctor Lohier, and we do not know how many more. Dr. Elizabeth B. is an Americanized English lady. She studied and obtained her diploma at the Geneva Medical College, New York; afterwards studied in London and Paris, practised as a physician in New York, and now practises in London. During the last year the women have been pushing more boldly into the schools of medicine in America and attaining to regular collegiate privileges and professional honours—full medical courses and the open scheme of M.D. ship. Chicago is going ahead, Philadelphia is struggling to follow, while New York looks on to note how "things is working." In Britain the venerable college gates are lifting up their hoary heads to let the queens of medicine in, as well as the kings, and thus the work advances.

The Chicago Tribune wishes that every young woman in the land not only those who propose to practise medicine, but those who only propose to be wives and mothers, would attend a full course of medical lectures and take their degrees as doctors. Do you see that? Have all the women, as well as some of the men, regularly qualified and licensed to kill or cure scientifically! The Tribune urges that women are constitutional invalids during a considerable portion of their lives, and many of them spend the remainder in the care of the sick, or in that misery which results from their general ignorance of the laws of health; also that in all the agitation for the improvement of the condition of woman, there is no feature so solid in its merits as that for diffusing among women the advantages of a thorough medical education, and that even if they should seldom practise extensively in the families of others, such knowledge would serve them well in rearing their own.

We have nothing to say in favour of women being indoctrinated and drilled in all the contradictions and conflicting systems of medical lore, but it would be undoubtedly an excellent thing if all young men and women who have sufficient capacity were thoroughly instructed in the useful facts and laws of human physiology, the laws of physical and mental hygiene, the symptoms of various diseases, and simple medical sanitation. This knowledge young women ought to possess, as well as young men, and this knowledge of the kind and amount young men and women will never obtain until perhaps in as much as it is desirable that the large majority of them should obtain. Surgery might be especially studied and practiced by those who

viduals whose tastes might lead them in that direction, but in all probability the women surgeons would be few.

The following remarks of the *Tribune* are so sensible that we must reproduce them—

"The cry against medical knowledge as inimical to women's moral purity is the sheerest bosh. The attendance of male physicians upon *accouchements* ought to be abolished by the early education of female *accoucheurs*. The sense of delicacy of the majority of people of both sexes would approve such a change, if women of skill and experience in this department of practice were to be had."

From time immemorial women have been "yard doctors," and probably in their humble and limited sphere they have done as much proportionate good as most M.D.'s have in their more extensive practice. Certainly the women have done the least harm. In Utah the attendance of woman upon woman in childbirth is the universal custom, a custom which ought to prevail everywhere, and in order that it may prevail, the women should be well-instructed in the business. If women generally understood the principles of health, the least advantage would be the healthy diminishing of the doctor's bills, both in number and amount, and in some families that would be no trifling benefit. Besides, the mother is always on hand; even when the father is not, to attend to the little sicknesses of the children. So far, then, our hands are up for the women doctors. Besides, every man would prefer to be doctor'd by the wife of his bosom, whenever he was not physician enough to heal himself.

THEY WON'T RECIPROCATE.—The *Springfield Republican* says, two Mormon Apostles (Elders) are in Berkshire, Massachusetts, on a proselyting tour, giving proselyting lectures in the principal towns, and are amazed to find Dr. Dodd, of Pittsfield, so much more unapproachable than in Utah. They complain bitterly that he and other Gentile clergymen, after accepting invitations to preach in the Mormon Temple (Tabernacle), now refuse to reciprocate, and absolutely refuse the use of their pulpits to the defenders of the faith which they treated so gingerly when in Utah. If those Gentile clergymen who were treated so courteously when in Utah, do refuse to reciprocate, they thereby give their own verdict that they are discourteous and liberal where the Mormons were courteous and liberal to them personally. These clergymen may well wish to go to Utah again and take another lesson in the virtues of courtesy and liberality. Are not those clergymen rather chagrined, if not ashamed, that the Mormons should surpass them, comparatively speaking, in the virtues of courtesy, liberality, and hospitality? Do they mean to let the Mormons outstrip them in every good word and work? What do the Scriptures say? "Be not forgetful to entertain strangers, for thereby some have entertained angels." (Hebrews 13:2) But perhaps those clergymen do not believe in their own Bible! Well, well! what do their consciences tell them of the world to be sure? But in the United States, as Byrd letter from Elder Thomas E. Beck, of Mount Vernon, Madison County, Illinois, Nov. 24, says, he had been there about three weeks. He had caught cold and the birds told him he was arrived; and was getting hungry for the sight of his brethren Mormon; he was expecting to travel through the States of Illinois and Kentucky during the

winter. He found the people very friendly, and he thought the majority of them were willing to have Utah admitted into the Union, even with polygamy. Certainly.

From the *Deseret News* we learn that Elder Henry Rudy wrote to President Brigham Young from Pottsville, Skutumpah Co., Pennsylvania, Nov. 1. He and Elder George Moesser had laboured mostly in Skutumpah and Luzern counties, and through the coal regions of Pennsylvania. Two branches of the Church were organized by Elders Brown and Stewart, one at Pottsville, and the other at Hyde Park, Luzern County. Both branches were prosperous, and the Saints felt well. A few believed the testimony of the Elders. Prejudices had softened down considerably, and a spirit of inquiry was manifest. The Meeting-house at Hyde Park was well filled. A Conference was held at Pottsville, October 25, which was well attended. The Church at Pottsville numbered 55 members. Elders Rudy and Moesser had baptized thirteen persons, and they had a few more candidates. Many of the Saints expected to emigrate to Utah the coming season.

Elder John D. Holladay wrote to President Brigham Young from Moscow, Sandford County, Alabama, Oct. 26, giving a rather melancholy picture of that region. All branches of business were stagnant, dwelling and outhouses looked dilapidated, no improvements were going on, the summer drought had cut short the crops, most farmers had given to merchants liens on their crops, the cotton crop was short, corn crop short, apples rotted on the trees, peaches a failure, potato crop light, wheat very light, disease had destroyed many of the hogs, beef creatures were poor, sheep few, so that we cannot wonder at hearing that the people feel apprehensions of evil, and want to move west, to Texas or some better country. Some of the preachers of that region talked of having Elder Holladay looked after by the grand jury, for preaching and defending the principle of a plurality of wives. Elder A. R. Beard had been labouring with Elder Holladay since August 1, but was about leaving for Perry County. Elder Joseph Matthews had returned from Mississippi. He would labour with Elder Holladay for a short time, and then go back to Mississippi. The health of the two last-named Elders had been very poor during the hot weather, but was improving. The Saints felt well. All who could possibly raise the means were expecting to emigrate to Utah as early next season as practicable. Others would be glad to go, if they could raise the means.

Elder Andrew Galloway wrote from Onondaga, Ulster County, New York, that he and Elder Thomas Higgs arrived there, Nov. 18, and met with a hospitable reception.

The *Omaha Herald*, of Nov. 18, says Mr. Hooper left that city the evening before for Washington. Elder W. C. Staines was in Omaha, as the agent of Brigham Young concerning the issue for the Utah Central Railway. Elders R. T. Burton and Theodore McKean were also at Omaha.

Dr. J. D. M. Crockett was at Dakota City, lecturing on Mormonism, everybody, the women especially, being highly interested in his exposition of polygamy.

The Salt Lake *Telegraph* learns, through a letter to J. D. T. McAllister, that Bishop E. F. Sheets was at Phoenixville, Chester County, Pennsylvania, and had visited Philadelphia. He got a good shaking by a collision on the railroad at Point of Rocks, going east.

ONE OF THE FAMILY.—The Springfield *Republican* says. O. J. Hollister, U.S. revenue collector for Utah, has come east and will report at Washington. When he returns, it is probable that a member of Vice-President Colfax's family will go with him. O. J. Hollister may be a friend to truth and virtue, but we have never heard of him acting in that capacity. If he is such a friend, he has a peculiar way of manifesting that fact. Nevertheless, he will make an excellent mentor for a member of the Colfax family. If Mr. Colfax tries to make political capital out of the Mormons, he may as well learn beforehand that it will be the great mistake of his life. It is a real charity to tell him so.

SETTLED AT LAST.—From the American papers we learn that the Central Pacific Railroad Company has bought out the interest of the Union Pacific Company in the road from Promontory to Ogden, fifty miles, for three million dollars, half in U.S. bonds and half in Central Pacific. The U.P. wanted five millions, but made considerable money by what it got, which was nearly twice the government subsidy for the length of line transferred. The long disputed point of junction is to be at Ogden at last, thus making good old Billy G.'s profane prophecy—that it would be where Brigham Young said; "Promontory being abated," say the papers. Poor Promontory! And poor Corinne too! By the bye, now that the Union Pacific is in funds again, it could not do a brighter nor a better thing than promptly and fully liquidate those little outstanding claims for work done on the road by the Utah people.

ARRIVAL AT SALT LAKE.—Elder Charles Willden wrote from Salt Lake City, Nov. 14, that he and one family of the small company of Saints which emigrated with him, had arrived safely there, and the other family were expected in the next day.

A MARVELLOUS WORK AND A WONDER.—Only to think of it—George Francis Train and his "million of Irish boys" defending the Mormons! Will wonders never cease? However, friends Geo. F. and Patrick couldn't be better employed.

ARRIVALS.—Elder Stephen Taylor arrived from Salt Lake City, per steamship *City of New York*, Dec. 12, on a mission to this country. He left New York Nov. 30.

Elder Peter Olsen arrived at the same time, on a visit to Scandinavia.

CORRESPONDENCE.

ENGLAND.

Colegate-street, Norwich,
Dec. 9, 1869.

President A. Carrington.

Dear Brother—Brother Curtis and myself spend our time mostly in visiting the Saints in different parts, and find them, with scarcely an exception,

feeling well and willing to do all they can for the spread of truth. We are also striving to hunt out all who formerly belonged to the Church, several of whom are becoming very much interested. Brothers Spencer and Garrett made us a visit in the latter part of Novem-

her. During their stay with us, we held six meetings in Norwich, and visited some of the Saints in the other branches. On Sunday, 28th ultimo, we held a district meeting in our new room, but owing to the storm many of the Saints from the country were unable to come, but we had a splendid time, and our meetings were well attended. On Monday, 29th, the Norwich Saints got up a supper in honour of the brethren's visit. The evening passed off very pleasantly, as all evenings do when Saints meet to enjoy themselves. The brethren started for their fields of labour again on the 30th, myself accompanying them

as far as the limits of this Conference. We find a few persons who are anxiously seeking after truth, some of whom we hope to see obey the Gospel before long.

In a letter I received from Hon. W. H. Hooper a few days ago, he sends his kind love to you and all friends.

Ever praying for the prosperity of all who are labouring for the spread of righteousness, and with kind love to you and all in the Office in which Brother Curtis joins, I remain,

Your Brother in the Gospel, T. J. COVANANT.

and soon returned. O. K. KNOWLEDGE.

MURDER MANIA IN AMERICA.

There seems to be a real murder mania all over the country. Hardly a day passes that we do not have to record one or more homicides, not to say anything about the numerous tragedies at the South, often resulting in the death of several persons. At New York, last week, no less than six men were shot, though the Richardson-McFarland affair has monopolized public attention, owing to the prominent standing of the parties. Indeed, the soft note of the pistol is heard daily in that city, and it is asserted that not half the attempts at murder are ever made public. Laws inflicting capital punishment upon murderers are in force in most of the States, and the *Herald* reckoned up twelve hang-

ings, three of them in Pennsylvania, and four in New York State, set down for the month of December alone. But these laws and the dreadful executions under them have little effect in deterring men from murder; and how there is to be found a remedy for this state of things, disgraceful to a civilized country, is a difficult question. It is suggested that a stricter enforcement of the law against carrying concealed weapons would be of some avail, and probably it would prevent many murders committed in a sudden burst of passion, but something more than this is needed to restore to us the reputation of a law-abiding and peace-loving community. — *Springfield Republican*, Dec. 10, 1900.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 23:—

Kate Denin was starring at the Theatre.

Annie Ward made her farewell bow at the Theatre, Nov. 22.

The rails on the Utah Central were laid to Kayaville, Nov. 19, and iron was on hand to complete the road to Farmington.

A hundred and twenty Ogden ladies and gentlemen made an excursion by rail to Kaysville, Nov. 21, going in three quarters of an hour, and on the 21st died Miss Annie Lockhart, the actress, died at Salt Lake City, Nov. 21, of inflammation of the bowels, apparently superinduced by mountain fever. She was buried in the cemetery the next day.

Brother Joseph E. Johnson wrote from St. George, Nov. 8. He had enclosed a two-story wine house, the weather was charming, everything was green and lovely, strawberries ripening, grape season not over.

Elder W. L. Appleby, who was suddenly stricken down by a violent attack of inflammatory rheumatism, Oct. 30, on the eve of his departure on his mission east, was slowly recovering and able to sit up. The attack had rendered him helpless a portion of the time.

The weather had been wet and the roads were muddy, partly causing the upsetting of two stage-coaches on the line from Ogden to Salt Lake City, Nov. 13. Several passengers were bruised more or less, but none seriously except Mr. H. J. Rogers, of Cheyenne, whose leg was badly sprained.

Brother James Wilson wrote from Levan, Juab County, Nov. 14, that everything was prospering in that settlement. Their meeting-house would be finished in two or three weeks. Improvements were going on fast, many new houses and some good granaries had been built or were being erected. Sickness was unknown there.

The travelling agent of the *News* wrote from Fort Ephraim, Nov. 16, that that settlement was one of the most thriving in that part of the Territory, the people were mostly Scandinavians, industrious, frugal, and united, improvements were many, the carpenters, joiners, and cabinetmakers had a co-operative establishment doing well.

William Allred, of Beaver, lost a horse from his field, and he followed the tracks, Nov. 13, and the next morning saw his horse grazing between Circleville and Marysville, about forty miles from the starting place. He made a semi-circuit, got ahead of the thief, ambushed him, and, on his coming up, on the horse, dropped him by a well-directed shot. The thief was a strange Indian, with a Navajo blanket. The horse was recovered. The following are from the Salt Lake Telegraph to Nov. 20, in which the building of the bridge, the streets of Salt Lake City commenced Nov. 13.

A number of Elders were leaving Salt Lake City, Nov. 19 and 20, on their missions east, among others the renowned "Saxey."

Zion's Co-operative Mercantile Institution has opened a drug store next door south of the Western Union Telegraph Office.

President B. Young, Elder John Taylor, and Hon. Joseph A. Young left the city for Ogden, Nov. 16, taking the railroad from Kaysville.

There is no profanity on the Utah Central Railroad. Everybody is "untiring in his exertions" to finish the road. The depots for the U.P. and U.C. railroads are located and will be built together in an angle of the roads where they cross each other.

SUMMARY OF NEWS.

The number of wrecks reported during last week was 72, making for the present year 2,511.—"Liverpool Mercury," Dec. 13.

Ninety per cent of the "Asiatic" admitted to a London free ragged school could not tell their own names, and some had no language to express their wants.

Montana has 5000 bachelors, who want marriageable young ladies to travel out that way. Fancy 5000 marriageable young ladies travelling together—what a giggling? It would be a valuable lot, notwithstanding.

In the divorce case of Kelly v. Kelly, at Liverpool, the respondent, a parson, lost the case, but he appeals. An astonishing amount of constant and extreme coercion to bring his wife to be subject to his will was developed during the trial. But she wouldn't.

Charles and James Sargood tell "Reynold's Newspaper" they have been to America and don't want to go again in a hurry, as business is stagnant, swindling rampant, and 30,000 people are out of employ in New York, with thousands of emigrants arriving weekly.

The steamship "Magellau" recently made the voyage from Liverpool to Valparaiso, 9500 miles, in 33 steaming days, calling at Bordeaux, Lisbon, Riode Janeiro, Monte Video, and Sandy Point (Straits of Magellan). She made the return voyage in 34 days 9 hours steaming time, calling at the same ports and also at St. Vincent.

The Oecumenical Council was opened at Rome, Dec. 8, with procession including the Pope and 800 cardinals, archbishops, bishops, etc., ringing of bells, salvos of artillery, mass, inaugural address, and benediction by the Pope. His Holiness says the Council has assembled to teach all men the voice of God. Then the Council will fail, for it don't know the voice of God itself. It is reported that the dogma of infallibility has been already relinquished, there being too much opposition to it.

President Grant's Message recommends gradual return to specie payment and reduction of taxation, approves Boutwell's financial policy, advises Government bought bonds to be credited to the sinking fund, sympathises with but does not recognize the Cubans, hopes for an early and satisfactory solution of the Alabama question, disapproves of a renewal of the Canadian Reciprocity Treaty, and recommends that all maritime nations engaged in emigration traffic join in a treaty to secure the comfort, health, and protection of emigrants.

The Lieutenant-Governor inspected the Manx volunteers, Dec. 6, 130 rank and file. His Excellency drilled them well and drubbed them soundly. They were unsoldierlike, inefficient, lacking in drill and discipline, far short of what they should be, slovenly, dirty, hadn't got all their buttons, hadn't got them in the right places, their rifles were a perfect disgrace, and the men ought to pay damages. Having thus rated the men, he gave Sergeant Gourie, drill instructor, a silver medal, and told the men if they wanted a like reward they must labour for it. Legs of Man! Where is the pride, the patriotism, the ambition of Mona's gallant sons?

Mrs. Smith, a Liverpool brothel-house keeper, has been sentenced to twelve months' hard labour. She had housed mere children, and sent them into the streets with instructions to "look out for gentlemen." "The Recorder referred to the state of the law in this country with respect to brothels. He said in other countries such places were kept under legal control; but in England we were something like the ostrich, hiding our heads in the sand, and fancying the evil was weakened because it was not legally recognised. After permitting it to exist in the most unblushing manner under our very eyes, we were content to pass a sweeping law declaring all such places illegal—a law which was hardly ever put into force."

Daniel M'Farland has shot Albert D. Richardson again, in the stomach, in the "Tribune" Office, New York, Nov. 25. M'Farland smote him on the hip in their first encounter, a year or two ago. Two years since, A. D. R. was heart-smitten by Mrs. Mac, in the character of Nerissa, at the Winter Garden Theatre, and he fell into the habit of "seeing her home," both staying at the same hotel. Mr. Mac didn't like that, and it was one of these occasions of seeing her home that Mr. Mac improved by shooting A. D. R. on the hip. Now Mr. Mac affirms that he was told that Mrs. Mac had obtained a secret divorce in Indiana or Illinois, had been married to A. D. R., and was living with him in New Jersey. So Mr. Mac in anger tried to stop it, and probably has stopped it. This A. D. R. is, or was, a blabby professed enemy to polygamy. Who would have believed it? But that is just like his sort. He says Mrs. Mac was ill-used, and he sympathised with her. Certainly he did, to some purpose. Mrs. Mac, it appears, did procure a divorce in Indiana, unknown to Mr. Mac, but she was not married to A. D. R. until in the sick room, after this last shooting, when H. W. Beecher performed the ceremony, assisted by Revs. N. M. Field and O. B. Frothingham. A. D. R. died Dec. 2.

Cardinal Cullen strongly condemns Fenianism.—Two men murdered a family of three while at supper in Pennsylvania and burned the house over them.—Thirty per cent of those who have got married in England this year cannot write their own names.—Bolton magistrates have doubled the fine for drunkenness.—A young woman from Cardiff hid nearly £20 of stolen money in her chignon.—A man, while eating dinner, choked himself to death in a Birmingham restaurant.—The railway from Wapping and Shadwell, through the Thames Tunnel, was opened Dec. 6.—Protectionist agitation causes serious uneasiness in southern France.—London had a gale and a very high tide Dec. 4, causing great damage.—Gold has been found in Abernethy, Scotland.—The floor of the Second Coloured Baptist Church, Louisville, Kentucky, gave way during service, five or six persons being killed and 150 injured.—An attempt was made, Nov. 22, to blow up Hudson City county jail, New Jersey.—At an Australian meat banquet in London, the meat was adjudged to be wholesome, but not palatable.—A hundred persons were crushed to death by falling rock in a mine near Guanaguat, Mexico, Oct. 9, and the next day 16 women, 6 children, and 13 men were drowned in the river Merrala by the caving in of the bank.—Mad dogs have been biting folks at Loughborough and Leicester.—Russia is encroaching on Japan as well as China.—The woollen mills of Messrs. Mahoney, Blarney, near Cork, were destroyed by fire, Dec. 1; loss £20,000, and 200 to 300 men thrown out of employment.—Wendell Phillips says that in Boston, U.S.A., the hub of the universe, every tenth person is a criminal and every seventh person is a pauper. A pretty sort of a hub that is.—The Bombay "Gazette" has the report of a survivor of the Cawnpore massacre in the person of a daughter of Sir Hugh Wheeler, for 12 years past living as wife to a petty rajah, and mother also of several children by him.—Napoleon says France wants liberty united with order. He will answer for the order, but the gentlemen of the French Chambers must aid him to save liberty.—Mrs. Dryden, an actress, gave birth to a child while travelling in a cab in London.—Oxford follows Cambridge in favour of complete abolition of university tests.—Mrs. Lynne, wife of a Dublin physician, caught her foot in the stair carpet, fell down stairs, and broke her neck.—Ledra, Rollin desires liberty, but not civil war, therefore he can't act with Rochefort.—Prince Galitzin was recently assassinated by three men at Koslow.—Liverpool police costs £97,953 6s. 9d. per annum, and the Liverpool poor rates amount to £203,000 per annum.—The storm on the North American lakes in the middle of November was the most violent ever known, and many disasters are reported.—President Grant has made Robert M. Douglas, son of the "Little Giant," his Private Secretary.—Dr. Duncan McRae, of Chicago, is held in the charge of murder in procuring fatal abortion on the person of a young lady. All abortionists are murderers.—The head of a bureau at Washington, D.C., is seriously involved in the seduction, desertion, and suicide of a young woman.—Lieut. Dougherty, at Kokomo, Indiana, shot and killed Joseph Van Horn, for slandering Dougherty's sisters and refusing to "take it back."—The Vigilantes at Omaha and Promontory cities warned the thieves and gamblers of those cities, Nov. 21, to "git up and git," and they got up and got.—A severe gale at Denver, Nov. 21, blew down several chimneys and buildings.—The Wells Fargo Express Company want to water their stock five millions, or one-third, to squeak the Pacific Express Company of California.—In California the fall rains have already brought spring, green grass, blades of wheat and oats, and early vegetables.—Pacific railroad passengers report the mountains and plains free of snow, midwinter, from the Missouri to Canada, the Mississippi full of floating ice and navigation stopped, one to two feet of snow in Michigan, good sleighing in Chicago.—Princess Mary of Holland and Prince de Wied were betrothed, Dec. 8.—The Duchess of Aumale died at Twickenham, Dec. 6.—Eugenie has got back to Paris and feels well.—Most of the arms used by the volunteers are being called in.—A tom cat lay on an eight weeks old child in London and killed it by suffocation.—The French Atlantic cable has a connection of its own with England.—The police dispersed some Trade Union rioters near Barnsley.—The Sultan and his Egyptian viceroy have made up their quarrel.—Sheffield was enveloped in a thick fog and smoke darkness all day, Dec. 9.—The "African Blondin's" rope broke at Leeds. He fell on some spectators and hurt them more than himself.—The Grand Orange Lodge of Ireland expels Liberal people.—The Liberals talk of having an Orange Lodge of their own.—Spain is excited because of the mysterious disappearance of some of the crown jewels.—Two of the London demi-monde persuaded an unsophisticated peasant to present them to Cardinal Antonelli, an English ladies of fashion.—The insurrection in Cuba is at a low ebb, and the American filibusters want to get back home.

P O E T R Y.

THE WOMAN WHO DARED—HOW SHE DARED AND WON.

Marriageable women have long asked anxiously the momentous question—"Why don't the men propose?" Latterly the fair creatures have become more and more impatient, and some of them have resolved to take the initiative in this most interesting business. Mr. Epes Sargent, an American and a New Englander, comes boldly to their help, and illustrates how it may be done, in the "fictitious history" of "Linda Percival, the Woman Who Dared." One day Miss Linda met the man of her choice, and stated to him her views, for which see the first of the following extracts. The second shows how she wrought out those views. Master Charles, naturally enough, was coy, bashful, and doubtful. "Like a dear creature, he doesn't yet know, isn't quite sure, and would like a little time to think. He sweetly resists, for a time. Linda continues the attack. She is importunate, and warmly presses her suit, and the blushing Charles at last yields, and is led to the altar by the woman who dared."

Yes I repeat—if so disposed why not?

For why should woman any more than man
Play the dissembler with so much at stake?
I know the ready taunt that here will rise:
"Already none too backward are our girls
In husband-seeking." Seeking in what way?
Seeking by stratagem and management—
Not by frank, honest means! What food for mirth
'Twould give to shallow men to see a woman
Court the relation, intertwined with all
Of purest happiness that she may crave—
The ties of wife and mother! O, what pointing,
Sneering and joking! And yet, why should care,
Thoughtful, and pure, and wisely provident,
That Nature's sacred prompting shall not fail,
Be one thing for a man, and quite another
For her, the woman? Why this flimsy mask?
This playing of a part, put on to suit,
Not the heart's need, but Fashion, custom-bound?
Feigning we must be sought, and never seek?
Now, through the social hindrances and bars,
The bold, perhaps the intriguing, carry off
Prizes the true and modest ought to win.
And so we hear it coarsely said of husbands,
"Better a poor one far than none at all."
A thought ignoble, and which no true woman
Should harbour one moment. Give her freedom,
Freedom to seek and she'll not harbour it!
Because if woman equally with man
Were privileged thus, she would discriminate
Much more than now, and fewer sordid unions
Would be the sure result. For what if men

Were changed to singleness until some woman
Might seek his hand in marriage, would he be
Likely as now to make a wise selection!

And so, at eight o'clock, the carriage came;
And, entering it, I drove to Lothian's.
At last I was alone with him once more!
He had been sitting at a table heaped
With manuscripts, and these he was correcting.
"I'm here to interrupt all this," said I;
"Too long you've kept your brain upon the stretch;
Why be so heedless of your health, your life?"
"But what are they to you, Miss Percival?"
"And that is what I've come to let you know,"
Said I, emboldened by the proffered foothold.
He flushed a little, only just a little—
Replying, "That I'm curious to learn."
And then, like one who, in the dark, at first
Moves cautiously, but soon runs boldly on,
I said: "Rash gambler that I am, I've come
To put upon the hazard of a die
Much of my present and my future peace;
Perhaps to shock, repel, and anger you,
Still 'twould not be unwarned that I offend.
I know you guess my purpose, and you shrink
From hearing me avow it; but I will,
And that in homely English unadorned.
I'm here to offer you my hand; the heart
That should go with it has preceded it,
And dwells with you, so you can claim your own.
Or gently bid it go, to trouble you
Never again."

ADDRESSES.

J. Q. Knowlton, Colegate Street, St. George's, Norwich.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, TOTTENHAM,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST.

No. 52. Vol. XXXI. Wednesday, December 22, 1869. Price One Penny.

WHAT IS APOSTASY?

(From the Deseret News.)

A FRIEND came to us this morning to question us respecting our views concerning apostasy. He wished to know whether we had said that we considered an honest difference of opinion between a member of the Church and the authorities of the Church apostasy, as he said we had been credited with having made a statement to this effect. We replied that we had not stated that an honest difference of opinion between a member of the Church and the authorities constituted apostasy; for we could conceive of a man honestly differing in opinion from the authorities of the Church and yet not be an apostate; but we could not conceive a man publishing those differences of opinion, and seeking by arguments, sophistry, and special pleading to enforce them upon the people to produce division and strife, and to place the acts and counsels of the authorities of the Church, if possible, in a wrong light, and not be an apostate, for such conduct was apostasy as we understood the term. We further said that while a man might honestly differ in opinion from the authorities through a want of understanding, he had to be exceedingly careful how he acted in relation to such differences, or the adversary would take advantage of him, and he would soon become imbued with the spirit of apostasy, and be found fighting against God and the authority

which He had placed here to govern His Church.

We know that there have been people in the Church at various times who have had peculiar views in relation to apostasy. McLellin, Boynton, Law and others did not think they were likely to become apostates when they began to differ from Joseph. They professed to believe the doctrines which Joseph taught; but they could not endorse Joseph's policy upon every point. They began by entertaining what they doubtless called honest differences of opinion respecting the counsel which Joseph gave; but they ended by becoming undisguised apostates. It was wonderful the sensitiveness those men felt for liberty. Joseph had suddenly become an odious tyrant in their eyes, and they stood forth as the champions of freedom. They were eager to disenthral the masses from the subjugation in which, according to their views, they were held by him; and they would have been pleased, for a time at least, to have had the privilege of remaining in the Church. But every one, who had any of the Spirit of the Lord, saw that it was

because they meant, when liberty they said, and they were expelled from the Church. In a system such as the Gospel of Jesus Christ is, honest differences of opinion do not impel men to stir up

division and strife, or to assail the authority which they profess to believe comes from God and is divinely inspired by Him. We know that there are persons who appear to entertain the idea that they are under some obligation to exercise a liberty of this kind, and that they are neither free agents nor honest men unless they do. But we have failed to discover that any greater degree of agency, honesty, or freedom is exercised in raising a storm of opposition, in disobeying or in rebelling, than in being obedient, united, and submissive, if the obedience, union, and submission are on the side of right and truth. It is on this point that the Latter-day Saints are so misunderstood by people who do not know them. They cultivate union, obedience, and peace, and many persons imagine, therefore, that they do

not exercise their agency as free men; but are abjectly servile. But let any one whose authority they do not recognize attempt to dictate them, and then what follows? They quickly show that rather than part with liberty they will suffer the loss of all earthly substance and even life itself.

There is no people in the world who love freedom more, or exercise true liberty to a wider extent, than the people of Utah; but, happily for them, they have been able to draw the line between liberty and license. They assign the widest range for thought and speech consistent with liberty and right; but they do not countenance that unbridled license which produces confusion, discord, and division, and which does not exist in the kingdom of heaven, and those who attempt to exercise it cannot have their fellowship.

COLFAX CRITICIZED.

A LETTER BY ELDER JOHN TAYLOR.

[CONTINUED FROM PAGE 814.]

Loyola did not invent and put into use the faggot, the flame, the sword, the thumb-screws, the rack and gibbet to persecute anybody, it was to purify the church of heretics, as others would purify Utah. His zeal was for the Holy Mother Church. The Nonconformists of England and Holland, the Huguenots of France and the Scottish Covenanters were not persecuted or put to death for their religion; it was for being schismatics, turbulent, and unbelievers. Talk of religion, what horrid things have not been perpetrated in its name! All of the above claimed that they were persecuted for their religion. All of the persecutors, as Mr. Colfax said about us, did "not concede that the institution they had established which was condemned by the law, was religion;" or, in other terms, it was an imposture or false religion. What of the Quakers and Baptists of New England?

You say we complain of persecution. Have we not cause to do it? Can we call our treatment by a milder term? Was it benevolence that robbed, pil-

laged, and drove thousands of men, women, and children from Missouri? Was it Christian philanthropy that, after robbing, plundering, and ravaging a whole community, drove them from Illinois into the wilderness among savages?

When we fled as outcasts and exiles from the United States we went to Mexican Territory. If not protected we should have been at least unmolested there. Do you think, in your treaty with Mexico, it was a very merciful providence that placed us again under your paternal guardianship? Did you know that you called upon us in our exodus from Illinois for 500 men, which were furnished while fleeing from persecution, to help you to possess that country; for which your tender mercies were exhibited, by letting loose an army upon us, and you spent about forty millions of dollars to accomplish our ruin? Of course we did not suffer; "religious fanatics" cannot feel: like the eels the fish-woman was skinning, "we have got used to it." Upon what pretext was

this done? Upon the false fabrications of your own officers, and which your own Governor Cummings afterwards published as false. Thus the whole of this infamous proceeding was predicated upon falsehood, originating with your own officers and afterwards exposed by them. Did Government make any amends, or has it ever done it? Is it wrong to call this persecution? We have learned to our cost "that the king can do no wrong." Excuse me, sir, if I speak warmly. This people have laboured under accumulated wrongs for upwards of thirty years past, still unacknowledged and unredressed. I have said nothing in the above but what I am prepared to prove. What is all this for? Polygamy? No: that is not even pretended.

Having said so much with regard to Mr. Colfax's speech, let me now address a few words to Congress and to the nation. I hope they will not object, for I too am a teacher. And first let me enquire into the law itself, enacted in 1862. The revelation on polygamy was given in 1843, nineteen years before the passage of the Congressional act. We, as a people, believe that revelation is true and came from God. This is our religious belief; and right or wrong it is still our belief; whatever opinions others may entertain, it makes no difference to our religious faith. The Constitution is to protect me in my religious faith, and other persons in theirs, as I understand it. It does not prescribe a faith for me, or any one else, or authorize others to do it, not even Congress. It simply protects us all in our religious faiths. This is one of the Constitutional rights reserved by the people. Now who does not know that the law of 1862 in relation to polygamy was passed on purpose to interfere with our religious faith? This was as plainly and distinctly its object as the proclamation of Herod to kill the young children under two years old, was meant to destroy Jesus; or the law passed by Pharaoh, in regard to the destruction of the Hebrew children, was meant to destroy the Israelites. If a law had been passed making it a penal offence for communities, or churches, to forbid marriage, who would not have under-

stood that it referred to the Shaking Quakers, and to the Priories, Nunneries, and Priesthood of the Catholic Church? This law, in its inception, progress and passage, was intended to bring us into collision with the United States, that a pretext might be found for our ruin. These are facts that no honest man will controvert. It could not have been more plain, although more honest, if it had said the "Mormons" shall have no more wives than one. It was a direct attack upon our religious faith. It is the old story of the lamb drinking below the wolf, and being accused by it of fouling the waters above; the big bully of a boy putting a chip on his shoulders, and daring the little urchin to knock it off.

But we are graciously told that we have our appeal. True, we have an appeal. So had the Hebrew mothers to Pharaoh; so had Daniel to Nebuchadnezzar; so had Jesus to Herod; so had Cæsar to Brutus; so had those sufferers on the rack to Loyola; so had the Waldenses and Albigenes to the Pope; so had the Quakers and Baptists of New England to the Puritans. Why did they not do it? Please answer.

Do statesmen and politicians realize what they are doing when they pass such laws? Do they know, as before stated, that resistance to law means force, that force means an army, and that an army means death? They may yet find something more pleasant to reflect upon than to have been the aiders and abettors of murder, to be stained with the blood of innocence, and they may try in vain to cleanse their hands of the accursed spot.

It may be very pleasant to pass through the country amid the smiles and adulations of the people, to hear their greetings, receive their homage, and pander to their tastes; but if we are not careful we may scatter firebrands, arrows, and death; the draught may be very pleasant, but there may be poison in the chalice and the path may lead to death.

It is not the first time that Presidents, Kings, Congresses, and statesmen have tried to regulate the acts of Jehovah. Pharaoh's exterminating order about the Hebrew infants was one of acknowledged policy. They

grew, they increased too fast. Perhaps the Egyptians had learned, as well as some of our Eastern reformers, the art of infanticide; they may have thought that one or two children was enough, and so destroyed the balance. They could not submit to let nature take its vulgar course. But in their refined and polite murders, they found themselves dwindling and decaying, and the Hebrews increasing and multiplying; and no matter how shocking it might be to their refined senses, it stood before them as a political fact, and they were in danger of being overwhelmed by the superior fecundity of the Hebrews. Something must be done; what more natural than to serve the Hebrew children as they had served their own? and this, to us and the Christian world, shocking act of brutal murder, was to them simply what they may have done among themselves; perhaps more politely *à la Madame Restell*, but not more effectually. The circumstances are not very dissimilar. When Jesus was plotted against by Herod and the infants put to death, who could complain? *It was law*; we must submit to law. The Lord Jehovah, or Jesus the Saviour of the world, has no right to interfere with *law*. Jesus was crucified *according to law*. Who can complain? Daniel was thrown into a den of lions strictly *according to law*. The King would have saved him, if he could; but he could not resist law. The massacre of St. Bartholomew was in accordance with *law*. The Guillotine of Robespierre of France, which cut heads off by the thousand, did it *according to law*. What right had the victims to complain? But these things were done in barbarous ages. Do not let us, then, who boast of our civilization, follow their example: let us be more just, more generous, more forbearing, more magnanimous. We are told that we are living in a more enlightened age. Our morals are more pure (?), our ideas more refined and enlarged, our institutions more liberal. "Ours," says Mr. Colfax, "is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone," providing God don't shock our moral ideas by introducing something

that we don't believe in. If He does, let Him look out. We won't persecute, very far be that from us; but we will make our platforms, pass Congressional laws, and make you submit to them. We may, it is true, have to send out an army, and shed the blood of many; but what of that? It is so much more pleasant to be proscribed and killed according to the laws of the Great Republic, in the "asylum for the oppressed," than to perish ignobly by the decrees of kings, through their miserable minions, in the barbaric ages.

My mind wanders back upwards of thirty years ago, when in the State of Missouri, Mr. McBride, an old, grey-haired venerable veteran of the Revolution, with feeble frame and tottering steps, cried to a Missouri patriot, "Spare my life, I am a Revolutionary soldier! I fought for liberty, would you murder me? What is my offence? I believe in God and revelation." This frenzied disciple of a misplaced faith said, "Take that, you God-d—d Mormon" and with the butt of his gun he dashed his brains out, and lay quivering there—his white locs clotted with his own brains and gore on that soil that he had heretofore shed his blood to redeem—a sacrifice at the shrine of liberty! Shades of Franklin, Jefferson, and Washington, were you there? Did you gaze on this deed of blood? Did you see your companion in arms thus massacred? Did you know that thousands of American citizens were robbed, disfranchised, driven, pillaged, and murdered, for these things seem to be forgotten by our statesmen. Were not these murderers punished? Was not justice done to the outraged? No. They were only "Mormons," and when the Chief Magistrate was applied to, he replied, "Your cause is just, but I can do nothing for you." Oh, blessed land of religious freedom! What was this for? Polygamy? No. It was our religion, then; it is our religion now. Monogamy or polygamy, it makes no difference. Let me here seriously ask: have we not had more than enough blood in this land? Does the insatiate molech still cry for more victims?

[TO BE CONTINUED.]

THE SUEZ CANAL.

THE following extracts concerning one of the greatest works of the present century, and which may yet occupy an important place in the remarkable events of these latter days, are from a paper read by Mr. Charles Clark, President of the Liverpool Chamber of Commerce, before the members of the same:—

I left Alexandria on Sunday, the 14th November, about four in the afternoon, in the *Fayoom*, a large paddle-wheel steamer which had been placed by the Khedive at the disposal of his guests for their transport to Port Said, and thence through the canal to Suez.

The harbour of Port Said is formed by two piers of concrete blocks, thrown into the sea so as to enclose a somewhat triangularly-shaped space, open at its apex, and resting for its base upon the town. Of these piers or breakwaters the western is about a mile long, that on the east about two-thirds of a mile. Near their extremity they bend inwards, leaving only a narrow channel of deep water, through which, one by one, we advanced into the harbour. The sea was breaking heavily upon the western breakwater as we passed, but within the water was smooth.

The breakwater, as I have said, is not regularly built, but composed of solid blocks of concrete, of about 25 tons each, thrown into the sea and left to find their natural foundation and slope. The advantage of this plan is that any sinking of the sandy bottom on which the breakwater rests necessitates only the addition of blocks above, and causes no dislocation of the body of the structure. But it is open to this serious objection—between the huge blocks thus thrown down gaps spaces through which the constantly flowing current from the westward, charged with the sand and slime of the Nile, drifts into the harbour and deposits on the inner side of the breakwater a bank of mud and sand.

I was told that the French engineers expected that this deposit would fill up

the interstices of the blocks, and then all further siltling would cease; but, so far as I could observe, such has not yet taken place, and it may be necessary to fill up these spaces with solid material, or to face the breakwater with stone or concrete, in order to avoid the necessity of continuous dredging which would otherwise arise.

The following morning I got a boat and rowed about the harbour to ascertain, as far as I could, the depth of water and the draught of the vessels in it. In the mid channel there appeared to be generally a depth of about 26 feet, but towards the western side of the harbour the water shoaled rapidly, and a cast of the lead taken there showed no more than 14½ feet. Many of the vessels in the harbour were of large size, but these all appeared to have been lightened for the occasion, and in no case did I observe any vessel in the harbour drawing over 21 feet. Most of them, indeed, did not draw over 12 to 16 feet.

The town of Port Said is built upon the narrow strip of sand which separates the shallow waters of Lake Menzaleh from the Mediterranean. Through this lake, centuries ago, the waters of the Nile forced their way to the sea. Varying in depth from a few inches to several feet, dotted with islets and covered with swarms of wildfowl, Lake Menzaleh stretches from Port Said to Damietta on the west and to Kantara on the south, a distance of about 28 miles by 23. It is through this lake that the first portion of the canal is constructed, and from the deck of the *Fayoom* I could see stretching far away to the south the low banks of sand, glistening white in the sun, and marking off the line of the canal from the shallow waters of the lake.

A short distance from Port Said the banks of sand, which enclose the canal from the waters of Lake Menzaleh, appear to have taken below the water-line a much more gradual slope than that which is shown by the water-line. This seemed to me to in-

dictate that the original slope had been made too steep, and that under the action of the water the banks were gradually taking a more natural and easy decline. If this were so, it would probably result in a contraction of the deep water channel, and on taking a cast of the lead from the paddle-boxes, about thirty feet from the centre of the channel, we got a depth of 21 feet 4 inches. We sounded again at Ras-el-Ech—the first station upon the canal after leaving Port Said—a distance of about ten miles, and found here, at 30 feet from mid-channel, a depth of 21 feet 7 inches. The bottom appeared to be sand, mixed with gravel and mud.

The canal runs here for miles straight as an arrow, we proceeded merrily along, reaching at times a speed of 7½ miles an hour, or about a mile more than the maximum speed allowed by the printed sailing rules.

The effect of this acceleration of speed upon the "wash" of the canal was very marked. Whilst our immediate predecessor, an Egyptian screw-steamer, seemed scarcely to raise a ripple upon the water, our paddles raised a following wave of two and a half to three feet high. The effect of this upon the banks was destructive, and forced the conclusion upon the minds of all who witnessed it that either paddle steamers must be prohibited altogether from using the canal, or very stringent means adopted for limiting their speed to four or at most five miles an hour.

We passed Kantara about half-past six, and, though the sun had long since set, the brilliant light of the eastern full moon enabled us to steer our course through the narrow channel without difficulty. While we were laughing at the imaginary terrors which had scared away our companions in the morning, and an English engineer was expressing his belief that a child might steer in safety through such a channel, the Egyptian ship in front, whose movements had throughout been of an eccentric character, was observed swaying pendulously about from side to side of the canal, and then to come to a standstill. This compelled us to stop in turn, as the channel was too narrow to pass her,

and we lost our steerage way. In a few minutes the vessel in front continued her course, and we followed. Scarcely were we in motion when a slight scraping sound at the bow and a sudden stoppage of our engines announced that we had struck upon the bank, about 15 feet from the side. Why in a channel at least 160 feet wide we should have got so close to the bank was a mystery only to be solved by a reference to the original ideas of discipline and seamanship displayed by our Arab crew.

The mode appeared to be this. The ship was steered from the stern; the captain stood upon the bridge and shouted his orders at the crew, who were occupied in animated discussions amongst themselves, each man yelling at the top of his voice, and apparently paying no attention to his neighbour. The men at the wheel—four or six in number—were engaged in this way, as the captain shouted his steering orders, and before they had made up their minds whether to obey them or not, we were on the bank. It was absurd to blame the canal for this mishap, and I mention the incident here because it threw a flood of light upon the stories of the difficulty of navigating the canal which I heard before and after the opening.

With such crews the wonder is, not that vessels stick, but that any get through.

After shifting the guns, getting out cables ashore, and backing astern, we got off without damage, and proceeded slowly without further incident until ten o'clock, when we moored for the night at the commencement of the deep cutting of El Quiser.

Early the next morning, finding that a couple of hours must elapse before we could get under weigh, I got a boat, and, with three other passengers, rowed ashore. The cutting here appears one of the most difficult and expensive parts of the canal. The banks are high and very steep of slope; they consist for the most part of a loose sand and gravel, into which we sank below the instep as we scrambled with difficulty up the incline. Arrived on the top, we found ourselves in a ridge about five miles in length, and varying in breadth from 20 or 30 to

several hundred yards. Far away to the westward stretched the Egyptian desert, swelling here and there into low sandy hillocks—to the east a similar strip of desert, bounded by a low range of hills running parallel with the canal, and to the south we could discern the faint columns of smoke and line of flags which marked the advance of the fleet into Lake Timsah.

The ridge upon which we stood was formed of the material excavated from this part of the bed of the canal, and its vast extent bore witness to the magnitude of the task which had been performed.

On making a minute examination of this ridge, some striking facts were observed. The body of it consisted, not of the loose shifty sand upon which we had struggled, but a mixture of sand and gravel such as we had seen in the Libyan desert, but intermixed here with masses of firm argillaceous clay, with which it appeared to be combining so as to form a concrete of some tenacity.

From this clay, thus exposed, masses of a white crystalline substance were forming, several specimens of which I collected for the examination of geological friends.

In some places there were unmistakable evidences of the loose drifting sand of whose dangers I had heard so much before I left England. It was of extreme fineness, running through the hands like water, and lying on the bank in drifts and eddies like snow-flakes carried by the wind; but the extent of these drifts compared with the entire length of the canal is insignificant, and, though there can be no doubt that the sand they deposit in the canal will require constant dredging, the amount of danger and expense to be apprehended from this cause has been, in my opinion, greatly over-estimated.

The canal at El Guir contracts to a width of about 150 feet, but a cast of the lead gave a depth of 25 feet in the channel.

Just before entering Lake Timsah

the canal makes a sharp curve, extremely awkward for vessels of great length. We fortunately passed without difficulty, and noticed here several hundreds of men, camels, and asses busily engaged in throwing back the bank of the canal preparatory to the straightening of this bend, a step which is indispensable for the safe navigation of the canal by large vessels at this point. It was interesting to observe the sagacity and activity of the donkeys as they ran up the steep banks with their burdens of gravelly sand, and discharged it on the reverse slope. In admiring the industry displayed upon this vast work, it would be unjust to deprive the donkeys of their meed of praise.

An hour's slow steaming brought us to the entrance of Lake Timsah, and cautiously threading our way through a channel marked out by posts, we advanced into the deeper portion of the lake, and, surrounded by a swarming fleet of vessels of every size and nation, cast anchor in front of the pretty little town of Iquaila. Lake Timsah, situated just midway between the Mediterranean and the Red Sea, is about 15 miles in circumference, having a natural maximum depth of about 18 feet below the sea level.

Standing on the steamer's deck, and looking upon this expanse of water, sparkling in the sun, and bearing upon its bosom the representative ships of every European nation, from the tiny dahhabieh to the imperial squadron, the white walls of Iquaila in front, with here and there a delicious bit of verdure (the first we had seen since we left Alexandria), set as in a frame in the long rolling plain of the desert which bounded the view in every direction, it was difficult to believe that a few years ago all this was a dry, sandy plain, where not a drop of water was found, nor a green blade seen, and no human life existed, save here and there, perhaps, a few wandering Bedouins tracking their way across the desert.

TO BE CONTINUED.

A Scotch dairymaid cut the cow's tails to make chignons for herself and friends.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 22, 1869.

CAN'T DO IT.

THE New York *Herald* thinks the Republican party in the United States ought to be after the "twin relic," that the present is a good time to take Mormonism in hand and fix it up to suit the popular taste, that now may be found a favourable "opportunity to get rid of the obnoxious, polygamic portion of the community by letting them go off to the Sandwich Islands or the Feejee Islands, or whithersoever they please outside of our territory. Let them begone with it, then, to the Cannibal Islands or the infernal regions, and the sooner the better. Congress has a clear case to act upon in the extermination of this abominable excrescence upon the social and political body, and never was there a better time to act than now."

Now is certainly a very good time for Congress to try to do what it pleases concerning Mormonism. That is a fact. There never was a better time. If that honourable body pleases to act judiciously towards Utah, well for Congress; if foolishly, unconstitutionally, tyrannically, very ill indeed for Congress, for according to its acts will it be judged and rewarded. Congress is constantly having good opportunities to operate concerning Mormonism. The Lord has placed it there on purpose, and Congress, by its treatment of Mormonism, will declare its own worthiness or unworthiness. If unworthiness, the hand of God will fall heavily upon the Legislature of the United States, and it won't need anything else for its own extermination. Mormonism is a perfect bundle of opportunities. But the fact is, Congress hardly knows how to handle it without being bitten, and seems half afraid to try again, though continually urged to do so. Nobody ever did make much capital by pitching into Mormonism.

The Democratic party waged war on Utah, which was immediately followed by civil war in the States east of the mountains, and then the Democratic party was suddenly snuffed out. If the Republican party has not learned by the experience of its predecessor, but is emulous of a similar fate, it will be likely to walk in the footsteps of its predecessor, and, like it, make war on the Mormons. Whether or not it shall pursue a peaceful or belligerent course towards the Mormons, is a test which the Almighty has placed before the Republican party, in a rock which it may avoid, or upon which it may split and go to pieces, as the Democratic party did.

The *Herald* says Congress has a clear case to act upon in the extermination of polygamy. Congress has always had a clear case to do as it pleases, but Congress has, before it, also, the clear and absolute necessity of taking the consequences of acting. If Congress shall begin with the Mormons, tonight

underfoot the Constitution and instituting and carrying into effect extreme civil penalties and proscriptions in matters undeniably religious, that will not be the end of it, but the end will be immeasurably worse than the beginning. It will be like the letting out of water, and the torrents of penalties and proscriptions will rush through and devastate the whole land. If Congress wishes to control matters of this kind, wishes to respect the constitutional guarantee of freedom in religious things, it must be done at the beginning, or there may be serious doubts whether it can be done at all. We may come to certainly and say it cannot be done at all. The only safety is in jealously and carefully guarding against infringement, however apparently slight, of the religious freedom, rights, and privileges of the citizen. The first infringement paves the way to the second, the second to the third, and then precedents are established for more and greater infringements, and the power to control the matter is fast passing out of human hands, and Heaven knows to what extent the wrong doing will eventually go. When men, individually or corporatively, subject themselves to evil, they become the servants and even the abject slaves of evil, as has frequently been the case with otherwise bright intellects and able and intelligent assemblies.

The *Herald* says this infringement of the religious liberty of the citizen by the squeelching out of the polygamy of the Mormons can "now probably be done without cruelty or the exercise of force." The *Herald* knows well enough that there is no probability about it, that religious proscription always implies force, and that all history shows that such force so implied has been of the most cruel, ferocious, bloody, and merciless character. Blood and rapine have ever attended religious proscription, and there is no reason to apprehend that such concomitants would be lacking in the United States, but rather there is reason to apprehend the intensification of those concomitants, because of the admitted great energy and recklessness of the larger portion of the American people. The force employed on such occasions is soldiery, and what do soldiers know? They know two things—to obey the orders of their commander, through a veritable Nero, or Caligula, or Alva; and to gratify their individual passions. Everybody conversant with Mormonism knows that the majority of those persons who raise and take up the hue and cry against the Mormons, do it with the hope that soldiers may be sent against them. Now the peculiar influence of soldiery in general, and of the kind of reform they introduce wherever they go, the following extract aptly illustrates.

ALWAYS THE SAME.—Much is said as to the enormous costliness of the armaments of Europe, and it cannot be doubted that the immense sums annually extracted from the pockets of the people for the support of these establishments is one main cause of the poverty and misery which exist in all European countries. But there is another aspect of this question, which is far less considered than it should be, and that is the incalculable moral mischief inflicted on society by large standing armies. The report of British Military Prisons, recently issued by Captain D'Arcy, Inspector-General, refers to the large amount of crime in the British army, and to the increase of offences to an extent of twenty per cent. in the past year. The newspapers have also lately contained repeated instances of suicides and homicides by British soldiers. The disgraceful immorality of garrison towns and camps, as at Aldershot, and the Curragh of Kildare, continues to be little, if at all, diminished. On the Continent a similar state of things everywhere exists. The *Pall Mall Gazette* has just published a striking account of foreign armies, from which it appears that crime and vice everywhere abound amongst these. And this is a natural

and inevitable consequence of the system. In France the annual conscription amounts to a minimum of 160,000 men. Every young man over twenty-one is liable to this conscription. The actual army of France amounts to 650,000 men, all of whom are prohibited from marriage, except in very peculiar cases. Hence it is no wonder that "the one thought of the French soldier is, how to win ewe-lambs from the fold," in other words, how to seduce as many young women as possible, and so bring misery and ruin into previously peaceful households. The notorious condition of French garrison cities confirms the truth of the above charge. In Prussia things are little if at all better, and the local press of the provinces often narrates scandalous instances of violence and profligacy, even on the part of the officers of the army. Russian soldiers are a most degraded class. Some years ago it was the custom to punish criminals in that country by making them private soldiers. Everywhere in Russia the dirt of the military barracks is so disgusting that the smell infects the whole neighbourhood in times of heat. The moral condition of the forces in other Continental States is also of a deplorable nature. Indeed it admits of no disproof that a standing army is necessarily a hotbed of every vice and a curse to the people.—*Illustrated Times*.

Yes, that is the way, and "always the same" in the nature of things. Regular soldiery are bad enough, but United States volunteers are worse, which is altogether needless. That state of things and worse than that is the condition to which the enemies of Mormonism wish to bring the valleys of Utah, if Providence shall not hinder, and would if they could, Providence or no Providence.

The *Herald* says the "obnoxious polygamic portion of the community" could be got rid of, but "the industrious population among the Mormons might be retained in the Great Salt Lake Valley. They are useful members of the community, who could be made auxiliary to the progress of the vast Western continent through which the Pacific Railroad is to carry the commerce of the country between the two oceans." This is a "fatal delusion and a snare." It is another version of the folly of "killing the bird that lays the golden eggs," but desiring to secure the continuance of the egg production notwithstanding. When Congress shall have got rid of all the Mormons who are polygamists in practice or in theory, and they would go together in spite of Congress, there would be nothing but refuse left, there would be no "industrious population" remaining, there would be left behind a few grumblers and whiners, and the outside pack of Gentile gamblers, swindlers, adulterers, thieves, murderers, and other vultures, who are ever hovering around where they think there is a chance of any pickings. These characters would speedily reduce Salt Lake and the other Utah settlements to the condition of such railroad towns as Promontory, Corinne, and others. If anybody is not satisfied that such would be the result, let him think of the stories of the Mormon settlements in Missouri and Illinois, subsequently to their evacuation by the Mormons, and learn wisdom by the same.

O no, the extermination of the Mormons is, by no means, the way to secure to the nation the benefits of Mormon industry, and it is difficult to conceive how anybody but a lunatic would have proposed or thought of such a foolish and ridiculous measure.

Supposing that the policy suggested by the *Herald* were adopted and carried out by Congress, When the effects of that policy were patent to all and began to react upon the nation at large, and everybody was dissatisfied with the same, seeing what a fatal mistake had been made, whence would come the first

and the fiercest blame upon the Republican party for the disastrous blunder it had made? It would come from the *New York Herald*, if it were alive and kicking.

J. J.

WAS MAN'S ANCESTOR A MONKEY?—This is a point of discussion with the scientific world. Dr. Hitchman, President of the Liverpool Anthropological Society, we believe, gave the first of a series of lectures on "Man's Place in Nature," in this town, Dec. 14, arranging his lecture under three heads—first, that God created man a little lower than the angels, which he called the religious theory, and which he believed to be the best; second, the Darwinian theory, which derives man from an ape; third, the polygonistic theory, that primitive men were speechless savages of different colours. Professor Huxley considered the special creation of man unscientific, and accepted the Darwinian theory. Dr. Hitchman did not believe man originated from a monkey, and the monkey from a fish. He would admit it if he saw the process going on, if any one could say he had seen it, or on the strength of recorded testimony that it had occurred in bygone times. If Professor Huxley could show him an ape with two real hands, with knowledge of right and wrong, and able to express itself in articulate language, he would believe that theory. But all the facts of man's spiritual, intellectual, and moral nature were utterly opposed to the truth of such a theory. As to the polygonistic theory, he believed that when man stepped on the earth, he did not invent his language, but that he had one which sprang from the depths of his soul. Science and religion concurred to assure him (Dr. Hitchman) that when our first parents trod Paradise, they communed with each other, not in dull pantomime, but in heaven-born speech. He adhered to the religiosity of man's nature, and he did not think with the evidences of the religiosity of man the ape theory could be maintained. He contended that the Bible account of the origin and special creation of man was the correct one. The exclusive characteristics of man appeared to him so strongly marked and decided, especially his possession of the religious instinct generally, that he not only deemed man a distinct species, but he placed him in a separate order by himself.

The Scriptures give us to understand that no man by searching can find out God, and that the things of God knoweth no man, but by the Spirit of God, which searcheth all things. We are inclined to think that no man by his scientific research can ever find out man, who and what he is, for if a savant could find out man, then he could find out God also, for men are the children of God, and man was made in His image and likeness. Such finding out can only be accomplished by the aid of the Spirit of God, obtained by obedience to the Gospel of Christ, and scientific men are not very forward in rendering such obedience. The Scriptures tell us decidedly that men are the offspring of God. Hence, if we accept the Darwinian theory that man came from a monkey, we are forced to the conclusion that God descended from a monkey, a conclusion which would be ridiculous if it were not impious. Learned men may claim that man came from a monkey, but revelation teaches that man came from God, and therefore that man, instead of being legitimate heir to the monkeyship, is heir to the Godhead. Can a stem rise higher than its source?

A PHILANTHROPIST.—Joseph Shardlow, of Nottingham, was a “working-man” and a real philanthropist. He brought up nine sons and a daughter of his own, and also took in and trained with his children eighteen orphans. He worked for two firms 61 years. He far better deserves a monument than do many of those to whom monuments are reared.

But there are people at Salt Lake who surpass even Mr. Shardlow in works of genuine philanthropy, inasmuch as they not only bring up orphan children, but marry and take care of the widows, as well as take care of the children, and kindly help such widows to raise more children to the name and honour of the deceased husbands and the glory of God. Between such true philanthropists and the creatures calling themselves men, who associate with women wholly or in part to abuse them, and refuse to acknowledge the offspring of such association, there can be no possible comparison, but the Christian world has not found that out yet.

WHICH AUTHORITY?—A great deal has been said about the late Mr. Geo. Peabody and his princely donations for the help of the less fortunate in regard to this world's goods, and we are not disposed to depreciate his worth. But there is no necessity to run adulation of even such a man into the ground. The *Liverpool Mercury*, enlarging upon his gifts to the public, says, “It is not so noble ‘to do good by stealth’ as to do it frankly and openly,” and that “this was the sincere conviction of Mr. Peabody, as those who have conversed with him are ready to attest.”

Now as to the matter of doing good openly or secretly, we can quote another authority, who does not seem to agree exactly with the view of the *Mercury* and Mr. Peabody—“Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth : That thine alms may be in secret : and thy Father which seeth in secret himself shall reward thee openly.”

PLEASE TO TAKE IT BACK.—The *New York Times*, speaking of the presence of Mormon missionaries in New York, is minded to term them “wholesale panders to sensuality.” If they were such characters, they could not go to a more appropriate nor more welcome place than New York. But the *Times* knows well enough that the Mormons are not of that class of characters at all, and therefore we request that paper to take back its rash and offensive expression. The Mormons try to act like gentlemen in reality, and they wish to be spoken of by gentlemen and in gentlemanly terms only. “Gentlemen of the press” universally, “please take due notice and govern yourselves accordingly.”

TAKING HER TO UTAH.—O. J. Hollister is marrying and taking to Utah a sister of Vice-President Colfax. Mr. Colfax is welcome to send to Utah as few

Hollisters but as many sisters as he pleases. The sisters might do good, but the Hollisters doubtful, unless by mistake.

INTERVIEWED AGAIN.—Elder Brigham Young, jun., has been interviewed again by a reporter of the *Philadelphia Morning Post*, who spread the results of this interview over nearly four columns of that paper.

CHRISTMAS.—By the time this reaches our readers, everybody, young and old, will be occupied with Christmas matters. We must wish all the Saints a happy time, and that many of them will enjoy the Christmas of 1870 in the valleys of Zion.

AS IT WAS.—Further information has caused it to be deemed unadvisable to attach the Bolton Branch of the Manchester Conference to the Liverpool Conference, as directed in *STAR*, Number 50, for which reason the Bolton Branch will remain, as it was, in the Manchester Conference.

UTAH NEWS.

THE following are from the *Deseret News* to Nov. 29:—

The track of the Utah Central was at Farmington, Nov. 29.

Cloudy, rainy, snowy, and muddy in many parts of the Territory.

The *News* thinks oyster culture might be a profitable business in Utah.

Lamps at the front of most of the public institutions and at the corners of many of the streets of Salt Lake City were lit for the first time, Nov. 24.

Mrs. Augusta N. St. Clair performed the delicate undertaking of telling the Utah people her opinion of them to their faces, by delivering her lecture—"Six Months in Utah," in the Theatre, Nov. 23, speaking of them as she found them.

Bishop W. W. Cluff reported that a large number of men were engaged on the big fill over the mouth of Echo, filling from both sides. Six companies of men were getting out ties, and the road was expected to be ready for them in three weeks.

A span of mules with a wagon, belonging to William Horsley, of Three Mile Creek, ran away to the railroad, near Willard City. A train came along while the mules were endeavouring to cross the line, and killed the mules and demolished the wagon.

Professor John Tullidge left his home in the South for Salt Lake City, a time back, to act in an editorial capacity, but events transpired which induced him to resign his position, and he was about to return to the South, giving a series of concerts at the settlements on his way.

The railroad men placed an engine and a car ready to convey the gamblers and other scoundrels from Promentory to Corinne, with the alternative of

piece of rope necklace. The gamblers concluded to accept the first offer and departed. Since the decision to make Ogden the junction of the two roads, a number of sharpers from Promontory and Corinne had endeavoured to invest in Ogden, but a concerted move was made to keep them out as much as possible.

The following are from the *Salt Lake Telegraph* to Nov. 26 :—

Miss Aunie Ward had left for Omaha.

Governor Durkee and wife were in California.

Mr. and Mrs. T. B. H. Stenhouse returned from the west, Nov. 20.

A hundred and ten missionaries east were getting along well over the rails.

President Geo. A. Smith started, Nov. 26, for Provo, expecting to preach there on Sunday, 28th.

Two stores were going up in East Temple Street, and the 12th Ward Assembly Rooms were advancing towards completion.

Bishop A. Hatch reported everything prosperous at Heber City and in Wasatch County. Good health and good feeling prevailed. A bountiful harvest had been secured, though the grasshoppers had laid some eggs. A new rock store, 40 x 24, was completed.

Professor J. Morgan, returning from a trip to Utah County, reported Springville putting up four new schoolhouses. Payson was enterprising and thriving, two cabinet factories and several water-wheels were at work, co-operation flourishing, a co-operative boot and shoe factory was established, grain and flour were plenty and cheap, and a new and large schoolhouse was being built.

SUMMARY OF NEWS.

"The Duke of Genoa will soon be King," says General Prim. "He shall never be King," says Senor Garredo. That's how politics go in Spain.

Sarah Jacobs, the Welsh fasting girl, who, her parents said, had not taken food for two years, died on the 17th, the eighth day of her being watched by four London nurses.

Rev. John Robertson was once accosted by a poor man in the street for admission to the infirmary. Mr. R. took a piece of chalk and wrote on the man's back—"Admit the bearer.—J. R."

Mr. Forster ascribes the commercial frauds and pecuniary recklessness of this generation to the scandal of university subscription to theological tests. Nonsense, they spring from prevalent dishonesty of heart.

Rocheport threw a bombshell the other day into the French Chambers by saying that, however ridiculous he might be, he had never run about on the sea-shore with an eagle on his shoulder and a bit of bacon in his hat.

The "City of Brussels" is the crack ocean steamship. She made the last trip from New York to Queenstown in 7 days, 22 hours, 3 minutes; to Liverpool, 8 days, 14 hours, 14 minutes; longest day's run, 371 miles. The fastest passage yet.

The Œcumenical bishops tried their Latin, but half of them could not understand the others. One wanted to substitute French, but it was decided that Latin was the holy language, and, though materially Babelized, the only language fit for the council to talk in. So the confused jabbering continues.

The mining counties of California are in debt, and they want the agricultural counties to help them out.

The English-speaking race is the only race in the world that is increasing rapidly, and there is every prospect of its being by far the most numerous race in the civilized world at the close of the present century.

A Liverpool deputation consider the Manchester system of paving unsuitable for Liverpool. Manchester paves with 4-inch cubes. Squares, 6 to 7 inches deep, by 4 by 4 inches, are recommended for the heavy traffic streets of Liverpool. Liverpool loads on two wheels amount to seven tons. Manchester vehicles carry only 35 cwt. Cost of cube paving in Manchester, 6s. 5d. per yard; in Liverpool, 5s. 6d. Cost of flagging in Manchester, 4s. 7d. per yard; in Liverpool, 4s. 4d.

The universities of Cambridge and Oxford extend their local examinations to girls. Now's the time, girls, if you wish to be locally examined.—A whale struck the steamer "Euphrates," while going ten knots an hour, and lifted her four or five feet out of the water, but didn't hurt her.—Of money spent in drink, only 6d. in the pound goes for wages.—The Orkneys are in bad case, the crops and the herring fishery have failed.—Sergeant J. Snaden is the first British noncommissioned officer who has matriculated at a university.—Lord Strathnairn is to prepare flying columns of troops in Ireland, ready to move at an hour's notice to any part of the country.—Forty persons perished and much other damage was done by rain floods of the Arno, Italy, Dec. 11.—The Queen, Princess Beatrice, and Hon. Caroline Cavendish paid a visit to Mrs. Plumridge, at Touch-en-end, Berks., who is 101 years old.—Rev. S. G. Potter says Porery is making rapid strides forward in England, and backward in the rest of the world.—In the Liverpool Police-court, Dec. 13, a woman was arraigned the 120th time for drunkenness. She likes a drop.—The Emperor of Austria opened the Reichsrath, Dec. 13., and declared Austria friendly and peaceable with all the world.—The unproductive docks of Birkenhead cost half as much as the Suez Canal.

—A "leading religionist" of Oldbury says he never had the toothache because he always cuts his toe-nails on Good Friday morning.—English law compels parents to support their children, and a grandfather his grandchildren.—Vice-Chancellor Stuart, 76 years old, says he never saw a thoroughly satisfactory winding-up of a public company.—Rev. A. S. Prior, vicar of St. George's, Wolverhampton, is at ritualistic loggerheads with his parishioners. He "will fight to the death," and they "will fight till after death if it is necessary."—At a founding hospital in New York, 29 infants were left during November, many of them within three hours after birth and generally with little clothing on.—Mr. Mangord, of Waltham Abbey, has died, aged 90. He always enjoyed good health, had 80 children and grandchildren, and 50 great-grandchildren.—Russia has an expedition of 15,000 men, in view of connecting the Caspian and Aral seas by the bed of the ancient river Amudja.—A woman of 70 tried to hang herself in London.—The murderer of an old bachelor in the United States was acquitted because the deceased was a "useless animal."—Overloading is a fruitful cause of shipwreck.—Dr. Livingstone wrote from Ujiji, May 30, 1869, that the work he had to do was to connect his sources of the Nile with the Nile of Speke and Baker, a 500 or 700 miles expedition.—Several thousand tons of coal stores have been burning at Constantinople.—Liverpool is to have a crech', or day nursery for poor children under five years of age. Charge, 2d. a day for each child.—The old copper coin will not be legal tender after this year.—Eight garotters were flogged with a three-tailed cat at Armley gaol, Dec. 11.—Disastrous storms at the Cape of Good Hope.—The Liverpool publicans' crusade against over-measure has collapsed.—Rev. John Griffith, of Merthyr Tydfil, says the Established Church has entirely failed to win the Welsh people, the preachers being an inferior class of men in every sense of the word, and very defective in the art of preaching.—A Montana girl rode 65 miles on horseback one night to get married.—Some Congregationalists wanted a bishop, an apostle, or a rural dean to preside over the Bristol Institute, but others would have neither at any price.—Scotland has seen a meteor, first as big as a cricket-ball, then as big as two cricket-balls.—A New Yorker lost his chin, so the doctors made him another of a piece of his breast.—Cincinnati has a gang of female highway robbers.—New York merchants have been badly defrauding the revenue.—Galena, Illinois, can't pay its debts, and the mayor and council were arrested.—The Princess Mary of Teck is again enciente. So are a great many other excellent ladies, bless them.—London pauperism increases.—Terrific storms and many icebergs at Cape Horn.—Mazzini wants to republicanize the Latin races.—Foreign emigrants are sent to Liverpool, penniless and friendless, and told they can easily get to America.—President Grant wants international ocean cable immunity in war times.

VARIETIES.

A Michigan editor calls Chicago "brevet hell."

"How could you have the conscience to give \$40,000 damages in that seduction case, Pat?" "Begorra! It was a fine thing to bring all that money into Ireland!"

Rev. G. W. Brameld advocates a "more enticing translation of the Scripture. Yes, something a little more sensational. Sensations are the order of the day."

Fanny Fern says the most foolish woman who was ever born is better than most men. That's just so, Fanny. The men are a sad lot, shoals of them. Bad eggs they are.

The young ladies of Dover, Wayne County, Indiana, have formed a society for the redemption of young men from bad habits. That is getting near the root of the evil.

Of the four Jewish baronets—Sir Moses Montefiore, Sir Anthony Rothschild, Sir Francis Goldsmid, and Sir David Salomons—neither has a direct male heir. Unfortunate men.

"C-c-can that p-p-pup-parrot t-ter-talk?" asked a stuttering man of a German. "Suppose he no can talk so moche better as that what you talk, I chop he tam head off," was the reply.

YOUNG HOPEFUL—"What does pa paint all day long for, ma?" MAMMA—"That you may have for my dinner, my dearest." YOUNG HOPEFUL (pondering).—"Does he smoke all day long for my dinner, too, ma?"—*Punch*.

A Parisian chemist has discovered that watercress is a perfect antidote to nicotine, and is also a perfect substitute for tobacco. Dried a couple of days in the sun, and smoked in a pipe, it has all the flavour of the best cavendish, and is even stronger, without the treacle.

Red Jacket, the noblest Indian brave that ever wielded tomahawk in defence of a friendless and persecuted race, expired with these touching words upon his lips: "Waw-kawmpanoosac winnebago wallawallasagamoresaskatchewan." There was not a dry eye in the wigwam.

When Anna Dickinson was at Salt Lake City, a crowd gathered at the hotel to serenade somebody, when a call was made for "Miss Dickinson." A dispute took place as to whether it was "Miss" or "Mister," when a compromise was effected by an individual who shouted, "Bring it out!"—*American Paper*.

The New York *Sun* says a knot of discontented Presbyterians and Congregationalists were talking of the Independents. One of the brethren said: "It's a shame that the leading orthodox journal of the country should be conducted by a clique of free thinkers." "Why," said another, "the principal editor at least believes in a God, if in nothing else." "I doubt it," answered the complaining brother. "Are you certain of that?" "Oh, yes," was the reply. "He surely believes in a God, and his God's name is Theodore Tilton. He's got forty-eight portraits of his God hanging on his walls."

INFORMATION WANTED.—Elizabeth Neuby wishes to know the whereabouts of her son, who emigrated to Utah May 30, 1865. Address 34, Norman Street, Newhendon, Sunderland.—*Deseret News*, please copy.

DIED.

ALDRIDGE.—At Oxford, Dec. 5, Sarah Aldridge, aged 27 years.

DELL.—At Evanston, Utah, U.S.A., Oct. 27, Philip Dell, formerly of Pembrokeshire, aged 46 years and 5 months.

CLOGGIE.—At Salt Lake City, Nov. 23, Ellen, daughter of William and Mary Cloggie, aged 3 years 3 months, and 21 days.—*Deseret News*.

STONE.—At Conville, Summit County, Annie, wife of James Stones, aged 21 years and 3 months.—*Deseret News*.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 53. Vol. XXXI.

Wednesday, December 29, 1869.

Price One Penny.

THE SUEZ CANAL.

[CONCLUDED FROM PAGE 833.]

THE town of Ismaila, placed midway between the two seas, and connected by railway with Alexandria, Cairo, and Suez, is intended to be the central depôt from which the produce of Egypt will be despatched by the canal. Here it is proposed to erect wharves and piers for the reception of goods and loading of ships, and the expanse of the lake supplies a natural dock in which the ships using the canal may lie without danger or inconvenience. But all this has yet to be done. The lake is there, but the wharves and piers have yet to be built, and the lake itself will require considerable dredging in many places before it can be considered fit for the reception of the largest class of merchant steamers.

The rest of the day was spent in the festivities which were here displayed with a boundless prodigality, and were shared by thousands of self-invited guests who reckoned with confidence upon the profuse hospitality of the Khedive.

There, in the midst of the wilderness, tables were spread, at which thousands of men of every race, colour, and language, from the shores of the Mediterranean to the Pacific Ocean, were feasted upon the choicest dishes and most delicate wines that Parisian skill could furnish; and when at night we met in the palace, which had risen like an exhalation on the bosom of the

desert, to congratulate each other on the successful prosecution of our voyage thus far, and, passing through rooms crowded with princes, soldiers, and statesmen, blazing with uniforms and glittering with decorations, looked out beyond the long line of many-coloured lights which marked the streets of the town upon the waters of the lake, shining like silver in the moonlight and crowded with shipping, it was hard to persuade oneself that we were not walking in a dream which the first touch of morning would dispel.

We left lake Timsah the following morning, Friday, the 19th November, at noon, for Suez. Before starting, a number of Swedish officers came on board, and from the first lieutenant of the *Venadis* I learnt that the Norwegian frigate *North Star*, drawing a little over 18 feet, had passed safely up the previous evening from Port Said to Ismaila. His own vessel, drawing 21 feet, had been left at Port Said.

The exit from Lake Timsah into the canal is very bad. The channel is shallow, and obstructed by a sandbank, which renders the navigation at this point difficult for large ships. This, coupled with the peculiar seamanship of the Arab crews, speedily threw the squadron into confusion. Our immediate predecessor, after yawing wildly about, touched the bank and stopped, compelling us to stop also. A fresh breeze was blowing off the land, which

canted the head of our vessel round, and in another minute or two we were fast upon the bank. Close behind us were two or three steamers in a similar plight, and for more than an hour the situation was very discouraging. Our captain—who, like most of the Egyptians I met, had an intense dislike for the French, the canal, and everything connected with it—swore at the crew and the canal, wrung his hands, and, to our inexpressible amazement, commenced pitching his coals overboard into the canal.

At length, after a series of eccentric manoeuvres, and scoping out the side of the bank with our paddles, we floated into deep water and proceeded on our way. This part of the canal was by far the worst we had seen, and how it could have been left in its present state was a riddle to us all. Either it had never been excavated to its proper width, or it had become choked with subsequent deposits, and in either case the straightening and widening of the channel at this point is absolutely necessary before vessels of large tonnage can pass with certainty. I need scarcely remark upon the consequences which will ensue if the example of our captain in flinging his coals into the canal is generally followed. The whole incident illustrates the difficulty, when dealing with Arab and Egyptian crews, of compelling our observance of the sailing rules, and shows the necessity of a watchful supervision to prevent acts which would be fatal to the maintenance of deep water in the channel. Between Lake Timsah and Serapeum the canal narrows to a width of about 140 feet through a deep cutting of sand. Here we noticed the first serious slip of the bank.

For a distance of about 100 yards the sand had slipped forward into the canal, and showed a nearly vertical wall of about ten feet high. There was, however, ample depth of water, and we steamed without difficulty through the cutting which, straight as a line, leads past Serapeum to the Bitter Lakes.

It was at Serapeum that, at the last moment, the spur of rock was unexpectedly discovered which caused so much anxiety and misgiving to the promoters of the canal. By the most energetic labour a depth of 17 feet has

been secured at this point, but the blasting of the rock under water is a most tedious and expensive process, and several months must probably elapse before vessels drawing 20 feet can safely pass this point of the canal.

The sun was setting when we reached the Bitter Lakes, and here burst upon my eyes a sight which nothing I had heard of had prepared me to expect, and which I fear no description of mine can at all adequately portray.

Far as the eye could reach to the south-east rolled a vast inland sea, bounded on one side by the long, rolling, sandy plains, which stretch eastward to the Arabian Desert, and on the west and south by the rocky wall of Geneffe, and the still more massive barrier of Ghebel Attaka.

The total length was about 25 miles, a greater distance than that which separates England from France; and its breadth in the widest part appeared to be about six to eight miles.

We were sailing upon a sea of more than 120 square miles in surface, and there was no question here of depth, for the natural bottom was 20 to 30 feet below the mean level of the Mediterranean. Our course was marked, not, as hitherto, by posts, but by lighthouses, round which we curved, and after steaming about two hours anchored for the night.

There was a brilliant illumination of the fleet, and as we watched the line of light which traced our mast and spar against the dark blue sky, and listened to the waves rippling against the bows of our ship, it seemed incredible to be told by an eminent engineer on board that within twelve months he had galloped from end to end dryshod where to-night the British navy might have ridden in safety. The thing was incredible, yet true. The feeling we had experienced at Ismaila returned with redoubled force. We had passed into a land of wonders where nothing seemed impossible, and all we had read of romance and fable seemed weak and tame compared with the marvellous spectacle before our eyes.

The general opinion is that long ago these lakes formed the head of the Red Sea, and that the neck of land now intervening having been gradually raised by geologic causes the water

was evaporated by the fierce African sun, leaving a depression in the sand some thirty feet deep, covered with a crust of salt, with here and there a shallow pool of intensely strong brine. I had heard much of these lakes before I left England. Ingenious calculators had demonstrated, at least to their own satisfaction, that they never possibly could be filled, and that the ceaseless evaporation going on in them would drain the canal of whatever water might flow in from the sea. What a satire upon these predictions was the flood which rolled around!

We started again early on Saturday, the 20th, for Suez, and, passing through the smaller lake, entered the last cutting of the canal.

I had heard so many unfavourable reports of this part of the work that I was agreeably disappointed with its appearance. It was narrow, apparently not more than 140 feet in width, but the excavation was made through a tenacious mud, mixed with sand and gravel, so compact that I saw the labourers at work digging it with an implement resembling half a pickaxe.

The banks sloped gently to the water at an incline of about one in four, and the whole appearance and finish of the embankment showed a greater solidity and permanence than I had elsewhere observed.

But the most noticeable thing was the strong current, which at this point was running in from the Red Sea at a speed of about four miles an hour.

These currents had been a matter of anxious study to the scientific men with whom I travelled through the canal.

Between Port Said and Lake Timsah we had noticed with surprise a current running outwards to the Mediterranean at the rate of about three-quarters of a mile an hour.

In the Bitter Lakes we were unable to detect any current other than that caused by the action of the wind. Here, however, was a current of remarkable velocity running northwards, and its probable cause and effects were matters of earnest discussion amongst those on board our steamer.

The general conclusion appeared to be that the current was due to the

difference between the high-water level of the Red Sea and the Mediterranean, amounting at spring tides to about five or six feet, and the diminution of its velocity after passing into the Bitter Lakes may be accounted for by the evaporation and absorption constantly going on in that immense sandy basin. The effect would undoubtedly be to increase the scour upon the sides and bottom of that portion of the canal, and to deposit the material so carried in the bed of the Bitter Lakes.

But our journey was now completed. Groups of labourers and others were cheering from the banks, waving handkerchiefs, and firing guns. Salvoes of artillery at Suez announced the successful arrival of the imperial and royal personages who led the van, and at noon on Saturday, Nov. 20, the geographical problem of 30 centuries was solved, and the fleet which had left the Mediterranean on the 17th was anchored in the waters of the Red Sea.

Before concluding, there are three points upon which I feel I ought to touch for a moment. 1st, the present state of the canal, and its utility as an existing channel of communication with the East; 2nd, the cost and difficulty of completing and maintaining it; and, lastly, the prospect of a suitable return for the capital expended upon it.

As regards the present state of the canal, the only true test is the actual draught of water of the vessels which have passed through. Mere statements of tonnage are totally delusive, for the reason already pointed out, and soundings are not to be wholly relied on, since everything depends upon the place in which they are taken, and the distance from the centre of the channel.

Now the vessel of deepest draught, so far as I know, which passed through the canal from sea to sea was the Messageries steamer *Peluse*, drawing 16 feet, and the vessel of the deepest draught which reached Ismailia was the *North Star*, drawing 18 feet. I therefore conclude that the canal is at present practicable for vessels drawing not more than 16 feet of water; and as the rocky patch at Serapeum is the only place where there is less than 18

feet, I see no reason why in three months' time vessels drawing 18 feet should not pass with safety from sea to sea.

Secondly, as regards the completion of the canal, it seems to me that the difficulties are the same in kind but far less in degree than those which already have been successfully surmounted, and, having had the advantage of travelling in the company of engineers of the highest European eminence, I found that the men who have had the largest experience in the construction of similar works expressed the greatest confidence in the practicability of the scheme. Upon the question of cost there was a wide difference of opinion. For myself, looking at what has been done and the cost of doing it, and of what remains to be done before the canal is completed according to the original design of its projectors, I think an additional expenditure of 25 per cent. will be required to place the works in a state of permanence. This percentage upon a capital of sixteen millions would represent a sum of four millions. The majority of the English engineers whom I consulted estimate the cost at about five millions; but, on the other hand, I was assured upon very high authority that M. Levalley, the eminent French contractor, had offered to complete the canal for two and a half millions sterling.

The difficulties in maintaining the canal may be summed up in these:—

1. The silting up of the harbour of Port Said.
2. The destruction of the banks by the wash from the steamers.
3. The loss of water by evaporation and absorption, especially in the Bitter Lakes.
4. The filling of the canal by shifting sands; and
5. The perils of the navigation of the Red Sea.

First, as regards the silting at Port Said, I believe it may be necessary either to fill up permanently the interstices between the blocks which form the western breakwater, or dredge away the bank as it is formed. Either course is practicable, and might be taken at a moderate expense.

Secondly, with respect to the injury

of the banks by wash, I think it may be necessary, in several portions of the canal, to reduce the slope of the banks; and to pitch them with stone to a height of two or three feet above the water-line. This is already being done between Suez and the Bitter Lakes. There are inexhaustible supplies of stone in the mountains near Suez, and now that the canal is open the cost of transport would be trifling. Third, the fear of the canal drying up by evaporation I regard as chimerical. No man who saw the Bitter Lakes and the current flowing in from the Red Sea could entertain such a notion.

Fourth, the filling of the canal by shifting sands is a real danger, though greatly exaggerated. Of the 100 miles which form the entire length of the canal, about 57 miles are made through lakes which have existed as natural basins for at least 2,000 years without being filled with sand. Of the remaining 43 miles the greater part consists of a mixture of sand and gravel, in consistency resembling more a garden walk than the fine loose material which is popularly supposed to form the desert.

In those places where such loose shifting sand exists, constant dredging will be necessary after storms of wind; and I have no doubt whatever that the enormous machines which were ranged along the bank of the canal as I passed will dredge out in a month all the sand which is likely to be blown in in a year.

Upon the last point, the navigation of the Red Sea, I do not profess myself able to give an opinion. From all I could gather from those most familiar with it, the opinion was that it was unsuited to sailing vessels, which would require to be towed from Port Said to Aden, a distance of some 1,400 miles. But there seemed no reason why it should not be as safely traversed by merchant steamers as it is now by the mail boats of the Peninsular and Oriental Company; and the first result of the opening of the route would be an improved survey and buoying and lighting of the channel.

As regards the cost of maintaining the canal when completed, an eminent English engineer on board estimated

it at £60,000 per annum. I should have thought at least £100,000 would be required; but I was told that M. Levalley was willing to contract for its maintenance at £40,000 a year.

Finally, as regards the prospects of the canal as a paying investment, I confess myself unable as yet to arrive at a satisfactory opinion.

Everybody must desire that the men who have projected and so far accomplished this stupendous work should receive the reward of their sagacity and enterprise; but dividends are not governed by sentiment, and we must remember that the cost of constructing the canal is already double the original estimate, and that a large further sum must be spent before it can be considered complete. Until this is done, the diversion of trade from the route round the Cape, on which M. Lesseps relies, must be gradual and slow; and, though I do not now doubt that the canal is destined ultimately to become the great artery of commerce between Europe and the East, yet to investors

the question of time is vital, and the canal may be one of those undertakings which ruin their projectors whilst they enrich mankind.

I cannot conclude this account without publicly expressing my sense of the unbounded hospitality which, from the day of my landing in Egypt to my departure, I experienced from the Khedive, and the uniform courtesy and attention displayed by every official, from the highest to the lowest.

True there were drawbacks. The very sumptuousness of the preparations made for our comfort invited a swarm of unbidden guests, who spread like locusts over the land, devouring the subsistence provided for others. But these were trifling defects which one remembers only with a smile. That which nothing can efface is the impression of a spectacle unparalleled in the history of the world; and, whatever may be the fortunes of the canal and its projectors, never was a grander enterprise inaugurated with a more profuse and splendid hospitality.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 22, 1869.

CLOSE OF THE VOLUME AND THE YEAR.

THIS is the concluding Number of the present Volume of the STAR, and the last issue for this year of our Lord, 1869. Among the things for which this present year will be noted are the assembling of a Roman Catholic General Council at Rome, the first for three hundred years past; the opening of a ship canal across the Isthmus of Suez, thus uniting for ocean navigation the Mediterranean and Red Seas; the opening of the Pacific Railroad through the heart of the Salt Lake Valley and uniting with iron bands the Atlantic and Pacific Oceans, the consequent influx of tourists to Salt Lake City and the attempted insatiation in the United States of another crusade against the people of Utah; the commencement of sending the gathering Saints from Europe to the Valleys of Zion wholly by steamship and railroad within the travelling space of less than three weeks; the sending into the United States east of the mountains a larger number of Missionary Elders than for many

years past; and the successful establishment of the principle of co-operation in the cities and settlements of Utah.

In the contemplation of the passing events from year to year, the Saints can feel encouraged to continued faithfulness in keeping the commandments of the Lord and in the practice of the principles of righteousness, from a consciousness that He is working among the nations to accomplish His great and mighty purposes, and that every successive revolution of the spheres brings nearer and nearer that long and much desired time when men will be rewarded according to their deeds done in the body, whether they be good or evil.

We wish all our readers the usual compliments of this festive season, and that 1870 will be the best and happiest year of their lives so far, but that each subsequent and succeeding year will be still better and happier to them than its predecessor.

COLFAX CRITICIZED.

A LETTER BY ELDER JOHN TAYLOR.

[CONCLUDED FROM PAGE 830.]

LET me here respectfully ask with all sincerity, Is there not plenty of scope for the action of Government at home? What of your gambling hells? What of your gold rings, your whiskey rings, your railroad rings, manipulated through the lobby into your Congressional rings. What of that great moral curse of the land, that great institution of monogamy—*Prostitution*? What of its twin sister—*Infanticide*? I speak to you as a friend. Know ye not that these seething infamies are corrupting and destroying your people? and that like the plague they are permeating your whole social system? that from your gilded palaces to your most filthy purlieus, they are feasting and stewing and rotting? What of the thirty thousand prostitutes of New York City and the proportionate numbers of other cities, towns, and villages, and their multitudinous pimps and paramours, who are of course, all, all honourable men! Here is ample room for the Christian, the philanthropist, and the statesman. Would it not be well to cleanse your own Augean stables? What of the blasted hopes, the tortured and crushed feelings of the thousands of your wives whose whole lives are blighted through your intrigues and lasciviousness? What of the humiliation of your sons and daughters from whom you cannot

hide your shame? What of the thousands of houseless and homeless children thrown ruthlessly, helplessly, and disgracefully upon the world as outcasts from society, whose fathers and mothers are alike ashamed of them and heartlessly throw them upon the public bounty, the living memorials of your infamy? What of your infanticide, with its murderous, horrid, unnatural, disgusting, and damning consequences? Can you legislate for these monogamic crimes, or shall Madame Restell and her pupils continue their public murders and no redress? Shall your fair daughters, the princesses of America, ruthlessly go on in sacrificing their noble children on the altar of this moloch—this demon? Where are we drifting to? This "bonehouse," this "powder magazine" is not in Salt Lake City, a thousand miles from your frontiers; it is in your own cities and towns, villages and homes. It carouses in your secret chambers, and flaunts in the public highway; it meets you in every corner, and besets you in every condition. Your infirmaries and hospitals are reeking with it; your sons and daughters, your wives and husbands are degraded by it. It extends from Louisiana to Minnesota, and from Maine to California! You can't hide yourselves from it; it meets you in your

magazines and newspapers, and is disgustingly placarded on your walls—a living, breathing, loathsome, festering, damning evil. It runs through your very blood, stares out of your eyes and stamps its horrid mark on your features, as indelibly as the mark of Cain; it curses your posterity, it runs riot in the land, withering, blighting, corroding and corrupting the life blood of the nation.

Ye American statesmen, will you allow this demon to run riot in the land, and while you are speculating about a little political capital to be made of Utah, allow your nation to be emasculated and destroyed? Is it not humiliating that these enormities should exist in your midst, and you, as statesmen, as legislators, as municipal and town authorities, as clergymen, reformers, and philanthropists, acknowledge yourselves powerless to stop these damning crimes that are gnawing at the very vitals of the most magnificent nation on the earth? We can teach you a lesson in this matter, polygamists as we are: You acknowledge one wife and her children; what of your other associations unacknowledged? We acknowledge and maintain all our wives and all of our children; we don't keep a few only, and turn the others out as outcasts, to be provided for by orphan asylums, or turned as vagabonds on the street to help to increase the fearfully growing evil. Our actions are all honest, open and above board. We have no gambling hells, no drunkenness, no infanticide, no houses of assignation, no prostitutes. Our wives are not afraid of our intrigues and debauchery; nor are our wives and daughters corrupted by designing and unprincipled villains. We believe in the chastity and virtue of women, and maintain them. There is not to-day, in the wide world, a place where female honour, virtue, and chastity, are so well pro-

tected as in Utah. Would you have us, I am sure you would not, on reflection, reverse the order of God, and exchange the sobriety, the chastity, the virtue, and honour of our institutions, for yours, that are so debasing, dishonourable, corrupting, defaming, and destructive? We have fled from these things, and with great trouble and care have purged ourselves from your evils. Do not try to legislate them upon us nor seek to engulf us in your damning vices.

You may say, "It is not against your purity that we contend; but against polygamy, which we consider a crying evil." Be it so. Why then, if your system is so much better, does it not bring forth better fruits? Polygamy, it would seem, is the parent of chastity, honour, and virtue; monogamy the author of vice, dishonour, and corruption. But you would argue these evils are not our religion; "we that are virtuous, are as much opposed to vice and corruption as you are." Then why don't you control it? We can and do. You have your Christian Associations, your Magdalen and Temperance Associations, all of which are praiseworthy. Your cities and towns are full of churches, and you swarm with male and female lecturers, and ministers of all denominations. You have your press, your national and state legislatures, your police, your municipal and town authorities, your courts, your prisons, your armies, all under the direction of Christian monogamists. You are a nation of Christians. Why are these things not stopped? You possess the moral, the religious, the civil and military power, but you don't accomplish it. It is too much to say, "Take the beam out of thine own eye and then shalt thou see clearly to remove the mote that is in thy brother's?"

Respectfully, &c.,

JOHN TAYLOR.

An old Kanaka says that the natives of the Sandwich Islands worshipped Captain Cook, but he seduced the daughter of one of their principal chiefs, notwithstanding his acceptance of divine honours, and the natives were indignant also because of the corrupt behaviour of Cook's men, so they killed him.

UTAH NEWS.

THE following are from the *Deseret News* to Dec. 6:—

Snow from two to seven inches deep in the Utah valleys.

Messrs. Miles and Jones had established a co-operative brush establishment at Salt Lake City.

A few bands of men were at work on the Cottonwood Canal, more were to be put to work soon, and the water was to be run in ere long.

Brother W. M. Bromley, of Springville, wrote Nov. 29, that lumber was being hauled from Hobbie Creek canon for the mill and factory at Provo. Co-operation was flourishing and general peace prevailed.

Dr. Anderson, assisted by Drs. Richards, Fowler and Tait, performed the operation of aotomy on a nine year old boy of Brother Calvin Morris, of Battle Creek. The stone removed weighed half an ounce.

"Bloomington" wrote from Bloomington, Rich County, Oct. 28, that sufficient grain had been raised in Bear Lake Valley to meet the wants of the inhabitants, and the potatoe crop was excellent. A number of the brethren were working on the new road via Logan canon.

A Conference of the Southern Mission was held at St. George, Nov. 5th, 6th, and 7th. The Conference was addressed by President E. Snow and Elders Marius Ensign, William Snow, Jesse W. Crosby, junr., John E. Pace, James Leithead, Meliah Hatch, Henri Harriman, Joseph W. Young, and D. H. Cannon. Hebron and Clover Valley were constituted a ward, with Geo. H. Crosby bishop. Fort Hamblin and the Little Pinto Iron Works were united with Pinto Ward. Harrisburg and Leeds were attached to Toquerville. Wm. F. Butler was appointed a mission to the States. John W. Freeman was appointed to take charge of Washington, and Adolphus R. Whitehead to be his counsellor and assistant. Bishop James Leithead said St. Thomas had a population of about 200 souls. The crops were light the past season, owing to the drought, but the average of wheat per acre, under favourable circumstances, was 25 bushels.

ADDRESSES.

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DIED.

GUNN.—At Salt Lake City, Nov. 26, Priscilla Barham, daughter of John and Caroline Barham Gunn aged 9 years, 8 months, and 17 days.—"*Deseret News*."

DAVIS.—At Springville, Nov. 27, Eliza Haywood Hallett, wife of Jordan J. Davis.—"*Deseret News*."

GRAY.—At Lambeth, Surrey, Dec. 11, Emeline Jane, daughter of Albert Lewis and Elizabeth Anne Gray, aged 8 years and 9 months.

BLACK.—At Dundee, Forfarshire, Scotland, Dec. 18, Ann, wife of William Black, aged 55 years, 3 months, and 4 days.—"*Deseret News*," please copy.

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